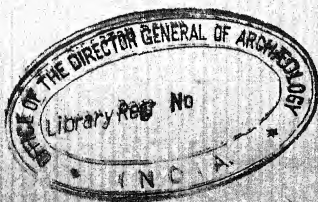


THE  
VIBHANGA



Pali Text Society

The  
Vibhanga

BEING

THE SECOND BOOK OF THE ABHIDHAMMA  
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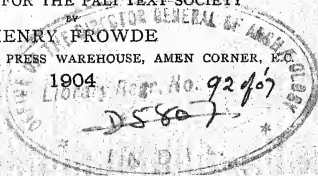
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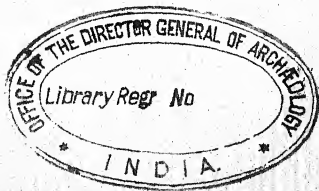
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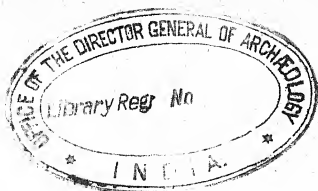
TO  
MY HUSBAND

'KALYĀNAMITTE BHĀJAMĀNO API BĀLO PANDITO ASSA.'

KISĀ-GOTAMĪ THERĪ.







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<sup>1</sup> Aṭṭhasālīni, p. 7 reads Maggavibhaṅga.

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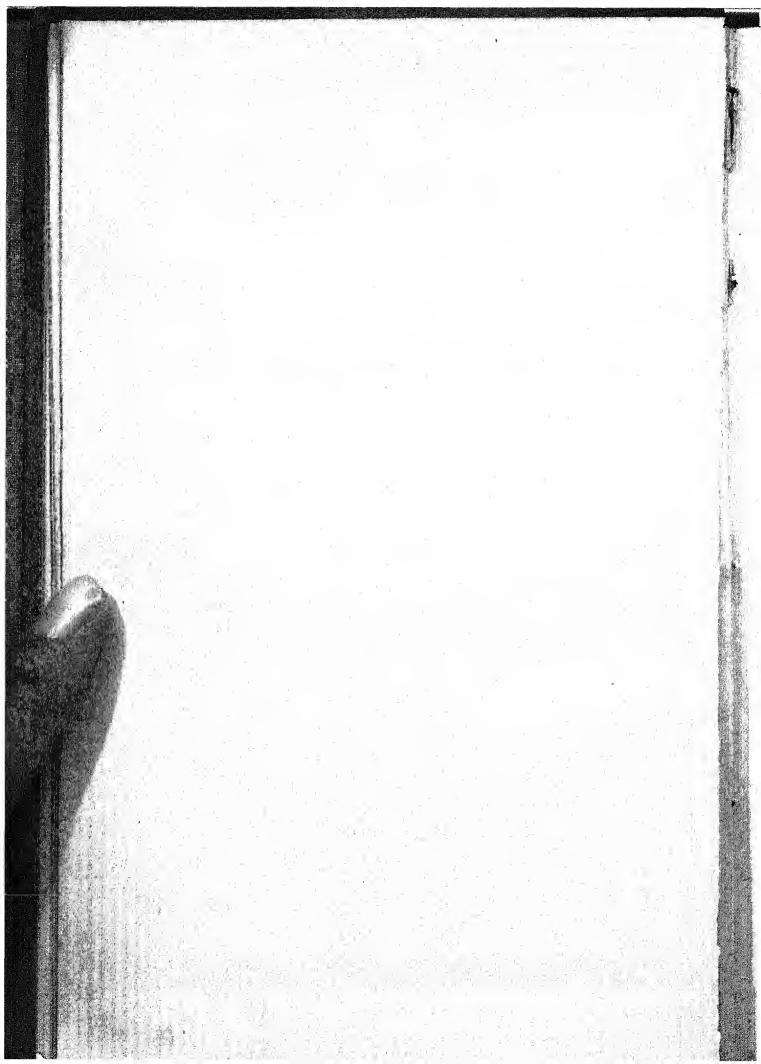
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## PREFACE

THIS, the first European edition of the Vibhaṅga, is the work of Miss Chalmers, sister of Mr. Robert Chalmers, C.B., who transcribed it from the Siamese printed edition of the Buddhist canonical books. She completed the tedious and ungrateful task by the beginning of 1903. The further work of collation and publication was handed over to me during the following summer, and was begun in September, 1903. I have compared the Siamese, word for word, with the Sinhalese of a palm-leaf MS. obtained by Professor Rhys Davids in 1884 from the Vanavāsa Vihāra in Ceylon. A copy of the Burmese printed edition of the Vibhaṅga reached me only as the present text was being printed. I have collated all differences of reading in the Sinhalese and Siamese with the Burmese.

As to choice of reading in cases of discrepancy, I could wish that the present edition made a better show of consistency than it does. One gravitates naturally toward the traditions of Ceylon, as being the most venerable. My Sinhalese MS. proved, however, to be full of inconsistencies as well as slips of the stylus to an extent which might have congested my footnotes far more than they reveal. Hence I have only followed the Sinhalese outright where it has consistently followed the tradition of its schools—viz., in the *vy* of such words as *avyākata*, *vyāpāda*, *vyasana*, &c., where Burma and Siam write *by*-; in *upekhā*, *sekhā*, *vimokha*, instead of the *-kkha* of both the latter; in the *niggahīta* before 'y' instead of the doubled 'ñ,' and so on. Where it shows frequent inconsistency I have followed usually the Burmese and its



younger sister, the Siamese—*e.g.*, in mahā (Sinh. often maha), phoṭṭhabba (Sinh. often poṭṭhabba), in many uses of the cerebral ‘ṇ,’ often rejected by the Sinh., especially in paṇita, taṇhā, tīṇi, and of the cerebral ‘ḷ,’ as in saḷāyatana, and in the preference of ‘u’ to ‘ū’ in the plural, *e.g.*, in hetu. Here and there, it should be confessed, the Siamese has been suffered to stand, less because the reading specially commended itself than because it was first in the field for purposes of this present edition. And at this early stage of Pali scholarship it is scarcely legitimate to speak of authority in readings.

I have again ventured, as in the previous volume issued by the Pali Text Society, to use the tailed ‘ṇ’ for nig-gahīta. Its lakkhana is unmistakable, even if it does not commend itself for beauty; and to expect anyone who has experienced the boon of it to turn back to the cumbrous ‘in’ and ‘ñ’ is not reasonable.

For the tabulation of terms and phrases in the Mātikā’s and elsewhere I am alone responsible. The sole idea has been, of course, to economize time and effort for the reader. But in all elisions (peyyāla’s) I have simply followed one or more of the texts collated, all of which elide frequently, though not with mutual uniformity.

It will be noticed that very many of these excisions are given, not only on occasion of repetitions in the answers, but also at their earliest occurrence. See, for instance, on pp. 2, 3 the enumeration of rūpaṇ sukhumaṇ and rūpaṇ santike, on pp. 71, 72—in the Siamese edition, at all events—the description of the āyatanāni, on pp. 106, 107 that of some of the maggaṅgāni, and more especially on pp. 178, 179, where the dhammā forming the content of a citta, good or bad, are elided except the first and last terms (phasso . . . pe . . . avikkhepo), although, by reason of the . . . pe . . ., we cannot but infer that we may take as read the lists given in the opening replies of the Dhamma-Saṅgaṇi, and repeated later on in that work, in connections similar to

those in which they occur in the cited passages of the Vibhaṅga (*cf.*, *e.g.*, Dh. S., §§ 499 *fol.*). In other words, the present book seems by Buddhists to have ranked second in the seven of its Piṭaka not accidentally, but as a sequel to the Dhamma-Saṅgaṇi, requiring, in those who came to the study of it, a familiarity with the categories and formulas of the latter work—that is, with the first book of the Abhidhamma. In fact, the Buddhist student who had achieved proficiency in the methods and phraseology of the Dhamma-Saṅgaṇi would find himself already half-way towards proficiency in the Vibhaṅga at the first recitation of it. There is, practically speaking, no formula or category in the first book that is not taken up and applied in the second, with the exception of the meditations on *Asubha*, *Appaṇihita*, *Animitta*, The Four *Magga*'s, and the Twenty *Mahānaya*'s. Even the summarizing appendix to the Dhamma-Saṅgaṇi finds once an echo, fortunately very brief, in the summary of the Four *Paṭisambhidā* ending the *Abhidhammabhāṇaniya*, on p. 303 of the present work. The diction in these few lines is not on all fours with that of the context, either here or in the other vibhaṅgas, but is identical with that in the Appendix alluded to, and the paragraph is probably an interpolation. On the other hand, the older and possibly contemporary fragment of *Atthakathā* ending the *Nikkhepaṇḍa* of the Dhamma-Saṅgaṇi finds, in our book, a much more expanded and integral parallel—a somewhat similar commentary forming a large proportion of five of the vibhaṅgas.

The extent to which the Vibhaṅga supplements the remarkable contribution to Buddhist psychology yielded by the Dhamma-Saṅgaṇi is disappointingly slight. The compiler or compilers make but little use of the fine opportunity afforded by the subject of the first vibhaṅga. There is in that division nothing to compare with the analysis of *rūpa* in the prior work; scarcely any affirmation of independent value, save, perhaps, the pregnant *Ekavidhena*'s of the several *skandhas*, where the *saṅkhārakkhandha* alone is said to be *citta*-

sampayutta, not phassasampayutta.<sup>1</sup> We have then to pass to the Nāṇavatthu-vibhaṅga before we come to some generalizations of fresh psychological interest on the five modes of sense-consciousness.

But although the Vibhaṅga is so largely anticipated by the Dhamma-Saṅgaṇi, it is by no means covered by the latter work, either in method or in matter. It contains, in the first place, a great number of terms and many definitions which find no place in the prior compilation. To name only a few that are of intrinsic interest, māyā, as 'deception' is graphically described (p. 357), on ethical ground only, absolutely without metaphysical implications—this single view of the term holding good, I believe, for the whole of the Tipiṭaka.

Again, we find, on p. 249, the words bodhipakkhiyā (or, in the Siamese, °kā) dhammā. The term occurs already, as we know, in the Saṅgyutta Nikāya (v, 327, and 337-9). But whereas it is there applied to the Five Indriyas—faith, energy, mindfulness, concentration, and wisdom—it here refers to the Seven Bojjhagga's—mindfulness, investigation (of dhamma), energy, joy, serenity, concentration, equanimity. Both of the groups are, in the Saṅgyutta, said to conduce to bodha—bodhāya saṅvattanti—but only the former are explicitly classed as bodha- or bodhi-pakkhiyā (or -kā) dhammā. There is no indication, either there, or, so far as we know, elsewhere in the Piṭakas, of the inclusion of both groups under the aggregate of thirty-seven bodhipakkhiyā-dhammā that we find in the Commentaries and the Saddharma-puṇḍarīka, and the mention of which in the Netti-pakarāṇa went to influence the late Prof. Edmund Hardy in assigning the date of that work.<sup>2</sup>

<sup>1</sup> Buddhaghosa has some remarks of psychological value on the saññākkaṇḍha.

<sup>2</sup> Netti-pakarāṇa, P. T. S., 1902; pp. xxx foll. It adds to the poignancy of my regret at the untimely passing away of this fine scholar, untiring worker, and

Buddhaghosa, in commenting on the term in the Jhāna-vibhaṅga of the present work, assumes that all the thirty-seven were virtually included by the Buddha, when imparting this portion of the Dhamma, but that only the Bojjhaṅga's were set forth explicitly, because of their special suitability for the practice of *lokiya*,<sup>1</sup> as well as of *lokuttara Jhāna*—that is to say, of Jhāna practised with a view to rebirth, as well as of that which was cultivated by aspirants to Nirvāṇa ('... *niyyānikaya apacaya gāmiṇi*').<sup>2</sup>

It is, however, more probable that, at the time when the Mahāvagga of the Saṅgutta Nikāya, and, perhaps, not very long after, the Vibhaṅga, were compiled, the extension of *bodhipakkhiyā dhammā* as a technical term was by no means fixed, but that more time was required for the accretion under the common name of those other aggregates, the cultivation of which is said to have been urged on the brethren by the aged Buddha in his last address in the Kūṭāgāra-sālā at Vesālī. If this be so, we should understand the question, in the Saṅgutta Nikāya and in the Vibhaṅga:—*Katame bodhipakkhiyā dhammā?*—as meaning not 'Which are *the* . . .' but 'Which are *bodhipakkhiyā dhammā*?'

We do indeed find the 37 *dhammā* aggregated under a class-name in the Piṭakas, at least in the Abhidhamma Piṭaka, to wit in the Vibhaṅga itself (p. 372). But that

---

genial critic that I did not submit the passage in the Vibhaṅga I am now discussing, when I first came across it several months ago. In the brief *Dharmasārīra-sūtra*, recently deciphered by Dr. Stöner (Sitzber. of the Berlin Academy, November, 1904), the number appears as fixed at 37.

<sup>1</sup> *Ettāvatā sabbe pi sattatiṇṇsa bodhipakkhiyadhamme samūhato gaheṭvā lokiyāya pi bhāvanāya ekārammaṇe ekato pavattanasamatthe bojjhaṅge yeva dassento satta bojjhaṅgā ti ādim āha. Te lokiya-lokuttaramissakā va kathitā veditabbā.*

<sup>2</sup> Cf. my *Psychological Ethics*, p. 82, n. 2; Dh. S., § 277.

class-name is *saddhamma*. And it is interesting to see that, when the *Jātaka-atthakathā* was written, *both saddhamma* and *bodhipakkhiyā dhammā* were equivalent class-names for the 37 (*Jāt. v*, 483).

One more point worthy of notice in this brief foreword is that the four ethical exercises, termed in the *Dh. S.* *brahmavihārā*, are in the *Vibhaṅga* called by the name of *Appammaññāyo*. The former term is used in the *Sutta Piṭaka* repeatedly—in the *Dīgha* and *Majjhima Nikāyas*, and, for the *Mettā* at least, in the *Khuddakapāṭha*—but, so far as I know, the name here used has not hitherto been met with in the *Tipiṭaka*.<sup>1</sup>

The tendency in the *Vibhaṅga*—in which the texts all show vacillation—to substitute a masculine form in the plural of certain leading terms of neuter gender—*āyatana*, *saccā*, *indriyā*, *bojjhaṅgā*, *jhānā*, *viññāṇā*—may also find mention here.

In the next place the *Vibhaṅga*, besides following with a fair show of symmetry an arrangement of matter peculiar to itself, makes an extended application of that organon or vehicle for the cultivation of the moral intellect which we find both set out, and to some extent applied, in the *Dhamma-Saṅgaṇi*. By organon or vehicle I mean, firstly, analysis of concrete moral consciousness, as well as of *rūpa* as the *Stoff* of consciousness, but in itself unmoral, *avyākata* (*Dh. S.*, §§ 1 *fol.*, and §§ 583 *fol.*); secondly, the scheme of concentrative discipline of thought entitled *Jhāna*. Now, in the *Vibhaṅga*, in the opening chapter devoted to the five *skandhas* or constituents of personality, we do not find, under *rūpakkhandha*, a repetition of the analysis of *rūpa*, as given in the *Dhamma-Saṅgaṇi* under the more general head of *sabbhaṇrūpaṇ*; but we do find an inquiry into the properties of the other four *skandhas*. Thus, the two books between them complete

<sup>1</sup> The list constituting the *Dharmasārīrasūtra* (see prev. page) gives both terms as apparently distinct series.

the logical analysis of the skandhas, as the compilers of Abhidhamma envisaged the process.

That process, be it said by the way, should, for all its forbidding appearance, possess no small interest for us, in that it resembles our more modern logical procedure known as Determination, or the conjunctive and disjunctive combination of terms, far more than the older system of classification by way of genus, species, and differentia. This latter method would, of course, have been repugnant to Buddhists, as involving the philosophical principle of substance and coinhering qualities, a principle that is graphically immortalized in every Porphyrian tree. For the Buddhist, things and our ideas of things were not analyzable into substance and qualities. They were aggregates—the interpretations by *mano* or *viññāṇa* of the various forms of impression or 'contact'—*phassa*. These were analyzable into a number of relations or aspects making up the Buddhist view of life and the universe. And to understand any given term, or name of an aggregate, was to know it in all the relations, under all the aspects that were recognised in their philosophy and ethics.<sup>1</sup>

Next, with regard to Jhāna, the Vibhaṅga again appears as extending the methods of the Dhamma-Saṅgani. The prior work, concerned throughout with the investigation of things as *dhammā*, is content to state, for every variety of rapt contemplation, that the concrete consciousness at the time is analyzable into a number of constant, and a few

<sup>1</sup> Professor Walleser, in his interesting and valuable contribution to a synthesis of Buddhist philosophy (*Die philosophische Grundlage des älteren Buddhismus*, Heidelberg, 1904), describes the procedure as: 'dass alle [dem zu erläuternden Begriffe] untergeordneten Spezialbegriffe aufgezählt werden, d. h. dass sein Umfang definiert wird.' I would venture to suggest *co-ordinated equivalent concepts* for 'untergeordneten,' etc. *Adhivacanāni* the Buddhist would call them. They are by no means exhausted in their collective 'Umfang' by that of the term defined.

varying *dhammā*. The Vibhaṅga, without upsetting this aspect of Jhāna, and, for that matter, quoting the formula of it now and again, is more concerned to present Jhāna, itself a general way of access to meditation, as applied to the cultivation of special disciplines in self-mastery. It shows how consciousness, as it becomes concentrated by way of Jhāna stages, is to be focussed on to a given series of concepts taken in order; for example, the Satipaṭṭhānā, Bojjhaṅgā, *etc.* This method is, to a limited extent, introduced already in the Dhamma-Saṅgaṇi (pp. 52-55). But in the Vibhaṅga it is followed with this difference: The concrete consciousness at the time (*tasmiṃ samaye . . . hoti*) is interpreted, not in terms of *dhammā* as such, but as consisting in the given concept or series of concepts which is being 'focussed.' These are, of course, themselves *dhammā*, but they are taken synthetically, not analytically. For instance, in the Sacca-vibhaṅga, where this applied Jhāna is first introduced, the constant *schema* of the Dhamma-Saṅgaṇi and its *application* may be seen on p. 112 and pp. 106-111 respectively.

It may be noted incidentally that, among the various forms or schemes of Jhāna, the Vibhaṅga makes use of *Suññata*, but not of *Appaṇihita* or *Animitta* (*cf.* Dh. S., §§ 344 *fol.*, 505 *fol.*). And further, that, even in the vibhaṅga devoted to the subject of Jhāna, the physical side of the exercise is dismissed in the briefest possible terms: solitude, the one posture, the, so to speak, local concentration of the representative imagination. No mention of later terms such as *kammaṭṭhāna*, *appanā*, *parikamma*, *upacāra*; and only one *kasiṇa*—that of *paṭhavī*—alluded to! The one hint we obtain that the procedure was akin to that described so circumstantially in later works, like the 'Visuddhi Magga,' or the 'Yogāvacara's Manual' (edited by Professor Rhys Davids, P.T.S., 1896), is the Atthakathā's comment: *sati upaṭṭhitā . . . nāsikagge vā mukhanimitte vā* (p. 252). Buddhaghosa's Commentary explains this as referring to

'the middle portion of the upper lip, where strikes the air breathed from the nose.' He also refers to further explanations in the *Paṭisambhidā*.<sup>1</sup>

Finally, as to procedure not found in the prior work, the *Vibhaṅga*, starting as do the *Dāthukathā*, *Puggalapaññatti*, and *Yamaka*, with *kandhā*, *dhātuyo*, *āyatanāni*,<sup>2</sup> *saccāni*—that is to say, with the consideration of elements or constituents in man, in the universe, and in the supreme truths about both—goes on to deal with the *indriyāni*,<sup>3</sup> that is, with man as having faculties, in other words, as potent to modify the resultants of those combined elements. Next comes the *Paccayākāra* (not termed in this work *Paṭiccasamuppāda*), the great question of the facts of life as conditioned or mutually dependent, and then nine groups of ethical culture, by which that great network might best be discerned and those modifications brought to pass. The next book surveys the whole field of *nāṇa*—cognition or knowledge—from its bases (*vatthūni*) in the messages of sense up to the insight of a *tathāgata*, or perfectly wise being. The next investigates all the modes of *kilesa* or corruption by which insight is hindered. And the last book, suggesting by its fine title, the Heart of the Dhamma, more than it contains, gives a number of summaries and a good deal of affirmation, much of it mythological, about the conditions of life in this and other spheres—in human beings and other beings.

The method followed in each book or *vibhaṅga*, with a few exceptions, is to set out the category or series forming the subject in phraseology drawn *verbatim*, or com-

<sup>1</sup> Now being edited by Mr. Arnold C. Taylor.

<sup>2</sup> Cf. S. i., 196: 'So me dhammaṃ adesesi khandhe āyatanāni dhātuyo ca.'

<sup>3</sup> The Dh. K. and Pp. follow the *Vibhaṅga* here; the Y. places the *indriyayamaka* after the *saṅkhāra-* and *anusaya-yamakāni*.



piled approximately *verbatim*, from the Nikāyas, where the treatment makes for edification. Next, the subject is analyzed in terms of Abhidhamma—that is, of the Dhamma-Saṅgaṇi—where the intention is analysis with a view to mental clearness and consistency, and cultivation by way of Jhāna. Lastly, the terms of the subject are submitted to logical determination with reference to certain philosophical ideas. This division is termed Pañhāpucchaka or catechism, and must have remained a traditional name of this mode of mental training, since Buddhaghosa, in his Atthasālinī and Sammoha-vinodanī, uses it without comment.

We may say, then, that the Vibhanga was conceived as a manual for students no less than was the Dhamma-Saṅgaṇi. In it, as in all the seven Abhidhamma books, there is no intention on the part of the compilers of setting forth their ethical philosophy or psychological ethics in any complete and systematic order. Acquaintance with the Dhamma is, as I have said elsewhere,<sup>1</sup> taken for granted. The object is not so much to extend knowledge as to ensure mutual consistency in the intension of ethical notions, and to systematize and formulate the theories and practical mechanism of intellectual and moral progress scattered throughout the Sutta-piṭaka. This, coupled with the evident fact of its having been, as tradition tells, compiled, not in writing, but for oral teaching and for learning by rote (possibly with the help of leading terms written down as notes), makes it and all Abhidhamma matter so impossible as food for the reader. Our own books of symbolic logic and other advanced methods of formal logic are not so very possible for him either. The Buddhists had no symbols, or used sets of words approximately as such. They had attained to the consciousness of a wonderful order existing in the subjective experience of man. Without the stimulus which, from one mysterious set of conditions or another, impels

<sup>1</sup> *Psychological Ethics . . . the Dhamma-Saṅgaṇi*, xxvii. . .

some races to study the stars and the rest of external nature, they turned their growing powers of observation and analysis on to the investigation of that inner cosmos. Clearness and consistency in the definition or determination of ideas was of the first importance, both from the intangible nature of their subject-matter, and from their lack of tangible or visible registering apparatus. And the only possible way in some cases for the burdened memory to find its way to and fro was no doubt that endless but orderly repetition of a verbal frame-work, wherein, it might be, only one term of a series was varied at a time.

Some day I believe that the Buddhist revivalists will take council and compile a version of the Abhidhamma so adapted to the economy and other altered conditions of the written word as to be interesting and stimulating even to alien readers.

C. A. F. RHYS DAVIDS.

'Nālandā,' LONDON, S.E.,  
December, 1904.

*The texts collated are referred to as :*

K = *Siamese printed edition.*

S<sup>d</sup> = *Sinhalese, palm-leaf MS., belonging to us.*

B = *Burmese printed edition.*



VIBHANGA

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-  
SAMBUDDHASSA

## I

[KHANDHA-VIBHANGA]

PAÑCAKKHANDHĀ : rūpakkhando vedanākkhando saññākkhandho saṅkhārakkhando viññānakkhando.

Tattha katamo rūpakkhandho?

Yaṇ<sup>1</sup> kiñci rūpaṇaṃ atitānāgatapeccuppannaṃ ajjhattaṇ  
vā bahiddhā vā olārikaṇ vā sukhumaṇ vā hīnaṇ vā paṇi-  
taṇ vā yaṇ dūre<sup>2</sup> santi ke vā, tad-ekajjhaṇ abhisamjyūhitvā  
abhisamkhipitvā:<sup>3</sup> ayaṇ vuccati rūpakkhando.

Tattha katamanā rūpaṇaṃ atītaṇaṃ ?

Yañ rūpaṃ atitaṃ niruddhaṃ vigataṃ viparinataṃ  
atthāyagataṃ abbatthāyagataṃ<sup>4</sup> uppajjitvā vigataṃ atitaṃ  
atitaṃsena saṅgahitaṃ<sup>5</sup>—cattāro ca mahābhūtā catunnaṃ  
ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ  
atitaṃ.

Tattha kataman rūpaṇ anāgataṇ ?

Yaṇ rūpaṇ aṭṭaṇ abhūtaṇ asaṇṇiṭṭaṇ anibbattaṇ  
 anabhinibbattaṇ apaṭṭubhūtaṇ anuppannaṇ asaṃuppannaṇ  
 anuṭṭhitaṇ asaṃnuṭṭhitaṇ anāgataṇ anāgataṇsena saṇ-  
 gaḥitaṇ<sup>6</sup>—cattaro ca mahābhūṭā catunnaṇi ca mahā-  
 bhūtaṇaṇ upādāya rūpaṃ—idaṇ vuccati rūpaṇ anāgataṇ.

Tattha kataman<sup>1</sup> rūpa<sup>2</sup>ṇ paccuppanna<sup>3</sup>ṇ ?

Yay rūpaṃ jātaṃ bhūtaṃ sañjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ uppannaṃ samuppannaṃ utthitaṃ samutthitaṃ paccuppannaṃ paccuppannaṃsena saṅgahitaṃ—

<sup>1</sup> Cf. S. III, 47; II, 252; *quoted* K.V. 140, 150.

<sup>2</sup> S<sup>d</sup> adds *vā* here only.

<sup>3</sup> Cf. Mil. 46.

<sup>4</sup> So B. and K. S<sup>d</sup>: atthagatan abbatthagatan *always*.

<sup>5</sup> S<sup>d</sup> : sangahītan *here only*.

 $\sigma$  So Sd.

cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ paccuppannaṃ.

Tattha<sup>1</sup> katamaṃ rūpaṃ ajjhattaṃ?

Yaṃ rūpaṃ tesāṃ tesāṃ sattānaṃ ajjhattaṃ paccattaṃ niyakaṃ<sup>2</sup> pātipuggalikaṃ upādinnaṃ<sup>3</sup>—cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ ajjhattaṃ.

Tattha katamaṃ rūpaṃ bahiddhā?

Yaṃ rūpaṃ tesāṃ tesāṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakaṃ pātipuggalikaṃ upādinnaṃ—cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ bahiddhā.

Tattha katamaṃ rūpaṃ olārikaṃ<sup>4</sup>?

Cakkhāyatanāṃ . . . pe . . . phoṭṭhabbāyatanāṃ: idaṃ vuccati rūpaṃ olārikaṃ.

Tattha katamaṃ rūpaṃ sukhumaṃ?

Itthindriyaṃ<sup>5</sup> . . . pe . . . kabalīṅkāro āhāro: idaṃ vuccati rūpaṃ sukhumaṃ.

Tattha katamaṃ rūpaṃ hīnaṃ?

Yaṃ rūpaṃ tesāṃ tesāṃ sattānaṃ uññātaṃ avaññātaṃ hīlitaṃ<sup>6</sup> paribhūtaṃ acitikaṃ,<sup>7</sup> hīnaṃ hīnamataṃ<sup>8</sup> hīnasammataṃ, añiṭṭhaṃ akantaṃ amanāpaṃ—rūpā saddā gandhā rasā phoṭṭhabbā: idaṃ vuccati rūpaṃ hīnaṃ.

Tattha katamaṃ rūpaṃ paṇītaṃ?

Yaṃ rūpaṃ tesāṃ tesāṃ sattānaṃ anuññātaṃ anavaññātaṃ, ahīlitaṃ aparibhūtaṃ citikaṃ paṇītaṃ paṇītamataṃ<sup>9</sup> paṇītasammataṃ, iṭṭhaṃ kantaṃ manāpaṃ: rūpā saddā gandhā rasā phoṭṭhabbā: idaṃ vuccati rūpaṃ paṇītaṃ.

Taṃ taṃ vā pana rūpaṃ upādāy' upādāya<sup>10</sup> rūpaṃ hīnaṃ paṇītaṃ datṭhabbaṃ.

Tattha<sup>11</sup> katamaṃ rūpaṃ dūre?

Itthindriyaṃ . . . pe . . . kabalīṅkāro āhāro, yaṃ vā paṇ' aññaṃ pi<sup>12</sup> atthi rūpaṃ anāsanne anupakkatṭhe<sup>13</sup> dūre asantike: idaṃ vuccati rūpaṃ dūre.

<sup>1</sup> Cf. Dh. S., §§ 1044-45.

<sup>2</sup> So B. and K. S<sup>d</sup>: niyataṃ.

<sup>3</sup> So B. *always*. K. and S<sup>d</sup>: upādinnaṃ. Cf. Dh. S., §§ 1044-45; M. I, 188, 422. Franke, *Vienna Journal*, vol. vii., p. 355.

<sup>4</sup> Cf. Dh. S., §§ 675-76 and 596.

<sup>5</sup> See *Psychological Ethics* (Dh. S. trans.), p. 208, n 1.

<sup>6</sup> S<sup>d</sup>: uhlitaṃ *here only*. B: hilitaṃ.

<sup>7</sup> B: acittikaṃ.

<sup>8</sup> S<sup>d</sup> omits.

<sup>9</sup> So S<sup>d</sup>.

<sup>10</sup> So B. and S<sup>d</sup>. K: upādāya upādāya *always*.

<sup>11</sup> Cf. Dh. S., §§ 677, 678.

<sup>12</sup> S<sup>d</sup>: aññaṃ pi. *So below*.

<sup>13</sup> S<sup>d</sup>: na vupakkatṭhe. B: avupakatṭhe.

Tattha katamaṃ rūpaṃ santike?

Cakkhāyatanāṃ . . . pe . . . phoṭṭhabbāyatanāṃ, yaṃ vā paṇ' aññaṃ pi atthi rūpaṃ āsanne upakkatṭhe<sup>1</sup> avidūre santike: idaṃ vuccati rūpaṃ santike.

Taṃ taṃ vā pana rūpaṃ upādāya' upādāya rūpaṃ dūre santike dātṭhabbaṃ.

Tattha katamo vedanākkhandho?

Yā<sup>2</sup> kāci vedanā atītānāgata paccuppannā ajjhata vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇita vā ya dūre santike vā, tad-ekajjhaṃ abhisayyūhitvā abhisankhipitvā: ayaṃ vuccati vedanākkhandho.

Tattha katamā vedanā atītā?

Yā vedanā atītā niruddhā vigatā vipariṇatā atthaṃyagatā abbatthāyagatā uppajjitvā vigatā atītā atītaṃsena sangahitā—sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā atītā.

Tattha katamā vedanā anāgatā?

Yā vedanā ajātā abhūtā asaṇjātā anibbattā anabhinibbattā apātubhūtā anuppannā samuppannā anuṭṭhitā asamuṭṭhitā anāgatā anāgataṃsena sangahitā—sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā anāgatā.

Tattha katamā vedanā paccuppannā?

Yā vedanā jātā bhūtā saṇjātā<sup>3</sup> nibbattā abhinibbattā pātubhūtā uppannā samuppannā uṭṭhitā samuṭṭhitā paccuppannā paccuppannaṃsena sangahitā—sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā paccuppannā.

Tattha katamā vedanā ajjhata?

Yā vedanā tesāṃ tesāṃ sattānaṃ ajjhataṃ paccattaṃ niyakā<sup>4</sup> pātipuggalikā upādinnā—sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā ajjhata.

Tattha katamā vedanā bahiddhā?

Yā vedanā tesāṃ tesāṃ parasattānaṃ parapuggalānaṃ ajjhataṃ paccattaṃ niyakā<sup>4</sup> pātipuggalikā upādinnā—sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā bahiddhā.

Tattha katamā vedanā oḷārikā?

Akusalā vedanā oḷārikā, kusalāvyākata vedanā sukhumā. Kusalākusalā vedanā oḷārikā, avyākata vedanā sukhumā.

<sup>1</sup> S<sup>d</sup>: vup<sup>o</sup>.

<sup>2</sup> Cf. S. III, 47; II, 253.

<sup>3</sup> S<sup>d</sup> omits saṇjātā.

<sup>4</sup> So S<sup>d</sup>.

Dukkhā vedanā oḷarikā, sukhā ca adukkhamasukhā ca<sup>1</sup> vedanā sukhumā. Sukhadukkhā vedanā oḷarikā, adukkhamasukhā vedanā sukhumā. Asamāpannassa vedanā oḷarikā, samāpannassa vedanā sukhumā. Sāsavā vedanā oḷarikā, anāsavā vedanā sukhumā.

Taṇ taṇ vā pana vedanaṇ upādāy' upādāya vedanā oḷarikā sukhumā dattḥabbā.

Tattha katamā vedanā hīnā?<sup>2</sup>

Akusalā vedanā hīnā, kusalāvyākataṭ vedanā paṇitā. Kusalākusalā vedanā hīnā, avyākataṭ vedanā paṇitā. Dukkḥā vedanā hīnā, sukhā ca adukkhamasukhā ca vedanā paṇitā. Sukhadukkhā vedanā hīnā, adukkhamasukhā vedanā paṇitā. Asamāpannassa vedanā hīnā, samāpannassa vedanā paṇitā. Sāsavā vedanā hīnā, anāsavā vedanā paṇitā.

Taṇ taṇ vā pana vedanaṇ upādāy' upādāya vedanā hīnā paṇitā dattḥabbā.

Tattha katamā vedanā dūre?

Akusalā vedanā kusalāvyākataḥi<sup>3</sup> vedanāhi dūre, kusalāvyākataṭ vedanā akusalāya vedanāya dūre. Kusalā vedanā akusalāvyākataḥi vedanāhi dūre, akusalāvyākataṭ vedanā kusalāya vedanāya dūre. Avyākataṭ vedanā<sup>4</sup> kusalākusalāhi vedanāhi dūre, kusalākusalā vedanā avyākataṭ vedanāya dūre. Dukkḥā vedanā sukhāya ca adukkhamasukhāya ca vedanāhi dūre, sukhā ca adukkhamasukhā ca vedanā dukkhāya vedanāya dūre. Sukhā vedanā dukkhāya ca adukkhamasukhāya ca vedanāhi dūre, dukkhā ca adukkhamasukhā ca vedanā<sup>5</sup> sukhāya vedanāya dūre. Adukkhamasukhā vedanā sukhadukkhāhi vedanāhi dūre, sukhadukkhā vedanā adukkhamasukhāya vedanāya dūre. Asamāpannassa vedanā samāpannassa vedanāya dūre, samāpannassa vedanā asamāpannassa vedanāya dūre. Sāsavā vedanā anāsavāya vedanāya dūre, anāsavā vedanā sāsavāya vedanāya dūre. Ayaṇ vuccati vedanā dūre.

Tattha katamā vedanā santike?

Akusalā vedanā akusalāya vedanāya santike, kusalā<sup>6</sup> vedanā kusalāya vedanāya santike, avyākataṭ vedanā avyākataṭ vedanāya santike. Dukkḥā vedanā dukkhāya vedanāya santike, sukhā vedanā sukhāya vedanāya santike, adukkhamasukhā vedanā adukkhamasukhāya vedanāya

<sup>1</sup> S<sup>d</sup> omits.

<sup>2</sup> B: hīnā paṇitā?

<sup>3</sup> S<sup>d</sup>: akusalāvyākataḥi.

<sup>4</sup> S<sup>d</sup>: avyākataṭ vedanāya.

<sup>5</sup> S<sup>d</sup> dukkhāya ca adukkhamasukhā ca vedanāhi.

<sup>6</sup> S<sup>d</sup>: akusalā.

santike. Asamāpannassa vedanā asamāpannassa vedanāya santike, samāpannassa vedanā samāpannassa vedanāya santike. Sāsavā vedanā sāsavāya vedanāya santike, anāsavā vedanā anāsavāya vedanāya santike.

Ayaṃ vuccati vedanā santike.

Taṃ taṃ vā pana vedanaṃ upādāy' upādāya vedanā dūre santike daṭṭhabbā.

Tattha katamo saṇṇakkhandho?

Yā kāci saṇṇā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā vā hinā vā paṇitā vā yā dūre santike vā, tad-ekajḅhaṃ abhisamuyūhitvā abhisamkhipitvā: ayaṃ vuccati saṇṇakkhandho.

Tattha katamā saṇṇā atitā?

Yā saṇṇā atitā niruddhā vigatā viparinatā atthagatā abbatthagatā uppajjitvā vigatā atitā atitaṃsena saṅghatā—cakkhusamphassajā saṇṇā sotasaṃphassajā saṇṇā ghānasamphassajā saṇṇā jivhāsaṃphassajā saṇṇā kāya-samphassajā saṇṇā manosamphassajā saṇṇā — ayaṃ vuccati saṇṇā atitā.

Tattha katamā saṇṇā anāgatā?

Yā saṇṇā ajātā abhūtā asaṅjātā anibbattā anabhinibbattā apātubhūtā anuppannā asamuppannā anutṭhitā asamutṭhitā anāgatā anāgataṃsena saṅghatā—cakkhusamphassajā saṇṇā . . . pe<sup>1</sup> . . . manosamphassajā saṇṇā—ayaṃ vuccati saṇṇā anāgatā.

Tattha katamā saṇṇā paccuppannā?

Yā saṇṇā jātā bhūtā saṅjātā nibbattā abhinibbattā pātubhūtā uppannā samuppannā utṭhitā samutṭhitā paccuppannā paccuppannaṃsena saṅghatā — cakkhusamphassajā saṇṇā . . . pe . . . manosamphassajā saṇṇā—ayaṃ vuccati saṇṇā paccuppannā.

Tattha katamā saṇṇā ajjhataṃ?

Yā saṇṇā tesāṃ tesāṃ sattānaṃ ajjhataṃ paccattaṃ niyakā<sup>2</sup> paṭipuggalikā upādiṇṇā — cakkhusamphassajā saṇṇā . . . pe . . . manosamphassajā saṇṇā—ayaṃ vuccati saṇṇā ajjhataṃ.

Tattha katamā saṇṇā bahiddhā?

Yā saṇṇā tesāṃ tesāṃ parasattānaṃ parapuggalānaṃ ajjhataṃ paccattaṃ niyakā paṭipuggalikā upādiṇṇā — cakkhusamphassajā saṇṇā . . . pe . . . manosamphassajā saṇṇā—ayaṃ vuccati saṇṇā bahiddhā.

<sup>1</sup> S<sup>d</sup> and B. do not condense throughout these sections.

<sup>2</sup> So S<sup>d</sup>.



Tattha katamā saññā olārikā?

Patighasamphassajā saññā olārikā, adhivacanasamphassajā saññā sukhumā. Akusalā saññā olārikā, kusalāvyākātā saññā sukhumā. Kusalākusalā saññā olārikā, avyākātā saññā sukhumā. Dukkāya vedanāya sampayuttā saññā olārikā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā sukhumā. Sukhadukkāhi vedanāhi sampayuttā saññā olārikā, adukkhamasukhāya vedanāya sampayuttā saññā sukhumā. Asamāpannassa saññā olārikā, samāpannassa saññā sukhumā. Sāsavā saññā olārikā, anāsavā saññā sukhumā.

Taṇ taṇ vā pana saññaṇ upādāy' upādāya saññā olārikā sukhumā dātṭhabbā.

Tattha katamā saññā hīnā?<sup>1</sup>

Akusalā saññā hīnā, kusalāvyākātā saññā paṇitā. Kusalākusalā saññā hīnā, avyākātā saññā paṇitā. Dukkāya vedanāya sampayuttā saññā hīnā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā paṇitā. Sukhadukkāhi vedanāhi sampayuttā saññā hīnā, adukkhamasukhāya vedanāya sampayuttā saññā paṇitā. Asamāpannassa saññā hīnā, samāpannassa saññā paṇitā. Sāsavā saññā hīnā, anāsavā saññā paṇitā.

Taṇ taṇ vā pana saññaṇ upādāy' upādāya saññā hīnā paṇitā dātṭhabbā.

Tattha katamā saññā dūre?

Akusalā saññā kusalāvyākātāhi saññāhi dūre, kusalāvyākātā saññā akusalāya saññāya dūre; kusalā saññā akusalāvyākātāhi saññāhi dūre, akusalāvyākātā saññā kusalāya saññāya dūre; avyākātā saññā kusalākusalāhi saññāhi dūre, kusalākusalā saññā avyākātāya saññāya dūre. Dukkāya vedanāya sampayuttā saññā sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttāhi saññāhi dūre, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā dukkhāya vedanāya sampayuttāya saññāya dūre; sukhāya vedanāya sampayuttā saññā dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttāhi saññāhi dūre, dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saññā sukhāya vedanāya sampayuttāya saññāya dūre; adukkhamasukhāya vedanāya sampayuttā saññā suhadukkāhi vedanāhi sampayuttāhi saññāhi dūre, suhadukkāhi vedanāhi sampayuttā saññā adukkhamasukhāya vedanāya sampayuttāya saññāya dūre. Asamāpannassa saññā samāpannassa saññāya dūre, samā-

<sup>1</sup> B: hīnā paṇitā?

pannassa saññā asamāpannassa saññāya dūre. Sāsavā saññā anāsavāya saññāya dūre, anāsavā saññā sāsavāya saññāya dūre. Ayaṃ vuccati saññā dūre.

Tattha katamā saññā santike?

Akusalā saññā akusalāya saññāya santike, kusalā saññā kusalāya saññāya santike, avyākata saññā avyākatāya saññāya santike. Dukkāya vedanāya sampayuttā saññā dukkhāya vedanāya sampayuttāya saññāya santike,<sup>1</sup> sukhāya vedanāya sampayuttā saññā sukhāya vedanāya sampayuttāya saññāya santike, adukkhamasukhāya vedanāya sampayuttā saññā adukkhamasukhāya vedanāya sampayuttāya saññāya santike. Asamāpannassa saññā asamāpannassa saññāya santike, samāpannassa saññā samāpannassa saññāya santike. Sāsavā saññā sāsavāya saññāya santike, anāsavā saññā anāsavāya saññāya santike. Ayaṃ vuccati saññā santike.

Taṃ taṃ va pana saññaṃ upādāy' upādāya saññā dūre santike dattābba.

Tattha katamo saṅkhārakkhandho?

Ye<sup>2</sup> keci saṅkhārā atītānāgatapaccuppannā ajjhata vā bahiddhā vā olārika vā sukhuma vā hīnā vā paṇitā vā ye dūre santike vā, tad-ekajjaṇaṃ abhisanyūhitvā abhisankh-pitvā: ayaṃ vuccati saṅkhārakkhandho.

Tattha katame saṅkhārā atītā?

Ye saṅkhārā atītā niruddhā vigatā vipariṇatā atthaṅgatā abbatthāṅgatā uppajjitvā vigatā atītā atītaṅsena saṅgaḥitā — cakkhusamphassaajā cetanā sotasaṃphassaajā cetanā ghnāsaṃphassaajā cetanā jivhāsaṃphassaajā cetanā kāya-saṃphassaajā cetanā manosaṃphassaajā cetanā—ime vuccanti saṅkhārā atītā.

Tattha katame saṅkhārā anāgatā?

Ye saṅkhārā ajāta abhūta asaṅjātā anibbattā anabhinibbattā apātubhūta anuppannā asamuppannā anutthitā asamuṭṭhitā anāgatā anāgataṅsena saṅgaḥitā — cakkhusaṃphassaajā cetanā . . . pe . . . manosaṃphassaajā cetanā—ime vuccanti saṅkhārā anāgatā.

Tattha katame saṅkhārā paccuppannā?

Ye saṅkhārā jātā bhūtā saṅjātā nibbattā abhinibbattā pātubhūta uppannā samuppannā utthitā samuṭṭhitā pac-

<sup>1</sup> S<sup>4</sup>: dukkhāya vedanāya sampayuttā saññā dukkhāya vedanāya sampayuttā (sic) sukhāya vedanāya sampayuttāya santike saññāya santike.

<sup>2</sup> S. III, 47; II, 253.

cuppannā paccuppannāyena saṅgahitā—cakkhusamphassaajā cetanā . . . pe . . . manosamphassaajā cetanā—ime vuccanti saṅkhārā paccuppannā.

Tattha katame saṅkhārā ajjhata?

Ye saṅkhārā tesāṃ tesāṃ sattānaṃ ajjhataṃ paccattaṃ niyakā paṭipuggalikā upādiṇṇā—cakkhusamphassaajā cetanā . . . pe . . . manosamphassaajā cetanā—ime vuccanti saṅkhārā ajjhata.

Tattha katame saṅkhārā bahiddhā?

Ye saṅkhārā tesāṃ tesāṃ parasattānaṃ parapuggalānaṃ ajjhataṃ paccattaṃ niyakā paṭipuggalikā upādiṇṇā—cakkhusamphassaajā cetanā . . . pe . . . manosamphassaajā cetanā—ime vuccanti saṅkhārā bahiddhā.

Tattha katame saṅkhārā olārikā?

Akusalā saṅkhārā olārikā, kusalāvyākata saṅkhārā sukhumā; kusalākusalā saṅkhārā olārikā, avyākata saṅkhārā sukhumā. Dukkāya vedanāya sampayuttā saṅkhārā olārikā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā sukhumā; sukhadukkhāhi vedanāhi sampayuttā saṅkhārā olārikā, adukkhamasukhāya vedanāya sampayuttā saṅkhārā sukhumā. Asamāpannassa saṅkhārā olārikā, samāpannassa saṅkhārā sukhumā. Sāsavā saṅkhārā olārikā, anāsavā saṅkhārā sukhumā.

Te te vā pana saṅkhāre upādāy' upādāya saṅkhārā olārikā sukhumā datthabbā.

Tattha katame saṅkhārā hinā?<sup>1</sup>

Akusalā saṅkhārā hinā, kusalāvyākata saṅkhārā paṇitā; kusalākusalā saṅkhārā hinā, avyākata saṅkhārā paṇitā. Dukkāya vedanāya sampayuttā saṅkhārā hinā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā paṇitā; sukhadukkhāhi vedanāhi sampayuttā saṅkhārā hinā, adukkhamasukhāya vedanāya sampayuttā saṅkhārā paṇitā. Asamāpannassa saṅkhārā hinā, samāpannassa saṅkhārā paṇitā. Sāsavā saṅkhārā hinā, anāsavā saṅkhārā paṇitā.

Te te vā pana saṅkhāre upādāy' upādāya saṅkhārā hinā paṇitā datthabbā.

Tattha katame saṅkhārā dūre?

Akusalā saṅkhārā kusalāvyākatehi saṅkhārehi dūre, kusalāvyākata saṅkhārā akusalehi saṅkhārehi dūre; kusalā saṅkhārā kusalāvyākatehi saṅkhārehi dūre; akusalāvyākata saṅkhārā kusalehi saṅkhārehi dūre;

<sup>1</sup> B : hinā paṇitā? (See p. 10.)

avyākataṃ saṅkhārā kusalākusalehi saṅkhārehi dūre; kusalākusalā saṅkhārā avyākatehi saṅkhārehi dūre. Dukkḥāya vedanāya sampayuttā saṅkhārā sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi saṅkhārehi dūre, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā dukkhāya vedanāya sampayuttehi saṅkhārehi dūre; sukhāya vedanāya sampayuttā saṅkhārā dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā sukhāya vedanāya sampayuttehi saṅkhārehi dūre; adukkhamasukhāya vedanāya sampayuttā saṅkhārā sukhadukkhāhi vedanāhi sampayuttehi saṅkhārehi dūre, sukhadukkhāhi vedanāhi sampayuttā saṅkhārā adukkhamasukhāya vedanāya sampayuttehi saṅkhārehi dūre. Asamāpannassa saṅkhārā samāpannassa saṅkhārehi dūre, samāpannassa saṅkhārā asamāpannassa saṅkhārehi dūre. Sāsavā saṅkhārā anāsavehi saṅkhārehi dūre; anāsavā saṅkhārā sāsavehi saṅkhārehi dūre. Ime vuccanti saṅkhārā dūre.

Tattha katame saṅkhārā santike?

Akusalā saṅkhārā akusalānaṃ saṅkhārānaṃ santike, kusalā saṅkhārā kusalānaṃ saṅkhārānaṃ santike, avyākataṃ saṅkhārā avyākatānaṃ saṅkhārānaṃ santike. Dukkḥāya vedanāya sampayuttā saṅkhārā dukkhāya vedanāya sampayuttānaṃ saṅkhārānaṃ santike; sukhāya vedanāya sampayuttā saṅkhārā sukhāya vedanāya sampayuttānaṃ saṅkhārānaṃ santike; adukkhamasukhāya vedanāya sampayuttā saṅkhārā adukkhamasukhāya vedanāya sampayuttānaṃ saṅkhārānaṃ santike. Asamāpannassa saṅkhārā asamāpannassa saṅkhārānaṃ santike; samāpannassa saṅkhārā samāpannassa saṅkhārānaṃ santike. Sāsavā saṅkhārā sāsavānaṃ saṅkhārānaṃ santike; anāsavā saṅkhārā anāsavānaṃ saṅkhārānaṃ santike. Ime vuccanti saṅkhārā santike.

Te te vā pana saṅkhāre upādāy' upādāya saṅkhārā dūre santike datṭhabbā.

Tattha katamo viññāṇakkhandho?

Yaṃ<sup>1</sup> kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, tad-ekajḥaṇaṃ abhisamjyūhivā abhisamjhipivā: ayaṃ vuccati viññāṇakkhandho.

Tattha katamaṃ viññāṇaṃ atītaṃ?

<sup>1</sup> S. III, 47; II, 253.

Yaṃ viññāṇaṃ atītaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbatthaṅgataṃ uppajjitvā vigataṃ atītaṃ atītaṃsena saṅgahitaṃ — cakkhuvīññāṇaṃ sotavīññāṇaṃ ghānavīññāṇaṃ jivhāvīññāṇaṃ kāyavīññāṇaṃ manovīññāṇaṃ — idaṃ vuccati viññāṇam atītaṃ.

Tattha katamaṃ viññāṇaṃ anāgataṃ?

Yaṃ viññāṇaṃ ajātaṃ abhūtaṃ asaṅjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtaṃ anuppannaṃ asamuppannaṃ anuṭṭhitaṃ asamuṭṭhitaṃ anāgataṃ anāgataṃsena saṅgahitaṃ — cakkhuvīññāṇaṃ . . . pe . . . manovīññāṇaṃ — idaṃ vuccati viññāṇaṃ anāgataṃ.

Tattha katamaṃ viññāṇaṃ paccuppannaṃ?

Yaṃ viññāṇaṃ jātaṃ bhūtaṃ saṅjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ uppannaṃ samuppannaṃ uṭṭhitaṃ samuṭṭhitaṃ paccuppannaṃ paccuppannaṃsena saṅgahitaṃ — cakkhuvīññāṇaṃ . . . pe . . . manovīññāṇaṃ — idaṃ vuccati viññāṇaṃ paccuppannaṃ.

Tattha katamaṃ viññāṇaṃ ajjhattaṃ?

Yaṃ viññāṇaṃ tesāṃ tesāṃ sattānaṃ ajjhattaṃ paccattaṃ, niyakaṃ pātipuggalikaṃ upādiṇṇaṃ — cakkhuvīññāṇaṃ . . . pe . . . manovīññāṇaṃ — idaṃ vuccati viññāṇaṃ ajjhattaṃ.

Tattha katamaṃ viññāṇaṃ bahiddhā?

Yaṃ viññāṇaṃ tesāṃ tesāṃ parasattānaṃ parapuggalaṇaṃ ajjhattaṃ paccattaṃ, niyakaṃ pātipuggalikaṃ upādiṇṇaṃ — cakkhuvīññāṇaṃ . . . pe . . . manovīññāṇaṃ — idaṃ vuccati viññāṇaṃ bahiddhā.

Tattha katamaṃ viññāṇaṃ olārikaṃ?

Akusalaṃ viññāṇaṃ olārikaṃ; kusalāvyākataṃ viññāṇaṃ sukhumaṃ; kusalākusalaṃ viññāṇaṃ olārikā; avyākataṃ viññāṇaṃ sukhumaṃ. Dukkhāya vedanāya sampayuttaṃ viññāṇaṃ olārikaṃ; sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā sukhumā. Sukhadukkhāhi vedanāhi sampayuttā viññāṇā olārikā,<sup>1</sup> adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ sukhumaṃ. Asamāpannassa viññāṇaṃ olārikaṃ, samāpannassa viññāṇaṃ sukhumaṃ. Sāsavaṃ viññāṇaṃ olārikaṃ, anāsavaṃ viññāṇaṃ sukhumaṃ.

Taṃ taṃ vā pana viññāṇaṃ upādāy' upādāya viññāṇaṃ olārikaṃ sukhumaṃ daṭṭhabbaṃ.

Tattha katamaṃ viññāṇaṃ hīnaṃ?<sup>2</sup>

Akusalaṃ viññāṇaṃ hīnaṃ, kusalāvyākataṃ viññāṇaṃ

<sup>1</sup> So B. and K. S<sup>d</sup>: sampayuttaṃ viññāṇaṃ olārikaṃ.

<sup>2</sup> B: hīnaṃ paṇītaṃ? (See p. 8.)

pañitā; kusalākusalā viññāṇā hīnā; avyakataṃ viññāṇaṃ pañitā.<sup>1</sup> Dukkāya vedanāya sampayuttaṃ viññāṇaṃ hīnaṃ; sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā pañitā;<sup>2</sup> sukhadukkhāhi vedanāhi sampayuttā viññāṇā hīnā,<sup>3</sup> adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ pañitā. Asamāpannassa viññāṇaṃ hīnaṃ; samāpannassa viññāṇaṃ pañitā. Sāsavaṃ viññāṇaṃ hīnaṃ; anāsavaṃ viññāṇaṃ pañitā.

Taṃ taṃ vā pana viññāṇaṃ upādāy' upādāya viññāṇaṃ hīnaṃ pañitāṃ dātṭhabbā.

Tattha katamaṃ viññāṇaṃ dūre?

Akusalaṃ viññāṇaṃ kusalāvyākatehi viññāṇehi dūre, kusalāvyākata viññāṇā<sup>4</sup> akusalā viññāṇā dūre, kusalaṃ viññāṇaṃ akusalāvyākatehi viññāṇehi dūre; akusalāvyākata viññāṇā kusalā viññāṇā dūre, avyakataṃ viññāṇaṃ kusalākusalehi viññāṇehi dūre, kusalākusalā viññāṇā<sup>5</sup> avyakatā viññāṇā dūre. Dukkāya vedanāya sampayuttaṃ viññāṇaṃ sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi viññāṇehi dūre, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā<sup>6</sup> dukkhāya vedanāya sampayuttā viññāṇā dūre; sukhāya vedanāya sampayuttaṃ viññāṇaṃ dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi viññāṇehi dūre; dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā<sup>7</sup> sukhāya vedanāya sampayuttā viññāṇā dūre; adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ sukhadukkhāhi vedanāhi sampayuttehi viññāṇehi dūre; sukhadukkhāhi vedanāhi sampayuttā viññāṇā adukkhamasukhāya vedanāya sampayuttā viññāṇā dūre. Asamāpannassa viññāṇaṃ samāpannassa viññāṇā<sup>7</sup> dūre, samāpannassa viññāṇaṃ asamāpannassa viññāṇā dūre. Sāsavaṃ viññāṇaṃ anāsavaṃ viññāṇā dūre; anāsavaṃ viññāṇaṃ sāsavaṃ viññāṇā dūre. Idaṃ vuccati viññāṇaṃ dūre.

Tattha katamaṃ viññāṇaṃ santike?

Akusalaṃ viññāṇaṃ akusalassa viññāṇassa santike;

<sup>1</sup> S<sup>d</sup>: akusalāvyākataṃ viññāṇaṃ pañitā. Kusalākusalā viññāṇaṃ hīnaṃ.

<sup>2</sup> S<sup>d</sup>: sampayuttaṃ viññāṇaṃ pañitā.

<sup>3</sup> S<sup>d</sup>: sampayuttaṃ viññāṇaṃ hīnaṃ.

<sup>4</sup> S<sup>d</sup>: kusalāvyākataṃ viññāṇaṃ.

<sup>5</sup> S<sup>d</sup>: kusalākusalaṃ viññāṇaṃ.

<sup>6</sup> S<sup>d</sup>: sampayuttaṃ viññāṇaṃ.

<sup>7</sup> S<sup>d</sup> has viññāṇaṃ altered to viññāṇā.

kusalaṃ viññāṇaṃ kusalassa viññāṇassa santike; avyākataṃ viññāṇam avyākatassa viññāṇassa santike. Dukkhaṃ vedanāya sampayuttaṃ viññāṇaṃ dukkhāya vedanāya sampayuttassa viññāṇassa santike; sukhāya vedanāya sampayuttaṃ viññāṇaṃ sukhāya vedanāya sampayuttassa viññāṇassa santike; adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ adukkhamasukhāya vedanāya sampayuttassa viññāṇassa santike. Asamāpannassa viññāṇaṃ asamāpannassa viññāṇassa santike; samāpannassa viññāṇaṃ samāpannassa viññāṇassa santike. Sāsavaṃ viññāṇaṃ sāsavassa viññāṇassa santike; anāsavaṃ viññāṇaṃ anāsavassa viññāṇassa santike. Idaṃ vuccati viññāṇaṃ santike.

Taṃ taṃ vā pana viññāṇaṃ upādāy' upādāya viññāṇaṃ dūre santike dātṭhabbay.

SUTTANTABHĀJANIYAṂ.<sup>1</sup>

Pañcakkhandhā: rūpakkhando. vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho.

Tattha katamo rūpakkhando?

Ekavidhena<sup>2</sup> rūpakkhando: sabbay rūpaṃ na hetu ahetukaṃ hetuvippayuttaṃ sappaccayaṃ saṅkhataṃ rūpaṃ<sup>3</sup> lokaṃ sāsavaṃ saṃyojanaṃ ganthaniyaṃ oghaniyaṃ yoganiyaṃ nivaraniyaṃ<sup>4</sup> parāmatṭhaṃ upādāniyaṃ<sup>5</sup> saṅkilesikaṃ avyākataṃ anārammaṇaṃ acetasikaṃ cittavippayuttaṃ neva-vipāka-na-vipākadhammadhammaṃ asay-kilīṭṭhasaṅkilesikaṃ na savitakka-savicāraṃ na avitakka-vicāramattaṃ avitakka-avicāraṃ na pītisahagataṃ na suhasahagataṃ na upekhāsahagataṃ neva dassanena na bhāvanāya pahātabbay neva dassanena na bhāvanāya pahātabbahetukaṃ neva ācayagāmi na apacayagāmi<sup>6</sup> neva sekhaṃ nāsekhaṃ parittaṃ kāmāvacaraṃ na rūpāvacaraṃ na arūpāvacaraṃ pariyāpannaṃ no aparīyāpannaṃ aniyataṃ aniyānikaṃ uppannaṃ ehaṃ viññāṇeṃhi viññeyyaṃ aniccaṃ jarābhibhūtaṃ. Evaṃ ekavidhena rūpakkhando.

<sup>1</sup> So B. and S<sup>d</sup>. K: °bhājaniyaṃ. S<sup>d</sup> adds niṭṭhitaṃ.

<sup>2</sup> Cf. Dh. S. §§ 584, 595.

<sup>3</sup> So B. and K. S<sup>d</sup>:—sappaccayaṃ saṅkhataṃ rūpiyaṃ. On rūpiyaṃ cf. *Psychological Ethics* (Dh. S. trans.), p. 168, n. 4.

<sup>4</sup> S<sup>d</sup>: nivaraniyaṃ.

<sup>5</sup> S<sup>d</sup>: upādāniyaṃ.

<sup>6</sup> K: nevācayagāmināpacayagāmiṃ; so B. with °gāmi.

Duvidhena<sup>1</sup> rūpakkhando: atthi rūpaṃ upādā, atthi rūpaṃ no upādā.<sup>2</sup> Atthi rūpaṃ upādinnaṃ, atthi rūpaṃ anupādinnaṃ. Atthi rūpaṃ upādinnaṃ upādāniyaṃ, atthi rūpaṃ anupādinnaṃ upādāniyaṃ.<sup>3</sup> Atthi rūpaṃ sanidassanaṃ, atthi rūpaṃ anidassanaṃ. Atthi rūpaṃ sappatighaṃ, atthi rūpaṃ appatighaṃ. Atthi rūpaṃ indriyaṃ, atthi rūpaṃ na indriyaṃ. Atthi rūpaṃ mahābhūtaṃ, atthi rūpaṃ na mahābhūtaṃ. Atthi rūpaṃ viññatti, atthi rūpaṃ na viññatti. Atthi rūpaṃ cittasamuṭṭhānaṃ, atthi rūpaṃ na cittasamuṭṭhānaṃ. Atthi rūpaṃ cittasahabhu, atthi rūpaṃ na cittasahabhu.<sup>4</sup> Atthi rūpaṃ cittaṇuparivatti, atthi rūpaṃ na cittaṇuparivatti. Atthi rūpaṃ ajjhattikaṃ, atthi rūpaṃ bāhiraṃ. Atthi rūpaṃ olārikaṃ, atthi rūpaṃ sukhumayaṃ. Atthi rūpaṃ dūre, atthi rūpaṃ santike . . . pe.<sup>5</sup> . . . Atthi rūpaṃ kabaḷiṅkāro āhāro, atthi rūpaṃ na kabaḷiṅkāro āhāro. Evaṃ duvidhena rūpakkhando.<sup>6</sup>

Tividhena rūpakkhando: yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādā; yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi upādā, atthi no upādā.<sup>7</sup> Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādinnaṃ; yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi upādinnaṃ, atthi anupādinnaṃ. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādinnaṃ upādāniyaṃ; yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi upādinnaṃ upādāniyaṃ, atthi anupādinnaṃ upādāniyaṃ . . . pe.<sup>8</sup> . . . Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na kabaḷiṅkāro āhāro; yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi kabaḷiṅkāro āhāro, atthi na kabaḷiṅkāro āhāro. Evaṃ tividhena rūpakkhando.

Catubbidhena rūpakkhando: yaṃ taṃ rūpaṃ upādā, taṃ atthi upādinnaṃ, atthi anupādinnaṃ; yaṃ taṃ rūpaṃ no upādā, taṃ atthi upādinnaṃ, atthi anupādinnaṃ. Yaṃ taṃ rūpaṃ upādā, taṃ atthi upādinnaṃ upādāniyaṃ, atthi anupādinnaṃ upādāniyaṃ; yaṃ taṃ rūpaṃ no upādā, taṃ atthi upādinnaṃ upādāniyaṃ, atthi anupādinnaṃ upādāniyaṃ. Yaṃ taṃ rūpaṃ upādā, taṃ atthi sappatighaṃ, atthi appatighaṃ; yaṃ taṃ rūpaṃ no upādā, taṃ atthi sappatighaṃ, atthi

<sup>1</sup> Cf. Dh. S. §§ 585, 596 foll.

<sup>2</sup> K: anupādā (no upādā?). B: nupādā. S<sup>d</sup> has only no upādā. Cf. Dh. S. § 585.

<sup>3</sup> S<sup>d</sup> begins its . . . pe . . . here, and includes the elision given in the text. S<sup>d</sup> and K: upādinnaṃ, as above.

<sup>4</sup> K: °sahābhū. <sup>5</sup> For elided contents see Dh. S. § 585.

<sup>6</sup> S<sup>d</sup> adds:—Yathā rūpakkhando vibhattaṃ tathā idha vibhajitabbaṃ.

<sup>7</sup> K: anupādā, and so below. B: nupādā. . . .

<sup>8</sup> For elided portion see Dh. S. § 586.



appaṭighaṇ.<sup>1</sup> Yan taṇ rūpaṇ upādā, taṇ atthi olārikaṇ, atthi sukhumaṇ; yan taṇ rūpaṇ no upādā, taṇ atthi olārikaṇ, atthi sukhumaṇ. Yan taṇ rūpaṇ upādā, taṇ atthi dūre, atthi santike; yan taṇ rūpaṇ no upādā, taṇ atthi dūre, atthi santike . . . pe . . . Diṭṭhaṇ suttaṇ mutaṇ viññātaṇ rūpaṇ.<sup>2</sup> Evaṇ catubbidhena rūpak-khandho.

Pañcavidhena<sup>3</sup> rūpakkhando: paṭhavīdhātu āpodhātu tejodhātu vāyodhātu yaṇ ca rūpaṇ upādā. Evaṇ pañ-cavidhena rūpakkhando.

Chabbidhena rūpakkhando: cakkhuvīññeyyaṇ rūpaṇ sotavīññeyyaṇ rūpaṇ ghānavīññeyyaṇ rūpaṇ jivhāvīññeyyaṇ rūpaṇ kāyavīññeyyaṇ rūpaṇ manovīññeyyaṇ rūpaṇ. Evaṇ chabbidhena rūpakkhando.

Sattavidhena rūpakkhando: cakkhuvīññeyyaṇ rūpaṇ . . . pe . . . manodhātuvīññeyyaṇ rūpaṇ manovīññā-nadhātuvīññeyyaṇ<sup>4</sup> rūpaṇ. Evaṇ sattavidhena rūpak-khandho.

Aṭṭhavidhena rūpakkhando: cakkhuvīññeyyaṇ rūpaṇ . . . pe . . . kāyavīññeyyaṇ rūpaṇ atthi sukhasam-phassaṇ, atthi dukkhasamphassaṇ, manodhātuvīññeyyaṇ rūpaṇ manovīññānadhātuvīññeyyaṇ rūpaṇ. Evaṇ aṭṭha-vīdhena rūpakkhando.

Navavidhena rūpakkhando: cakkhundriyaṇ sotin-driyaṇ ghānindriyaṇ jivhindriyaṇ kāyindriyaṇ itthin-driyaṇ purisindriyaṇ jīvitindriyaṇ yaṇ ca rūpaṇ na indriyaṇ. Evaṇ navavidhena rūpakkhando.

Dasavidhena rūpakkhando: cakkhundriyaṇ . . . pe . . . jīvitindriyaṇ na indriyaṇ rūpaṇ atthi sappatighaṇ, atthi appatighaṇ. Evaṇ dasavidhena rūpakkhando.

Ekādasavidhena rūpakkhando: cakkhāyatanaṇ sotā-yatanaṇ ghānāyatanaṇ jivhāyatanaṇ kāyāyatanaṇ rūpā-yatanaṇ saddāyatanaṇ gandhāyatanaṇ rasāyatanaṇ phoṭṭhabbāyatanaṇ yaṇ ca rūpaṇ anidassanaṇ appatighaṇ dhammāyatanaṇ pariyāpannaṇ. Evaṇ ekādasavidhena rūpakkhando.

Ayaṇ vuccatī rūpakkhando.<sup>5</sup>

RŪPAKKHANDHO NIṬṬHITO.

<sup>1</sup> S<sup>d</sup> begins its . . . pe . . . here. Dh. S. elides nothing (§ 587).

<sup>2</sup> K. puts rūpaṇ in brackets with ' ? '. Cf. Dh. S. § 587.

<sup>3</sup> Cf. Dh. S. §§ 588 foll.

<sup>4</sup> This is doubtless the right reading in Dh. S. § 590.

<sup>5</sup> K. omits.

## 1.

Tattha katamo vedanākkhandho?

Ekavidhena vedanākkhandho: phassasampayutto.

Duvidhena vedanākkhandho: atthi sahetuko, atthi ahetuko.

Tividhena vedanākkhandho: atthi kusalo, atthi akusalo, atthi avyākato.

Catubbidhena vedanākkhandho: atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena vedanākkhandho: atthi sukhindriyaṃ, atthi dukkhindriyaṃ, atthi somanassindriyaṃ, atthi domanassindriyaṃ, atthi upekkhindriyaṃ.

Chabbidhena vedanākkhandho: cakkhusamphassajā vedanā sotasamphassajā vedanā ghānasamphassajā vedanā jivhāsamphassajā vedanā kāyasamphassajā vedanā manosamphassajā vedanā. Evaṃ chabbidhena vedanākkhandho.

Sattavidhena vedanākkhandho: cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā manodhātusamphassajā vedanā manoviññānadhātusamphassajā vedanā. Evaṃ sattavidhena vedanākkhandho.

Aṭṭhavidhena vedanākkhandho: cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā atthi sukhā, atthi dukkhā, manodhātusamphassajā vedanā, manoviññānadhātusamphassajā vedanā. Evaṃ aṭṭhavidhena vedanākkhandho.

Navavidhena vedanākkhandho: cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā, manodhātusamphassajā vedanā, manoviññānadhātusamphassajā vedanā atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ navavidhena vedanākkhandho.

Dasavidhena vedanākkhandho: cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā atthi sukhā atthi dukkhā, manodhātusamphassajā vedanā manoviññānadhātusamphassajā vedanā atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ dasavidhena vedanākkhandho.

*[The Ten Categories of the Vedanākkhandha are now repeated 27 times with the object of presenting in varying form the Twofold (duvidhena) and Threefold (tividhena) Categories. The Single Category and seven*

*last Categories (ekavidhena, catubbidhena, &c.) remain unchanged, the last seven being always elided under . . . pe . . . Only the varying Categories are given below.]*

## 2.

Duvidhena vedanākkhandho :

atthi { sahetuko,  
ahetuko.

Tividhena vedanākkhandho :<sup>1</sup>

atthi { vipāko,  
vipākadhammadhammo,<sup>2</sup>  
neva-vipāka-na-vipākadhammadhammo ;<sup>3</sup>

atthi { upādinnupādāniyo,  
anupādinnupādāniyo,  
anupādinnupādāniyo ;

atthi { saṅkiliṭṭha-saṅkilesiko,  
asaṅkiliṭṭha-saṅkilesiko,  
asaṅkiliṭṭha-asaṅkilesiko ;

atthi { savitakka-savicāro,  
avitakka-vicāramatto,  
avitakka-avicāro ;<sup>4</sup>

atthi { dassanena pahātabbo,  
bhāvanāya pahātabbo,  
neva dassanāya na bhāvanāya pahātabbo ;

atthi { dassanena pahātabbahetuko,  
bhāvanāya pahātabbahetuko,  
neva dassanena na bhāvanāya pahātabbahetuko ;

atthi { ācayagāmi,  
apacayagāmi,  
neva ācayagāmi na apacayagāmi ;<sup>5</sup>

atthi { sekho,  
asekho,  
neva sekho nāsekho ;

atthi { paritto,  
mahaggato,  
appamāno ;

<sup>1</sup> Cf. Dh. S. §§ 987-1049.

<sup>2</sup> S<sup>a</sup> has avipāka° here only.

<sup>3</sup> S<sup>a</sup> has . . . pe . . . after this down to Evan, &c.

<sup>4</sup> K: avitakkāvicāro.

<sup>5</sup> B. and K: nevācayagamīnāpacayagāmi.

- atthi { parittārammaṇo,  
mahaggatārammaṇo,  
appamañārammaṇo ;  
hino,  
atthi { majjhimo,  
pañito ;  
micchattaniyato,  
atthi { sammattaniyato,  
aniyato ;  
maggārammaṇo,  
atthi { maggaḥetuko,  
maggādhipati ;  
uppanno,  
atthi { anuppanno,  
uppādi ;  
atīto,  
atthi { anāgato,  
paccuppanno ;  
atītārammaṇo,  
atthi { anāgatārammaṇo,  
paccuppannārammaṇo ;  
ajjhatto,  
atthi { bahiddho,  
ajjhatabhiddho ;<sup>1</sup>  
ajjhattārammaṇo,  
atthi { bahiddhārammaṇo,  
ajjhatabhiddhārammaṇo ;  
... pe ... Evaṃ dasavidhena vedanākkhandho.

3.

Duvidhena vedanākkhandho :<sup>2</sup>

- atthi { hetusampayutto,  
hetuvippayutto ;  
atthi { na hetu sahetuko,  
na hetu ahetuko ;  
atthi { lokiyo,  
lokuttaro ;  
atthi { kenaci viññeyyo,  
kenaci na viññeyyo ;

<sup>1</sup> So S<sup>a</sup> and B. K : bahiddho (bahiddhā?), atthi ajjhatabhiddho.

<sup>2</sup> S<sup>a</sup> under Duvidhena vedanāk<sup>o</sup> has only atthi sahetuko, atthi ahetuko. The text to p. 21 follows K.

- atthi { sāsavo,  
anāsavo ;
- atthi { āsavasampayutto,  
āsavavippayutto ;
- atthi { āsavavippayutta-sāsavo,<sup>1</sup>  
āsavavippayutta-anāsavo ;
- atthi { saṇṇojaniyo,  
asaṇṇojaniyo ;
- atthi { saṇṇojanasampayutto,  
saṇṇojanavippayutto ;
- atthi { saṇṇojanavippayutta-saṇṇojaniyo,  
saṇṇojanavippayutta-asaṇṇojaniyo ;

*So for oghaniyo, yoganiyo, nivaraniyo.*

- atthi { parāmaṭṭho,  
aparāmaṭṭho ;
- atthi { parāmāśasampayutto,  
parāmāśavippayutto ;
- atthi { parāmāśavippayutta-parāmaṭṭho,  
parāmāśavippayutta-aparāmaṭṭho ;
- atthi { upādiṇṇo,  
anupādiṇṇo ;
- atthi { upādāniyo,  
anupādāniyo ;
- atthi { upādānasampayutto,  
upādānavippayutto ;
- atthi { upādānavippayutta-upādāniyo,  
upādānavippayutta-anupādāniyo ;
- atthi { saṇkilesiko,  
asaṇkilesiko ;
- atthi { sankiliṭṭho,  
asaṇkiliṭṭho ;
- atthi { kilesasampayutto,  
kilesavippayutto ;
- atthi { kilesavippayutta-saṇkilesiko,  
kilesavippayutta-asaṇkilesiko ;

*So for dassanena pahātabbo, bhāvanāya pahātabbo, dassanena and bhāvanāya pahātabbahetuko.*

- atthi { savitakko,  
avitakko ;
- atthi { savicāro,  
avicāro ;

<sup>1</sup> K : sāsavavippayutta-sāsavo.

atthi { sappitiko,  
          { appitiko ;  
atthi { pītisahagato,  
          { na pītisahagato ;  
atthi { kāmāvacaro,  
          { na kāmāvacaro ;

*So for rūpāvacaro, and arūpāvacaro.*

atthi { pariyāpanno,  
          { apariyāpanno ;<sup>1</sup>  
atthi { niyyāniko,<sup>2</sup>  
          { aniyāniko ;  
atthi { niyato,  
          { aniyato ;  
atthi { sa-uttaro,  
          { anuttaro ;  
atthi { saraṇo,  
          { araṇo.<sup>3</sup>

Tividhena vedanākkhandho :

atthi { kusalo,  
          { akusalo,  
          { avyākato ;  
... pe ... Evaṃ dasavidhena vedanākkhandho.

4.

Duvidhena vedanākkhandho :

atthi { saraṇo,  
          { araṇo.<sup>4</sup>

Tividhena vedanākkhandho :<sup>5</sup>

atthi { ajjhattārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhattabahiddhārammaṇo.  
... pe ... Evaṃ, &c.

DUKAMŪLAKAJ.<sup>6</sup>

<sup>1</sup> S<sup>d</sup> : na pariyāpanno *here only*.

<sup>2</sup> S<sup>d</sup> : niyyāniko.

<sup>3</sup> S<sup>d</sup> : asaraṇo *here only*.

<sup>4</sup> So S<sup>d</sup>.

<sup>5</sup> S<sup>d</sup> and B : atthi vipāko, atthi vipākadhammadhammo,  
atthi neva-vipāka-na-vipākadhammadhammo ... pe ...  
atthi upādinnupādāniyo ... pe ... atthi ajjhattāram-  
maṇo &c.

<sup>6</sup> S<sup>d</sup> : Dukamūlako niṭṭhito.

## 5.

Duvidhena vedanākkhandho :

atthi { sahetuko,  
ahetuko.

Tividhena vedanākkhandho :

atthi { kusalo,  
akusalo,  
avyākato ;  
... pe ... Evaṃ, &c.

## 6.

Duvidhena vedanākkhandho :<sup>1</sup>

atthi { saraṇo,  
araṇo.

Tividhena vedanākkhandho :

atthi { kusalo,  
akusalo,  
avyākato ;  
... pe ... Evaṃ, &c.

## 7.

Duvidhena vedanākkhandho :<sup>2</sup>

atthi { sahetuko,  
ahetuko.

Tividhena vedanākkhandho :<sup>3</sup>

atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabahiddhārammaṇo.  
... pe ... Evaṃ, &c.

<sup>1</sup> B and S<sup>d</sup> : ... atthi hetusampayutto, atthi hetuvip-payutto. S<sup>d</sup> only: Tividhena vedanākkhandho: atthi vipāko, atthi vipākadhammadhammo, atthi neva-vipāka-na-vipāka-dhammadhammo [pe is omitted]. Evaṃ, &c.

<sup>2</sup> B has an extra section: atthi na hetu sahetuko &c., as in 3, much condensed. Tividhena, as in 6.

<sup>3</sup> K has ... pe ... inserted here. B repeats Tividhena of 2 (p. 16).

8.

Duvidhena vedanākkhandho :<sup>1</sup>

atthi { saraṇo,  
araṇo.

Tividhena vedanākkhandho :

atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhattabahiddhārammaṇo.

. . . pe . . . Evaṃ dasavidhena vedanākkhandho.<sup>2</sup>

TIKAMŪLAKAṆ.<sup>3</sup>

9.

Duvidhena vedanākkhandho :

atthi { sahetuko,  
ahetuko.

Tividhena vedanākkhandho :

atthi { kusalo,  
akusalo,  
avyākato ;

. . . pe . . . Evaṃ, &c.

10.

Duvidhena vedanākkhandho :

atthi { hetusampayutto,  
hetuvippayutto.

<sup>1</sup> B. and S<sup>d</sup> under 8 read the full Duvidhena categories except the first pair, as given under 3. For Tividhena S<sup>d</sup> has only the first triplet, as given under 6, B. following K.

<sup>2</sup> S<sup>d</sup> here continues with two extra variants in Duvidhena and Tividhena :—(8a) Duvidhena :—sahetuko, ahetuko. Tividhena :—full list, much condensed, except first triplet (cf. 2), beginning at vipāko. (8b) Duvidhena :—full list, much condensed, except the first pair (cf. 3), beginning with hetusampayutto. Tividhena :—last triplet only (cf. 8). There seemed insufficient justification for inserting these repetitions in the text.

<sup>3</sup> S<sup>d</sup> : Tikamūlakaṇ niṭṭhitaṇ.



Tividhena vedanākkhandho :

atthi { vipāko,  
vipākadhammadhammo,  
neva-vipāka-na-vipākadhammadhammo ;  
... pe ... Evañ, *cc.*

11.

Duvidhena vedanākkhandho :

atthi { na hetu sahetuko,  
na hetu ahetuko.

Tividhena vedanākkhandho :

atthi { upādinupādāniyo,  
anupādinupādāniyo,  
anupādin' anupādāniyo ;  
... pe ... Evañ, *cc.*

12.

Duvidhena vedanākkhandho :

atthi { lokiyo,  
lokuttaro.

Tividhena vedanākkhandho :

atthi { saṅkiliṭṭha-saṅkilesiko,  
asaṅkiliṭṭha-saṅkilesiko,  
asaṅkiliṭṭha-asaṅkilesiko ;  
... pe ... Evañ, *cc.*

13.

Duvidhena vedanākkhandho :

atthi { kenaci viññeyyo,  
kenaci na viññeyyo.

Tividhena vedanākkhandho :

atthi { savitakka-savicāro,  
avitakka-vicāramatto,  
avitakka-avicāro ;  
... pe ... Evañ, *cc.*

14.

Duvidhena vedanākkhandho :

atthi { sāsavo,  
anāsavo.

Tividhena vedanākkhandho :

atthi { dassanena pahātabbo,  
bhāvanāya pahātabbo,  
neva dassanena na bhāvanāya pahātabbo ;  
... pe ... Evaṃ, &c.

15.

Duvidhena vedanākkhandho :

atthi { āsavasampayutto,  
āsavavippayutto.

Tividhena vedanākkhandho :

atthi { dassanena pahātabbahetuko,  
bhāvanāya pahātabbahetuko,  
neva dassanena na bhāvanāya pahātabbahetuko ;  
... pe ... Evaṃ, &c.

16.

Duvidhena vedanākkhandho :

atthi { āsavavippayutta-sāsavo,  
āsavavippayutta-anāsavo.

Tividhena vedanākkhandho :

atthi { ācayagāmi,  
apacayagāmi,  
nevācayagāmi na apacayagāmi ;  
... pe ... Evaṃ, &c.

17.

Duvidhena vedanākkhandho :

atthi { saṃyojaniyo,  
asaṃyojaniyo.

Tividhena vedanākkhandho :

atthi { sekho,  
asekho,  
neva sekho nāsekho ;  
... pe ... Evaṃ, &c.

18.

Duvidhena vedanākkhandho :

atthi { saṃyojanasampayutto,  
saṃyojanavippayutto.

Tividhena vedanākkhandho :

atthi { paritto,  
mahaggato,  
appamāno;  
... pe ... Evaṃ, &c.

19.

Duvidhena vedanākkhandho :

atthi { saṃyojanavippayutta-saṃyojaniyo,  
saṃyojanavippayutta-asāṃyojaniyo.

Tividhena vedanākkhandho :

atthi { parittārammaṇo,  
mahaggatārammaṇo,  
appamānārammaṇo;  
... pe ... Evaṃ, &c.

20.

Duvidhena vedanākkhandho :

atthi { ganthaniyo,  
aganthaniyo.

Tividhena vedanākkhandho :

atthi { hīno,  
majjhimo,  
pañito;  
... pe ... Evaṃ, &c.

21.

Duvidhena vedanākkhandho :

atthi { ganthasampayutto,  
ganthavippayutto.

Tividhena vedanākkhandho :

atthi { micchattaniyato,  
sammattaniyato,  
aniyato;  
... pe ... Evaṃ, &c.

22.

Duvidhena vedanākkhandho :

atthi { ganthavippayutta-ganthaniyo,  
ganthavippayutta-aganthaniyo.

Tividhena vedanākkhandho :

atthi { maggārammaṇo,  
maggahetuko,  
maggādhipati ;  
... pe ... Evaṃ, &c.

23.

Duvidhena vedanākkhandho :

atthi { oghaniyo,  
anoghaniyo.

Tividhena vedanākkhandho :

atthi { uppanno,  
anuppanno,  
uppādi ;  
... pe ... Evaṃ, &c.

24.

Duvidhena vedanākkhandho :

atthi { oghasampayutto,  
oghavippayutto.

Tividhena vedanākkhandho :

atthi { atīto,  
anāgato,  
paccuppanno ;  
... pe ... Evaṃ, &c.

25.

Duvidhena vedanākkhandho :

atthi { oghavippayutta-oghaniyo,  
oghavippayutta-anoghaniyo.

Tividhena vedanākkhandho :

atthi { atītārammaṇo,  
anāgatārammaṇo,  
paccuppannārammaṇo ;  
... pe ... Evaṃ, &c.

26.

Duvidhena vedanākkhandho :

atthi { yoganiyo,  
ayoganiyo.

Tividhena vedanākkhandho :

atthi { ajjhatto,  
          bahiddho,  
          ajjhatabhiddho ;  
... pe ... Evaṃ, *cc.*

27.

Duvidhena vedanākkhandho :

atthi { yogasampayutto,  
          yogavippayutto.

Tividhena vedanākkhandho :

atthi { ajjhattārammaṇo,  
          bahiddhārammaṇo,  
          ajjhatabhiddhārammaṇo.  
... pe ... Evaṃ dasavidhena vedanākkhandho.

UBHATO VADḌHAKAJ.

1.

Sattavidhena vedanākkhandho : atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṃ sattavidhena vedanākkhandho.

Aparo pi sattavidhena vedanākkhandho:<sup>1</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṃ sattavidhena vedanākkhandho.

Catuvīsatividhena vedanākkhandho : cakkhusamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato ; sotāsamphassapaccayā vedanākkhandho ... pe ... ghānasamphassapaccayā vedanākkhandho ... pe ... jivhāsamphassapaccayā vedanākkhandho ... pe ... kāyasamphassapaccayā vedanākkhandho ... pe ... manosamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato ; cakkhusamphassajā vedanā, sotāsamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Evaṃ catuvīsatividhena vedanākkhandho.

Aparo pi catuvīsatividhena vedanākkhandho : cakkhu-

<sup>1</sup> B and S<sup>d</sup> here insert atthi vipāko ... pe ...

Aparo pi bahuvidhena vedanākkhandho: cakkhusamphassapaccayā vedanākkhandho<sup>2</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā vedanākkhandho<sup>2</sup> atthi ajjhat-

<sup>2</sup> B and S<sup>d</sup> here insert *atthi vipāko . . . pe . . .*

tārammaṇo, atthi bahiddhārammaṇo, atthi ajjhāttabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā vedanā . . . pe . . . manosamphassajā vedanā. Evaṃ bahuvidhena vedanākkhandho.

Ayaṃ vuccati vedanākkhandho.<sup>1</sup>

Tattha katamo saññākkhandho? Ekavidhena saññākkhandho: phassasampayutto.

Duvidhena saññākkhandho: atthi sahetuko, atthi ahetuko.

Tiavidhena saññākkhandho: atthi kusalo, atthi akusalo, atthi avyākato.

Catubbidhena saññākkhandho: atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena saññākkhandho: atthi sukhindriyasampayutto, atthi dukkhindriyasampayutto, atthi somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekhindriyasampayutto.

Chabbidhena saññākkhandho: cakkhusamphassajā saññā, sotasaṃphassajā saññā, ghāṇasaṃphassajā saññā, jivhāsaṃphassajā saññā, kāyasaṃphassajā saññā, manosaṃphassajā saññā. Evaṃ chabbidhena saññākkhandho.

Sattavidhena saññākkhandho: cakkhusamphassajā saññā . . . pe . . . kāyasaṃphassajā saññā, manodhātusaṃphassajā saññā, manovīññāṇadhātusaṃphassajā saññā. Evaṃ sattavidhena saññākkhandho.

Aṭṭhavidhena saññākkhandho: cakkhusamphassajā saññā . . . pe . . . kāyasaṃphassajā saññā: atthi sukhasaṃhagatā, atthi dukkhasaṃhagatā, manodhātusaṃphassajā saññā, manovīññāṇadhātusaṃphassajā saññā. Evaṃ aṭṭhavidhena saññākkhandho.

Navavidhena saññākkhandho: cakkhusamphassajā saññā . . . pe . . . kāyasaṃphassajā saññā, manodhātusaṃphassajā saññā, manovīññāṇadhātusaṃphassajā saññā: atthi kusalā, atthi akusalā, atthi avyākatā. Evaṃ navavidhena saññākkhandho.

Dasavidhena saññākkhandho: cakkhusamphassajā saññā . . . pe . . . kāyasaṃphassajā saññā: atthi sukhasaṃhagatā, atthi dukkhasaṃhagatā, manodhātusaṃphassajā saññā, manovīññāṇadhātusaṃphassajā saññā: atthi kusalā, atthi akusalā, atthi avyākatā. Evaṃ dasavidhena saññākkhandho.

<sup>1</sup> S<sup>d</sup>: Vedanākkhandho nitṭhito.

[These Ten Categories are repeated, as in the case of Vedanākkhandho, with varying Duvidhena and Tividhena. The only additional variant is the first triplet given below. The Ekavidhena, being unvarying, is here again omitted.]

## 2.

Duvidhena saññākkhandho :

atthi { sahetuko,  
          { ahetuko.

Tividhena saññākkhandho :

atthi { sukhāya vedanāya sampayutto,  
          { dukkhāya vedanāya sampayutto,  
          { adukkhamasukhāya vedanāya sampayutto ;

atthi { vipāko,  
          { vipākadhammadhammo ;  
          { neva vipāka-na-vipākadhammadhammo ;

... pe<sup>1</sup> . . .

atthi { ajjhāttārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhāttabahiddhārammaṇo.

... pe . . . Evaj dasavidhena saññākkhandho.

3.<sup>2</sup>

Duvidhena saññākkhandho :

atthi { hetusampayutto,  
          { hetuvippayutto ;

atthi { na hetu sahetuko,  
          { na hetu ahetuko ;

atthi { lokiyo,  
          { lokuttaro ;

atthi { kenaci viññeyyo,  
          { kenaci na viññeyyo ;

atthi { sāsavo,  
          { anāsavo ;

atthi { āsavasampayutto,  
          { āsavavippayutto ;

<sup>1</sup> So S<sup>d</sup> down to Evaj. . . . K gives the text in full as for Vedanākkhandho (2). B gives only first triplet.

<sup>2</sup> S<sup>d</sup> and B insert another series (2a) before 3, giving under Duvidhena only the pair atthi sahetuko . . . ahetuko (as in 2), and under Tividhena the full Tikaj, abbreviated, starting from atthi vipāko. . . .



- atthi { āsavavippayutta-sāsavo,  
 atthi { āsavavippayutta-anāsavo ;  
 atthi saṃyojaniyo . . .  
 atthi ganthaniyo . . .  
 atthi oghaniyo . . .  
 atthi yoganiyo . . .  
 atthi nīvaraniyo . . .  
 atthi { parāmaṭṭho,  
 atthi { aparāmaṭṭho ;  
 atthi { upādinnū,  
 atthi { anupādinnū ;  
 atthi { upādāniyo,  
 atthi { anupādāniyo ;  
 atthi { upādānasampayutto,  
 atthi { upādānavippayutto ;  
 atthi { upādānavippayutta-upādāniyo,  
 atthi { upādānavippayutta-anupādāniyo ;  
 atthi { saṃkilesiko,  
 atthi { asaṃkilesiko ;  
 atthi { saṃkiliṭṭho,  
 atthi { asaṃkiliṭṭho ;  
 atthi { kilesasampayutto,  
 atthi { kilesavippayutto ;  
 atthi { kilesavippayutta-saṃkilesiko,  
 atthi { kilesavippayutta-asaṃkilesiko ;  
 atthi { dassanena pahātabbo,  
 atthi { na dassanena pahātabbo ;  
 atthi bhāvanāya pahātabbo . . .  
 atthi dassanena pahātabbahetuko . . .  
 atthi bhāvanāya pahātabbahetuko . . .  
 atthi { savitakko,  
 atthi { avitakko ;  
 atthi { saviṇṇo,  
 atthi { avicāro ;  
 atthi { sappīṭiko,  
 atthi { appīṭiko ;  
 atthi { pītisahagato,  
 atthi { na pītisahagato ;  
 atthi sukhasahagato . . .  
 atthi upekkhasahagato . . .  
 atthi kāmāvacaro . . .  
 atthi rūpāvacaro . . .  
 atthi arūpāvacaro . . .  
 atthi { pariyāpanno,  
 atthi { aparīyāpanno ;

atthi niyyāniko . . .

atthi niyato . . .

atthi { sa-uttaro,  
anuttaro;

atthi { saraṇo,  
araṇo.

Tividhena saññākkhandho:

atthi { kusalo,<sup>1</sup>  
akusalo,  
avyākato;

. . . pe . . . Evaṃ dasavidhena saññākkhandho.

4.

Duvidhena saññākkhandho:

atthi { saraṇo,  
araṇo.

Tividhena saññākkhandho:<sup>2</sup>

atthi { ajjhataṛammaṇo,  
bahiddhārammaṇo,  
ajjhatabhiddhārammaṇo;

. . . pe . . . Evaṃ dasavidhena saññākkhandho.

DUKAMŪLAKAṆ.<sup>3</sup>

5.

Duvidhena saññākkhandho:

atthi { sahetuko,  
ahetuko.

Tividhena saññākkhandho:

atthi { kusalo,  
akusalo,  
avyākato;

. . . pe . . . Evaṃ, &c.

<sup>1</sup> S<sup>d</sup> and B have here again atthi vipāko, &c., and full Tikaj somewhat abbreviated. See under vedanākkhandho (2, 3).

<sup>2</sup> K inserts . . . pe . . . here, though not in vedanākkhandho (4). S<sup>d</sup> and B begin with atthi sukhāya vedanāya sampayutto, giving the full Tikaj abbreviated. S<sup>d</sup> adds: Yathā kusalattike vitthāro evaṃ sabbe pi tikā vitthāretabbā.

<sup>3</sup> S<sup>d</sup> adds nitthitaṇ.

6.

Duvidhena<sup>1</sup> saññākkhandho :atthi { saraṇo,  
araṇo.

Tividhena saññākkhandho :

atthi { kusalo,  
akusalo,  
avyākato ;  
... pe ... Evaṃ, &c.7.<sup>2</sup>

Duvidhena saññākkhandho :

atthi { sahetuko,  
ahetuko.Tividhena saññākkhandho :<sup>3</sup>atthi { ajjhataṛammaṇo,  
bahiddhārammaṇo,  
ajjhatabahiddhārammaṇo.  
... pe ... Evaṃ, &c.8.<sup>4</sup>Duvidhena saññākkhandho :<sup>5</sup>atthi { saraṇo,  
araṇo.

<sup>1</sup> B and S<sup>d</sup>, for 6, read ... duvidhena ... atthi hetu-sampayutto ... vippayutto. B adds ... pe ... atthi saraṇo ... araṇo. S<sup>d</sup>: Tividhena ... atthi sukhāya vedanāya sampayutto ... pe. ... B: Tividhena as in text.

<sup>2</sup> S<sup>d</sup> has the full Dukay (from na hetu sahetuko), abbreviated, and, under Tividhena, atthi kusalo ... with ... pe. ... Evaṃ, &c.

<sup>3</sup> K here inserts ... pe. ... B here follows 2 (p. 29).

<sup>4</sup> S<sup>d</sup> has here again an extra series (7a), giving under Duvidhena ... atthi sahetuko ... ahetuko only, and, under Tividhena, atthi sukhāya vedanāya sampayutto ... with the remainder of Tikay, abbreviated. Under 8 S<sup>d</sup> has: Duvidhena ... atthi hetusampayutto ... and full Dukay, abbreviated, and, under Tividhena, the same as in the text (8).

<sup>5</sup> K inserts ... pe. ... B: atthi hetusampayutto ... vippayutto ... pe ... atthi saraṇo ... araṇo.

Tividhena saññākkhandho :

atthi { ajjhataṭṭhārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhatabahiddhārammaṇo.  
... pe ... Evaṃ dasavidhena saññākkhandho.

TIKAMŪLAKAṆ.<sup>1</sup>

9.

Duvidhena saññākkhandho :

atthi { sahetuko,  
          { ahetuko.

Tividhena saññākkhandho :

atthi { kusalo,  
          { akusalo,  
          { avyākato ;  
... pe ... Evaṃ, &c.

10.

Duvidhena saññākkhandho :

atthi { hetusampayutto,  
          { hetuvippayutto.

Tividhena saññākkhandho :

atthi { sukhāya vedanāya sampayutto,  
          { dukkhāya vedanāya sampayutto,  
          { adukkhamasukhāya vedānaya sampayutto ;  
... pe ... Evaṃ, &c.

11.

Duvidhena saññākkhandho :

atthi { na hetu sahetuko,  
          { na hetu ahetuko.

Tividhena saññākkhandho :

atthi { vipāko,  
          { vipākadhammadhammo,  
          { neva vipāka-na-vipākadhammadhammo ;  
... pe ... Evaṃ, &c.

<sup>1</sup> S<sup>d</sup> adds niṭṭhitaj.

12.

Duvidhena saññākkhandho :

atthi { lokiyo,  
          { lokuttaro.

Tividhena saññākkhandho :

atthi { upādinṇupādāniyo,  
          { anupādinṇupādāniyo,  
          { anupādinṇ' anupādāniyo;  
... pe ... Evaṃ, &c.

13.

Duvidhena saññākkhandho :

atthi { kenaci viññeyyo,  
          { kenaci na viññeyyo.

Tividhena saññākkhandho :

atthi { saṃkiliṭṭha-saṃkilesiko,  
          { asaṃkiliṭṭha-saṃkilesiko,  
          { asaṃkiliṭṭha-asāṃkilesiko;  
... pe ... Evaṃ, &c.

14.

Duvidhena saññākkhandho :

atthi { sāsavo,  
          { anāsavo.

Tividhena saññākkhandho :

atthi { savitakka-savicāro,  
          { avitakka-vicāramatto,  
          { avitakka-avitakko;  
... pe ... Evaṃ, &c.

15.

Duvidhena saññākkhandho :

atthi { āsavasampayutto,  
          { āsavavippayutto.

Tividhena saññākkhandho :

atthi { pitisahagato,  
          { sukhāsahagato,  
          { upekhāsahagato;  
... pe ... Evaṃ, &c.

16.

Duvidhena saññākkhandho :

atthi { āsavavippayutta-sāsavo,  
          { āsavavippayutta-anāsavo.

Tividhena saññākkhandho :

atthi { dassanena pahātabbo,  
          { bhāvanāya pahātabbo,  
          { neva dassanena na bhāvanāya pahātabbo;  
... pe ... Evañ, *etc.*

17.

Duvidhena saññākkhandho :

atthi { saṃyojaniyo,  
          { asaṃyojaniyo.

Tividhena saññākkhandho :

atthi { dassanena pahātabbahetuko,  
          { bhāvanāya pahātabbahetuko,  
          { neva dassanena na bhāvanāya pahātabbahetuko;  
... pe ... Evañ, *etc.*

18.

Duvidhena saññākkhandho :

atthi { saṃyojanasampayutto,  
          { saṃyojanavippayutto.

Tividhena saññākkhandho :

atthi { ācāyagāmi,  
          { apacāyagāmi,  
          { nevācāyagāmi na apacāyagāmi.<sup>1</sup>  
... pe ... Evañ, *etc.*

19.

Duvidhena saññākkhandho :

atthi { saṃyojanavippayutta-saṃyojaniyo,  
          { saṃyojanavippayutta-asāṃyojaniyo.

<sup>1</sup> K : neva ācāyagāmi nāpacāyagāmi. B : neva ācāyagāmināpacāyagāmi.

Tividhena saññākkhandho :

atthi { sekho,  
asekho,  
neva sekho nāsekho ;  
... pe ... Evaṃ, *āc.*

20.

Duvidhena saññākkhandho :

atthi { ganthaniyo,  
aganthaniyo.

Tividhena saññākkhandho :

atthi { paritto,  
mahaggato,  
appamāṇo ;  
... pe ... Evaṃ, *āc.*

21.

Duvidhena saññākkhandho :

atthi { ganthasampayutto,  
ganthavippayutto.

Tividhena saññākkhandho :

atthi { parittārammaṇo,  
mahaggatārammaṇo,  
appamāṇārammaṇo ;  
... pe ... Evaṃ, *āc.*

22.

Duvidhena saññākkhandho :

atthi { ganthavippayutta-ganthaniyo,  
ganthavippayutta-aganthaniyo.

Tividhena saññākkhandho :

atthi { hīno,  
majjhimo,  
pañito ;  
... pe ... Evaṃ, *āc.*

23.

Duvidhena saññākkhandho :

atthi { oghaniyo,  
anoghaniyo.

Tividhena saññākkhandho :

atthi { micchattaniyato,  
          { sammattaniyato,  
          { aniyato;  
    . . . pe . . . Evaṃ, &c.

24.

Duvidhena saññākkhandho :

atthi { oghasampayutto,  
          { oghavippayutto.

Tividhena saññākkhandho :

atthi { maggārammaṇo,  
          { maggaḥetuko,  
          { maggādhīpati;  
    . . . pe . . . Evaṃ, &c.

25.

Duvidhena saññākkhandho :

atthi { oghavippayutta-oghaniyo,  
          { oghavippayutta-anoghaniyo.

Tividhena saññākkhandho :

atthi { uppanno,  
          { anuppanno,  
          { uppādi;  
    . . . pe . . . Evaṃ, &c.

26.

Duvidhena saññākkhandho :

atthi { yoganiyo,  
          { ayoganiyo.

Tividhena saññākkhandho :

atthi { atīto,  
          { anāgato,  
          { paccuppanno;  
    . . . pe . . . Evaṃ, &c.

27.

Duvidhena saññākkhandho :

atthi { yogasampayutto,  
          { yogavippayutto.



Tividhena saññākkhandho :

atthi { atitārammaṇo,  
anāgatārammaṇo,  
paccuppannārammaṇo ;  
... pe ... Evaṃ, &c.

28.

Duvidhena saññākkhandho :

atthi { yogavippayutta-yoganiyo,  
yogavippayutta-ayoganiyo.

Tividhena saññākkhandho :

atthi { ajjhatto,  
bahiddho,  
ajjhatabhiddho ;  
... pe , ... Evaṃ, &c.

29.

Duvidhena saññākkhandho :

atthi { nīvaraṇiyo,  
anīvaraṇiyo.

Tividhena saññākkhandho :

atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabhiddhārammaṇo.  
... pe ... Evaṃ dasavidhena saññākkhandho.  
UBHATOVADḌHAKAṆ.<sup>1</sup>

Sattavidhena saññākkhandho :

atthi { kusalo,  
akusalo,  
avyākato,                      atthi { kāmāvacaro,  
rūpāvacaro,  
arūpāvacaro,  
apariyāpanno.

Evaṃ sattavidhena saññākkhandho.

Aparo pi sattavidhena saññākkhandho :

atthi<sup>2</sup> { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabhiddhā-                      atthi { kāmāvacaro,  
rammaṇo,                      rūpāvacaro,  
arūpāvacaro,  
apariyāpanno.

Evaṃ sattavidhena saññākkhandho.

<sup>1</sup> S<sup>d</sup>: ubhatovadḍhikaṇ niṭṭhitaṇ.

<sup>2</sup> S<sup>d</sup>: gives, in brief, the whole Tikā: atthi sukhāya vedanāya sampayutto ... pe ... atthi ajjhattārammaṇo, &c. B gives first and last triplet only.

Catuvīsatividhena saññakkhandho: cakkhusamphassapaccayā saññakkhandho atthi kusalo, atthi akusalo, atthi avyākato; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññakkhandho atthi kusalo, atthi akusalo, atthi avyākato; cakkhusamphassajā saññā, sotasamphassajā saññā, ghānasamphassajā saññā, jivhāsamphassajā saññā kāyasamphassajā saññā, manosamphassajā saññā. Evaṃ catuvīsatividhena saññakkhandho.

Aparo pi catuvīsatividhena saññakkhandho: cakkhusamphassapaccayā saññakkhandho<sup>1</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññakkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā. Evaṃ catuvīsatividhena saññakkhandho.

Tiṇṇavidhena saññakkhandho: cakkhusamphassapaccayā saññakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā. Evaṃ tiṇṇavidhena saññakkhandho.

Bahuvidhena saññakkhandho<sup>2</sup>: cakkhusamphassapaccayā saññakkhandho atthi kusalo, atthi akusalo, atthi avyākato; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññakkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi

<sup>1</sup> S<sup>d</sup> inserts atthi sukhāya vedanāya sampayutto . . . pe . . . atthi vipāko . . . pe . . . B inserts first of these triplets only.

<sup>2</sup> S<sup>d</sup> omits this paragraph.

kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā saññā . . . pe . . . mano-samphassajā saññā. Evañ bahuvidhena saññākkhandho.

Aparo pi bahuvidhena saññākkhandho:<sup>1</sup> cakkhusamphassapaccayā saññākkhandho<sup>2</sup> atthi ajjhataṭṭhārammaṇo, atthi bahiddhārammaṇo, atthi ajjhataṭṭhārammaṇo; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasaṃphassa-paccayā . . . pe . . . ghānasamphassa-paccayā . . . pe . . . jivhāsamphassa-paccayā . . . pe . . . kāyasamphassa-paccayā . . . pe . . . manosaṃphassa-paccayā saññākkhandho atthi ajjhataṭṭhārammaṇo, atthi bahiddhārammaṇo, atthi ajjhataṭṭhārammaṇo; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā saññā . . . pe . . . manosaṃphassajā saññā. Evañ bahuvidhena saññākkhandho.

Ayañ vuccati saññākkhandho.<sup>3</sup>

## 1

Tattha katamo saṃkhārakkhandho?

Ekavidhena saṃkhārakkhandho: cittasampayutto.

Duvidhena saṃkhārakkhandho: atthi hetu, atthi na hetu.

Tividhena saṃkhārakkhandho: atthi kusalo, atthi akusalo, atthi avyākato.

Catuvidhena saṃkhārakkhandho: atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena saṃkhārakkhandho: atthi sukhindriya-sampayutto, atthi dukkhindriya-sampayutto, atthi somanassindriya-sampayutto, atthi domanassindriya-sampayutto, atthi upekhindriya-sampayutto.

Chabbidhena saṃkhārakkhandho: cakkhusamphassajā cetanā, sotasaṃphassajā cetanā, ghānasamphassajā cetanā, jivhāsamphassajā cetanā, kāyasamphassajā cetanā, manosaṃphassajā cetanā. Evañ chabbidhena saṃkhārakkhandho.

Sattavidhena saṃkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . kāyasamphassajā cetanā, manod-

<sup>1</sup> S<sup>d</sup> gives only this version of bahuvidhena saññākkhandho.

<sup>2</sup> S<sup>d</sup> inserts atthi sukhāya vedanāya sampayutto . . . atthi vipāko . . . pe . . . B. inserts only the first of these triplets.

<sup>3</sup> S<sup>d</sup> adds Saññākkhandho nīṭṭhito.

hātusamphassajā cetanā, manoviññādhātusamphassajā cetanā. Evaṃ sattavidhena saṅkhārakkhandho.

Atthavidhena saṅkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . kāyasamphassajā cetanā atthi sukkasahagatā, atthi dukkhasahagatā, manodhātusamphassajā cetanā, manoviññādhātusamphassajā cetanā. Evaṃ atthavidhena saṅkhārakkhandho.

Navavidhena saṅkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . manodhātusamphassajā cetanā, manoviññādhātusamphassajā cetanā atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ navavidhena saṅkhārakkhandho.

Dasavidhena saṅkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . kāyasamphassajā cetanā, atthi sukkasahagatā, atthi dukkhasahagatā; manodhātusamphassajā cetanā, manoviññādhātusamphassajā cetanā atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ dasavidhena saṅkhārakkhandho.

[The Categories are now repeated as in the foregoing Khandhā with varying Duvidhena and Tividhena. The omitted Categories Ekavidhena, &c., are to be read as set forth under Section 1.]

## 2.

Duvidhena saṅkhārakkhandho:

atthi { hetu,  
na hetu.

Tividhena saṅkhārakkhandho:

atthi { sukhāya vedanāya sampayutto,  
dukkhāya vedanāya sampayutto,  
adukkhamasukhāya vedanāya sampayutto;  
. . . pe<sup>1</sup> . . . Evaṃ dasavidhena saṅkhārakkhandho.

3.<sup>2</sup>

Duvidhena saṅkhārakkhandho:

atthi { sahetuko,  
ahetuko;

<sup>1</sup> So S<sup>d</sup>. B. and K give the full Tikaṃ.

<sup>2</sup> S<sup>d</sup> has another series inserted here; under Duvidhena: atthi hetu . . . na hetu; under Tividhena, full Tikaṃ abbreviated, beginning atthi vipāko. . . .

- atthi {hetusampayutto,  
hetuvippayutto ;
- atthi {hetu ceva sahetuko ca,  
sahetuko ceva na ca hetu ;
- atthi {hetu ceva hetusampayutto ca,  
hetusampayutto ceva na ca hetu ;
- atthi {na hetu sahetuko,  
na hetu ahetuko.
- atthi {lokiyo,  
lokuttaro ;
- atthi {kenaci viññeyyo,  
kenaci na viññeyyo ;
- atthi {āsavo,  
no āsavo ;
- atthi {sāsavo,  
anāsavo ;
- atthi {āsavasampayutto,  
āsavavippayutto ;
- atthi {āsavo ceva sāsavo ca,  
sāsavo ceva no ca āsavo ;
- atthi {āsavo ceva āsavasampayutto ca,  
āsavasampayutto ceva no ca āsavo ;
- atthi {āsavavippayutta-sāsavo,  
āsavavippayutta-anāsavo ;
- atthi {saṃyojanaṇ,  
no saṃyojanaṇ ;
- atthi {saṃyojaniyo,  
asaṃyojaniyo ;
- atthi {saṃyojanasampayutto,  
saṃyojanavippayutto ;
- atthi {saṃyojanaṇ ceva saṃyojaniyo ca,  
saṃyojaniyo ceva no ca saṃyojanaṇ ;
- atthi {saṃyojanaṇ ceva saṃyojanasampayutto ca,  
saṃyojanasampayutto ceva no ca saṃyojanaṇ ;
- atthi {saṃyojanavippayutta-saṃyojaniyo,  
saṃyojanavippayutta-asamyojaniyo ;
- atthi {gantho,  
no gantho ;
- atthi {ganthaniyo,  
aganthaniyo ;
- atthi {ganthasampayutto,  
ganthavippayutto ;
- atthi {gantho ceva ganthaniyo ca,  
ganthaniyo ceva no ca gantho ;
- atthi {gantho ceva ganthasampayutto ca,  
ganthasampayutto ceva no ca gantho ;

- atthi { ganthavippayutta-ganthaniyo,  
 { ganthavippayutta-aganthaniyo ;  
 atthi { ogho,  
 { no ogho ;  
 atthi { oghaniyo,  
 { anoghaniyo ;  
 atthi { oghasampayutto,  
 { oghavippayutto ;  
 atthi { ogho ceva oghaniyo ca,  
 { oghaniyo ceva no ca ogho ;  
 atthi { ogho ceva oghasampayutto ca,  
 { oghasampayutto ceva no ca ogho ;  
 atthi { oghavippayutta-oghaniyo,  
 { oghavippayutta-anoghaniyo ;  
 atthi { yogo,  
 { no yogo ;  
 atthi { yoganiyo,  
 { ayoganiyo ;  
 atthi { yogasampayutto,  
 { yogavippayutto ;  
 atthi { yogo ceva yoganiyo ca,  
 { yoganiyo ceva no ca yogo ;  
 atthi { yogo ceva yogasampayutto ca,  
 { yogasampayutto ceva no ca yogo ;  
 atthi { yogavippayutta-yoganiyo,  
 { yogavippayutta-ayoganiyo ;  
 atthi { nīvaraṇaṇ,  
 { no nīvaraṇaṇ ;  
 atthi { nīvaraṇiyo,  
 { anīvaraṇiyo ;  
 atthi { nīvaraṇasampayutto,  
 { nīvaraṇavippayutto ;  
 atthi { nīvaraṇaṇ ceva nīvaraṇiyo ca,  
 { nīvaraṇiyo ceva no ca nīvaraṇaṇ ;  
 atthi { nīvaraṇaṇ ceva nīvaraṇasampayutto ca,  
 { nīvaraṇasampayutto ceva no ca nīvaraṇaṇ ;  
 atthi { nīvaraṇavippayutta-nīvaraṇiyo,  
 { nīvaraṇavippayutta-anīvaraṇiyo ;  
 atthi { parāmāso,  
 { no parāmāso ;  
 atthi { parāmattṭho,  
 { aparāmattṭho ;  
 atthi { parāmāsasampayutto,  
 { parāmāsavippayutto ;  
 atthi { parāmāso ceva parāmattṭho ca,  
 { parāmattṭho ceva no ca parāmāso ;

- atthi (parāmāsavippayutta-parāmattho,  
parāmāsavippayutta-aparāmattho ;
- atthi (upādīṇṇo,  
anupādīṇṇo ;
- atthi (upādānaṃ,  
no upādānaṃ ;
- atthi (upādāniyo,  
anupādāniyo ;
- atthi (upādānasampayutto,  
upādānavippayutto ;
- atthi (upādānaṃ ceva upādāniyo ca,  
upādāniyo ceva no ca upādānaṃ ;
- atthi (upādānaṃ ceva upādānasampayutto ca,  
upādānasampayutto ceva no ca upādānaṃ ;
- atthi (upādānavippayutta-upādāniyo,  
upādānavippayutta-anupādāniyo ;
- atthi (kilesa,  
no kilesa ;
- atthi (saṃkilesiko,  
asaṃkilesiko ;
- atthi (saṃkiliṭṭho,  
asaṃkiliṭṭho ;
- atthi (kilesasampayutto,  
kilesavippayutto ;
- atthi (kilesa ceva saṃkilesiko ca,  
saṃkilesiko ceva no ca kilesa ;
- atthi (kilesa ceva saṃkiliṭṭho ca,  
saṃkiliṭṭho ceva no ca kilesa ;
- atthi (kilesa ceva kilesasampayutto ca,  
kilesasampayutto ceva no ca kilesa ;
- atthi (kilesavippayuttasaṃkilesiko,  
kilesavippayutta-asaṃkilesiko ;
- atthi (dassanena pahātabbo,  
na dassanena pahātabbo ;
- atthi (bhāvanāya pahātabbo,  
na bhāvanāya pahātabbo ;
- atthi (dassanena pahātabbahetuko,  
na dassanena pahātabbahetuko ;
- atthi (bhāvanāya pahātabbahetuko,  
na bhāvanāya pahātabbahetuko ;
- atthi (savitaṅko,  
avitaṅko ;
- atthi (savicāro,  
avicāro ;
- atthi (sappīṭiko,  
appīṭiko ;

atthi { pītisahagato,  
na pītisahagato ;  
atthi { sukkasahagato,  
na sukkasahagato ;  
atthi { upekkhāsahagato,  
na upekkhāsahagato ;  
atthi { kāmāvacaro,  
na kāmāvacaro ;  
atthi { rūpāvacaro,  
na rūpāvacaro ;  
atthi { arūpāvacaro,  
na arūpāvacaro ;  
atthi { pariyāpanno,  
apariyāpanno ;  
atthi { niyyāniko,  
aniyyāniko ;  
atthi { niyato,  
aniyato ;  
atthi { sa-uttaro,<sup>1</sup>  
anuttaro ;  
atthi { saraṇo,  
araṇo.<sup>2</sup>

Tividhena saṅkhārakkhandho :

atthi { kusalo,  
ākusalo,  
avyākato ;  
... pe ... Evaṃ, &c.

## 4.

Duvidhena saṅkhārakkhandho :

atthi { saraṇo,  
araṇo.

Tividhena saṅkhārakkhandho :

atthi { ajjhāttārammaṇo,  
bahiddhārammaṇo,  
ajjhāttabahiddhārammaṇo.  
... pe ... Evaṃ dasavidhena saṅkhārakkhandho.

DUKAMŪLAKAṆ.<sup>4</sup>

<sup>1</sup> K : uttaro.

<sup>2</sup> K : asaraṇo.

<sup>3</sup> B. and S<sup>d</sup> give the full Tikay, abbreviated, beginning atthi sukhāya vedanāya sampayutto. ...

<sup>4</sup> S<sup>d</sup> adds nitthitay, and always.



5.

Duvidhena saṅkhārakkhandho :

atthi {hetu,  
na hetu.

Tividhena saṅkhārakkhandho :

atthi {kusalo,  
akusalo,  
avyākato;  
... pe ... Evaṃ, &c.

6.

Duvidhena saṅkhārakkhandho :

atthi<sup>1</sup> {saraṇo,  
araṇo.

Tividhena saṅkhārakkhandho :

atthi {kusalo,  
akusalo,  
avyākato;  
... pe ... Evaṃ, &c.

7.

Duvidhena saṅkhārakkhandho :

atthi<sup>2</sup> {hetu,  
na hetu,

Tividhena saṅkhārakkhandho :

atthi {ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhattabahiddhārammaṇo.  
... pe ... Evaṃ, &c.8.<sup>3</sup>

Duvidhena saṅkhārakkhandho :

atthi {saraṇo,  
araṇo.

Tividhena saṅkhārakkhandho :

atthi {ajjhattārammaṇo,  
bahiddhārammaṇo.  
ajjhattabahiddhārammaṇo.  
... pe ... Evaṃ dasavidhena saṅkhārakkhandho.

TIKAMŪLAKAJ.

<sup>1</sup> S<sup>d</sup>: atthi sahetuko, atthi ahetuko.<sup>2</sup> S<sup>d</sup> gives abbreviated form of full Tikaj beginning atthi hetusampayutto. ...<sup>3</sup> S<sup>d</sup> omits this section.

9.

Duvidhena saṅkhārakkhandho :

atthi {hetu,  
na hetu.

Tividhena saṅkhārakkhandho :

atthi {kusalo,  
akusalo,  
avyākato ;  
... pe ... Evaṃ, &c.

10.

Duvidhena saṅkhārakkhandho :

atthi {sahetuko,  
ahetuko.

Tividhena saṅkhārakkhandho :

atthi {sukhāya vedanāya sampayutto,  
dukkhāya vedanāya sampayutto,  
adukkhāmasukhāya vedanāya sampayutto ;  
... pe ... Evaṃ, &c.

11.

Duvidhena saṅkhārakkhandho :

atthi {hetusampayutto,  
hetuvippayutto.

Tividhena saṅkhārakkhandho :

atthi {vipāko,  
vipākadhammadhammo,  
neva-vipāka-na-vipākadhammadhammo ;  
... pe ... Evaṃ, &c.

12.

Duvidhena saṅkhārakkhandho :

atthi {hetu ceva sahetuko ca,  
sahetuko ceva na ca hetu.

Tividhena saṅkhārakkhandho :

atthi {upādiṇṇupādāniyo,  
anupādiṇṇupādāniyo,  
(anupādiṇṇ' anupādāniyo ;  
... pe ... Evaṃ, &c.

## 13.

Duvidhena saṅkhārakkhandho :

atthi {hetu ceva hetusampayutto ca,  
hetusampayutto ceva na ca hetu.

Tividhena saṅkhārakkhandho :

atthi {saṅkiliṭṭha-saṅkilesiko,  
asaṅkiliṭṭha-saṅkilesiko,  
asaṅkiliṭṭha-asaṅkilesiko;  
. . . pe . . . Evaṇ, *etc.*

## 14.

Duvidhena saṅkhārakkhandho :

atthi {na hetu sahetuko,  
na hetu ahetuko.

Tividhena saṅkhārakkhandho :

atthi {savitakka-savicāro,  
avitakka-vicāramatto,  
avitakka-avicāro;  
. . . pe . . . Evaṇ, *etc.*

## 15.

Duvidhena saṅkhārakkhandho :

atthi {lokiyo,  
lokuttaro.

Tividhena saṅkhārakkhandho :

atthi {pīṭisahagato,  
sukhasahagato,  
upekkhāsahagato;  
. . . pe . . . Evaṇ, *etc.*

## 16.

Duvidhena saṅkhārakkhandho :

atthi {kenaci viññeyyo,  
kenaci na viññeyyo.

Tividhena saṅkhārakkhandho :

atthi {dassanena pahātabbo,  
bhāvanāya pahātabbo,  
neva dassanena na bhāvanāya pahātabbo;  
. . . pe . . . Evaṇ, *etc.*

17.

Duvidhena saṅkhārakkhandho :

atthi { sāsavo,  
anāsavo.

Tividhena saṅkhārakkhandho :

atthi { ācayagāmī,  
apacayagāmī,  
nevācayagāmī na apacayagāmī ;  
... pe ... Evaṃ, &c.

18.

Duvidhena saṅkhārakkhandho :

atthi { āsavasampayutto,  
āsavavippayutto.

Tividhena saṅkhārakkhandho :

atthi { sekho,  
asekho,  
neva sekho nāsekho ;  
... pe ... Evaṃ, &c.

19.

Duvidhena saṅkhārakkhandho :

atthi { āsavo ceva sāsavo ca,  
sāsavo ceva no ca āsavo.

Tividhena saṅkhārakkhandho :

atthi { paritto,  
mahaggato,  
appamaṇo ;  
... pe ... Evaṃ, &c.

20.

Duvidhena saṅkhārakkhandho :

atthi { āsavo ceva āsavasampayutto ca,  
āsavo ceva no ca āsavo.

Tividhena saṅkhārakkhandho :

atthi { parittārammaṇo,  
mahaggatārammaṇo,  
appamānārammaṇo ;  
... pe ... Evaṃ, &c.

21.

Duvidhena saṅkhārakkhandho :

atthi { āsavavippayutta-sāsavō,  
           āsavavippayutta-anāsavo.

Tividhena saṅkhārakkhandho

atthi { hīno,  
           majjhimo,  
           pañito;  
     ... pe ... Evaṃ, &c.

22.

Duvidhena saṅkhārakkhandho

atthi { saṃyojanaṃ,  
           no saṃyojanaṃ.

Tividhena saṅkhārakkhandho :

atthi { micchattaniyato,  
           sammattaniyato,  
           aniyato;  
     ... pe ... Evaṃ, &c.

23.

Duvidhena saṅkhārakkhandho

atthi { saṃyojaniyo,  
           asaṃyojaniyo.

Tividhena saṅkhārakkhandho :

atthi { maggārammaṇo,  
           maggahetuko,  
           maggādhipati;  
     ... pe ... Evaṃ, &c.

24.

Duvidhena saṅkhārakkhandho :

atthi { saṃyojanasampayutto,  
           saṃyojanavippayutto.

Tividhena saṅkhārakkhandho :

atthi { uppanno,  
           anuppanno,  
           uppādi;  
     ... pe ... Evaṃ, &c.

25.

Duvidhena saṅkhārakkhandho :

atthi {saṃyojanañ ceva saṃyojaniyo ca,  
{saṃyojaniyo ceva no ca saṃyojanañ.

Tividhena saṅkhārakkhandho :

atthi {atīto,  
{anāgato,  
{paccuppaṇno;  
... pe ... Evañ, *etc.*

26.

Duvidhena saṅkhārakkhandho :

atthi {saṃyojanañ ceva saṃyojanasampayutto ca,  
{saṃyojanasampayutto ceva no ca saṃyojanañ.

Tividhena saṅkhārakkhandho :

atthi {atītārammaṇo,  
{anāgatārammaṇo,  
{paccuppannārammaṇo;  
... pe ... Evañ, *etc.*

27.

Duvidhena saṅkhārakkhandho :

atthi {saṃyojanavippayutta-saṃyojaniyo,  
{saṃyojanavippayutta-asamyojaniyo.

Tividhena saṅkhārakkhandho :

atthi {ajjhatto,  
{bahiddho,  
{ajjhattabahiddho;  
... pe ... Evañ, *etc.*

28.

Duvidhena saṅkhārakkhandho :

atthi {gantho,  
{no gantho.

Tividhena saṅkhārakkhandho :

atthi {ajjhattārammaṇo,  
{bahiddhārammaṇo,  
{ajjhattabahiddhārammaṇo.  
... pe ... Evañ dasavidhena saṅkhārakkhandho.

UBHATO VADḌHAKAJ.<sup>1</sup>

<sup>1</sup> S<sup>d</sup>: ubhato-vadḍhanakaj niṭṭhitañ.

*Sattavidhena saṅkhārakkhandho :*

atthi { kusalo, akusalo, avyākato,	atthi { kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
--	---

*Evaj sattavidhena saṅkhārakkhandho.*

*Aparo pi sattavidhena saṅkhārakkhandho :*

atthi <sup>1</sup> { ajjhataṭṭārammaṇo, bahiddhārammaṇo, ajjhatabhiddhā- rammaṇo,	atthi { kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
--	---

*Evaj sattavidhena saṅkhārakkhandho.*

*Catuvisatividhena saṅkhārakkhandho :* cakkhusamphasapaccayā saṅkhārakkhandho atthi kusalo, atthi akusalo atthi avyākato; sotasamphasapaccayā . . . pe . . . ghānasamphasapaccayā . . . pe . . . jivhāsamphasapaccayā . . . pe . . . kāyasamphasapaccayā . . . pe . . . manosamphasapaccayā saṅkhārakkhandho atthi kusalo, atthi akusalo, atthi avyākato; cakkhusamphasajā cetanā . . . pe . . . manosamphasajā cetanā. *Evaj catuvisatividhena saṅkhārakkhandho.*

*Aparo pi catuvisatividhena saṅkhārakkhandho :* cakkhusamphasapaccayā saṅkhārakkhandho<sup>2</sup> atthi ajjhataṭṭārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo; sotasamphasapaccayā . . . pe . . . ghānasamphasapaccayā . . . pe . . . jivhāsamphasapaccayā . . . pe . . . kāyasamphasapaccayā . . . pe . . . manosamphasapaccayā saṅkhārakkhandho atthi ajjhataṭṭārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo; cakkhusamphasajā cetanā . . . pe . . . manosamphasajā cetanā. *Evaj catuvisatividhena saṅkhārakkhandho.*

*Tiṣṣavidhena saṅkhārakkhandho :* cakkhusamphasapaccayā saṅkhārakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphasapaccayā . . . pe . . . ghānasamphasapaccayā

<sup>1</sup> *S<sup>d</sup> and B insert beginning of full Tikaj : atthi sukhāya vedanāya sampayutto . . . atthi vipāko . . . pe . . .*

<sup>2</sup> *S<sup>d</sup> inserts atthi vipāko . . . pe . . . B inserts only atthi sukhāya vedanāya sampayutto . . . pe . . .*

... pe ... jivhāsamphassapaccayā ... pe ... kāya-samphassapaccayā ... pe ... manosamphassapaccayā saṅkhārakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cakkhusamphassa-jā cetanā ... pe ... manosamphassajā cetanā. Evaṃ tiṇṣavidhena saṅkhārakkhandho.

Bahuvidhena saṅkhārakkhandho: cakkhusamphassapaccayā saṅkhārakkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotāsamphassapaccayā ... pe ... ghāṇasamphassapaccayā ... pe ... jivhā-samphassapaccayā ... pe ... kāyasamphassapaccayā ... pe ... manosamphassapaccayā saṅkhārakkhandho: atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cakkhusamphassajā cetanā ... pe ... mano-samphassajā cetanā. Evaṃ bahuvidhenasaṅkhārakkhandho.

Aparo pi bahuvidhena saṅkhārakkhandho: cakkhusamphassapaccayā saṅkhārakkhandho atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto ... pe ...<sup>1</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotāsamphassapaccayā ... pe ... ghāṇasamphassapaccayā ... pe ... jivhāsamphassapaccayā ... pe ... kāya-samphassapaccayā ... pe ... manosamphassapaccayā saṅkhārakkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cakkhusamphassajā cetanā, ... pe ... mano-samphassajā cetanā. Evaṃ bahuvidhena saṅkhārakkhandho.

Ayaṃ vuccati saṅkhārakkhandho.<sup>2</sup>

# 1.

Tattha katamo viññāṇakkhandho?

Ekavidhena viññāṇakkhandho: phassasampayutto.

<sup>1</sup> S<sup>d</sup> inserts atthi vipāko.

<sup>2</sup> S<sup>d</sup>: ... pe ... saṅkhārakkhandho niṭṭhito.





atthi { vipāko,  
vipākadhammadhammo,  
neva-vipāka-na-vipākadhammadhammo;  
... pe ...  
atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhattabahiddhārammaṇo.<sup>1</sup>  
... pe ... Evaṃ dasavidhena viññāṇakkhandho.

3.<sup>2</sup>

Duvidhena viññāṇakkhandho :<sup>3</sup>

atthi { hetusampayutto,  
hetuvippayutto;  
atthi { na hetu sahetuko,  
na hetu ahetuko;  
atthi { lokiyo,  
lokuttaro;  
atthi { kenaci viññeyyo,  
kenaci na viññeyyo;  
atthi { sāsavo,  
anāsavo;  
atthi { āsavasampayutto,  
āsavavippayutto;  
atthi { āsavavippayutta-sāsavo,  
āsavavippayutta-anāsavo;  
atthi { saṃyojaniyo,  
asaṃyojaniyo;  
atthi { saṃyojanasampayutto,  
saṃyojanavippayutto;  
atthi { saṃyojanavippayutta-saṃyojaniyo,  
saṃyojanavippayutta-asaṃyojaniyo;  
atthi ganthaniyo ...  
atthi oghaniyo ...  
atthi yoganiyo ...  
atthi nivaraniyo ...

<sup>1</sup> So S<sup>a</sup>, which, however, omits the first triplet. K. and B. give full Tikāṇ.

<sup>2</sup> S<sup>a</sup> gives here an additional series; under Duvidhena only sahetuko, ahetuko; under Tividhena: ... vipāko ... pe ... ajjhattārammaṇo ...

<sup>3</sup> Much abbreviated in S<sup>a</sup>.

- atthi { parāmaṭṭho,  
aparāmaṭṭho ;
- atthi { parāmāsaṁpayutto,  
parāmāsavippayutto ;
- atthi { parāmāsavippayutta-parāmaṭṭho,  
parāmāsavippayutta-aparāmaṭṭho ;
- atthi { upādīṇo,  
anupādīṇo ;
- atthi { upādānaṁpayutto,  
upādānavippayutto ;
- atthi { upādānavippayutta-upādāniyo,  
upādānavippayutta-anupādāniyo ;
- atthi { saṅkilesiko,  
asaṅkilesiko ;
- atthi { saṅkiliṭṭho,  
asaṅkiliṭṭho ;
- atthi { kilesaṁpayutto,  
kilesavippayutto ;
- atthi { kilesavippayutta-saṅkilesiko,  
kilesavippayutta-asaṅkilesiko ;
- atthi { dassanena pahātabbo,  
na dassanena pahātabbo ;
- atthi bhāvanāya pahātabbo . . .
- atthi dassanena pahātabbahetuko . . .
- atthi bhāvanāya pahātabbahetuko . . .
- atthi { savitakko,  
avitakko ;
- atthi saviṇṇo . . .
- atthi sappīṭiko . . .
- atthi { pīṭisaḥagato,  
na pīṭisaḥagato ;
- atthi sukhasaḥagato . . .
- atthi upekkhasaḥagato . . .
- atthi { kāmāvacaro,  
na kāmāvacaro ;
- atthi rūpāvacaro . . .
- atthi arūpāvacaro . . .
- atthi { pariyāpanno,  
apariyāpanno ;
- atthi niyyāniko . . .
- atthi niyato . . .
- atthi sa-uttaro . . .
- atthi saraṇo . . .

Tividhena viññāpakkhando :

atthi { kusalo,  
akusalo,  
avyākato.  
... pe ... Evaṃ, &c.

4.

Duvidhena viññāpakkhando :

atthi { saraṇo,  
araṇo.

Tividhena viññāpakkhando :<sup>1</sup>

atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabhiddhārammaṇo.  
... pe ... Evaṃ, &c.

DUKAMŪLAKAJ.

5.

Duvidhena viññāpakkhando :

atthi { sahetuko,  
ahetuko.

Tividhena viññāpakkhando :

atthi { kusalo,  
akusalo,  
avyākato ;  
... pe ... Evaṃ, &c.

6.

Duvidhena viññāpakkhando :<sup>2</sup>

atthi { saraṇo,  
araṇo.

Tividhena viññāpakkhando :

atthi { kusalo,  
akusalo,  
avyākato ;  
... pe ... Evaṃ, &c.

<sup>1</sup> S<sup>d</sup> and B. give first and last triplets of full Tikaj :  
sukhāya vedanāya sampayutto. . . .

<sup>2</sup> S<sup>d</sup> has instead hetusampayutto, hetuvippayutto.  
B. follows S<sup>d</sup>, but adds . . . pe . . . atthi saraṇo . . .

## 7.

Duvidhena viññāṇakkhandho :<sup>1</sup>

atthi { sahetuko,  
          { ahetuko.

Tividhena viññāṇakkhandho :<sup>2</sup>

atthi { ajjhattārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhattabahiddhārammaṇo.  
... pe ... Evaṃ, &c.

8.<sup>3</sup>

Duvidhena viññāṇakkhandho :<sup>4</sup>

atthi { saraṇo,  
          { araṇo.

Tividhena viññāṇakkhandho :

atthi { ajjhattārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhattabahiddhārammaṇo.  
... pe ... Evaṃ, &c.

TIKAMŪLAKAJ.

## 9.

Duvidhena viññāṇakkhandho :

atthi { sahetuko,  
          { ahetuko.

Tividhena viññāṇakkhandho :

atthi { kusalo,  
          { akusalo,  
          { avyākato;  
... pe ... Evaṃ, &c.

<sup>1</sup> S<sup>d</sup> has instead na hetu sahetuko, and full Dukaj greatly abbreviated.

<sup>2</sup> S<sup>d</sup> as in Section 6. B. inserts : atthi sukhāya vedanāya sampayutto ... atthi vipāko ... pe ...

<sup>3</sup> S<sup>d</sup> gives an additional series ; under Duvidhena : ... sahetuko, ahetuko ; under Tividhena, first and last terms (sukhāya vedanāya, &c.) of full Tikaj.

<sup>4</sup> S<sup>d</sup> : na hetu sahetuko, and abbreviated Dukaj. B. inserts : atthi hetusampayutto, atthi hetuvippayutto ; ... pe ...

10.

Duvidhena viññāṇakkhandho :

atthi {hetusampayutto,  
hetuvippayutto.

Tividhena viññāṇakkhandho :

atthi {sukhāya vedanāya sampayutto,  
dukkhāya vedanāya sampayutto.  
adukkhamasukhāya vedanāya sampayutto ;  
. . . pe . . . Evaṃ, &c.

11.

Duvidhena viññāṇakkhandho :

atthi {na hetu sahetuko,<sup>1</sup>  
na hetu ahetuko.

Tividhena viññāṇakkhandho :<sup>2</sup>

atthi {vipāko,  
vipākadhammadhammo,  
neva-vipāka-na-vipākadhammadhammo ;  
. . . pe . . . Evaṃ, &c.

12.

Duvidhena viññāṇakkhandho :

atthi {lokiyo,  
lokuttaro.

Tividhena viññāṇakkhandho :

atthi {upādiṇṇupādāniyo,  
anupādiṇṇupādāniyo,  
anupādiṇṇ'anupādāniyo ;  
. . . pe . . . Evaṃ, &c.

NOTE. — Yathā saññākkhandhassa Ubhatovadḍhanakaj  
evaṃ viññāṇakkhandhassa vitthāretabbaj.<sup>3</sup>

UBHATO VADḌHAKAJ.

<sup>1</sup> S<sup>a</sup> has instead atthi nīvaraniyo. . . .

<sup>2</sup> S<sup>a</sup> has instead atthi ajjhattārammano. . . .

<sup>3</sup> So S<sup>a</sup>. K. and B. give full text as for saññākkhandho,  
pp. 34 foll.

Sattavidhena viññāṇakkhandho :

atthi	{ kusalo, akusalo, avyākato,	atthi	{ kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
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Evay sattavidhena viññāṇakkhandho.

Aparo pi viññāṇakkhandho :

atthi <sup>1</sup>	{ ajjhattārammaṇo, bahiddhārammaṇo, ajjhattabahiddhā- rammaṇo,	atthi	{ kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
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Evay sattavidhena viññāṇakkhandho.

Catuvīsatividhena viññāṇakkhandho : cakkhusamphassa-paccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi avyākato ; sotasamphassapaccayā . . . ghānasamphassapaccayā . . . jivhāsamphassapaccayā . . . kāyasamphassapaccayā . . . manosamphassapaccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi avyākato ; cakkhuvīññāṇaṇ . . . pe . . . manovīññāṇaṇ. Evay catuvīsatividhena viññāṇakkhandho.

Aparo pi catuvīsatividhena viññāṇakkhandho : cakkhusamphassapaccayā viññāṇakkhandho atthi<sup>2</sup> ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhata-bahiddhārammaṇo : sotasamphassapaccayā . . . ghānasamphassapaccayā . . . jivhāsamphassapaccayā . . . kāyasamphassapaccayā . . . manosamphassapaccayā viññāṇakkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo ; cakkhuvīññāṇaṇ . . . pe . . . manovīññāṇaṇ. Evay catuvīsatividhena viññāṇakkhandho.

Tiṣṣavidhena viññāṇakkhandho : cakkhusamphassapaccayā viññāṇakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno ; sotasamphassapaccayā . . . ghānasamphassapaccayā . . . jivhāsamphassapaccayā . . . kāyasamphassapaccayā . . . manosamphassapaccayā viññāṇakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno ; cakkhu-

<sup>1</sup> S<sup>d</sup> and B : atthi sukhāya vedanāya sampayutto . . . atthi ajjhattārammaṇo . . .

<sup>2</sup> S<sup>d</sup> and B. insert atthi vipāko . . . pe . . .

viññāṇaṃ . . . pe . . . manoviññāṇaṃ. Evaṃ tiṇṣavidhena viññāṇakkhandho.

Bahuvidhena viññāṇakkhandho: cakkhusamphassapaccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasaṃphassapaccayā . . . ghānasamphassapaccayā . . . jivhāsamphassapaccayā . . . kāyasamphassapaccayā . . . manosaṃphassapaccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhuviññāṇaṃ . . . pe . . . manoviññāṇaṃ. Evaṃ bahuvidhena viññāṇakkhandho.

Aparo pi bahuvidhena viññāṇakkhandho<sup>1</sup> atthi ajjhataṃmaṇo, atthi bahiddhāmaṇo, atthi ajjhatabhiddhāmaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasaṃphassapaccayā . . . ghānasamphassapaccayā . . . jivhāsamphassapaccayā . . . kāyasamphassapaccayā . . . manosaṃphassapaccayā viññāṇakkhandho atthi ajjhataṃmaṇo, atthi bahiddhāmaṇo, atthi ajjhatabhiddhāmaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhuviññāṇaṃ . . . pe . . . manoviññāṇaṃ. Evaṃ bahuvidhena viññāṇakkhandho.

Ayaṃ vuccatī viññāṇakkhandho.

#### ABHIDHAMMA BHĀJANIYAṂ.<sup>2</sup>

Pañcakkhandhā: — rūpakkhandho, vedanakkhandho, saññakkhandho, saṃkhārakkhandho, viññāṇakkhandho.

Pañcannaṃ khandhānaṃ kati kusalā, kati akusalā, kati avyākata,<sup>3</sup> kati sukhāya vedanāya sampayuttā . . . pe . . . kati saraṇā, kati araṇā?

<sup>1</sup> S<sup>d</sup>: atthi sukhāya vedanāya sampayutto . . . pe . . . atthi vipāko . . . pe . . ., &c. B., as S<sup>d</sup>, but omitting atthi vipāko . . .

<sup>2</sup> So K. and B. S<sup>d</sup>: Viññāṇakkhandho nitthito. Abhidhamma bhājanīyaṃ nitthitaṃ.

<sup>3</sup> In K. and B. . . . pe . . . begins here, the following question being omitted.



Rūpakkhandho avyākato; cattāro khandhā siyā kusalā siyā akusalā siyā avyākātā. Dve khandhā na vattabbā sukhāya vedanāya sampayuttā ti pi, dukkhāya vedanāya sampayuttā ti pi, adukkhamasukhāya vedanāya sampayuttā ti pi; tayo khandhā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Rūpakkhandho neva-vipākāna-vipākadhammadhammo; cattāro khandhā siyā vipākā siyā vipākadhammadhammā siyā neva-vipākāna-vipākadhammadhammā. Rūpakkhandho siyā upādinnupādāniyo siyā anupādinnupādāniyo; cattāro khandhā siyā upādinnupādāniyā siyā anupādinnupādāniyā siyā anupādinnupādāniyā anupādāniyā.<sup>1</sup> Rūpakkhandho asañkiliṭṭha-sañkilesiko; cattāro khandhā siyā sañkiliṭṭha-sañkilesikā siyā asañkiliṭṭha-sañkilesikā siyā sañkiliṭṭha-asañkilesikā. Rūpakkhandho avitakka-avicāro; tayo khandhā siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā; sañkhārakkhandho siyā savitakka-savicāro siyā avitakka-vicāramatto siyā avitakka-avicāro, siyā na vattabbo savitakka-savicāro<sup>2</sup> ti pi avitakka-vicāramatto ti pi avitakka-avicāro ti pi. Rūpakkhandho na vattabbo pītisahagato ti pi sukhāsahagato ti pi upekhāsahagato ti pi; vedanākkhandho siyā pītisahagato na sukhāsahagato na upekhāsahagato siyā na vattabbo pītisahagato ti. Tayo khandhā siyā pītisahagatā siyā sukhāsahagatā siyā upekhāsahagatā siyā na vattabbā pītisahagatā ti pi sukhāsahagatā ti pi upekhāsahagatā ti pi. Rūpakkhandho neva dassanena na bhāvanāya pahātabbo; cattāro khandhā siyā dassanena pahātabbā siyā bhāvanāya pahātabbā siyā neva dassanena na bhāvanāya pahātabbā. Rūpakkhandho neva dassanena na bhāvanāya pahātabbahetuko; cattāro khandhā siyā dassanena pahātabbahetukā siyā bhāvanāya pahātabbahetukā siyā neva dassanena na bhāvanāya pahātabbahetukā. Rūpakkhandho neva ācayagāmī na apacayagāmī; cattāro khandhā siyā ācayagāmīno siyā apacayagāmīno siyā neva ācayagāmīno na apacayagāmīno. Rūpakkhandho neva sekho nāsekho; cattāro khandhā siyā sekhā siyā asekhā siyā neva sekhā nāsekhā. Rūpakkhandho paritto; cattāro khandhā siyā parittā siyā mahagatā siyā appamāṇā. Rūpakkhandho anārammaṇo; cattāro khandhā siyā parittārammaṇā siyā mahagatārammaṇā siyā appamāṇārammaṇā siyā na vattabbā parittārammaṇā

<sup>1</sup> K: anupādinnānupādāniyā.

<sup>2</sup> S<sup>d</sup> has savicāro only.

ti pi mahaggatārammaṇā ti pi appamānārammaṇā ti pi.  
Rūpakkhando majjhimo; cattāro khandhā siyā hīnā siyā  
majjhimā siyā paṇitā. Rūpakkhando aniyato; cattāro  
khandhā siyā micchattaniyatā siyā sammattaniyatā  
siyā aniyatā. Rūpakkhando anārammaṇo; cattāro  
khandhā siyā maggārammaṇā siyā maggaḥetukā siyā mag-  
gādhīpatino siyā na vattabbā maggārammaṇā ti pi magga-  
hetukā ti pi maggādhīpatino ti pi. Siyā uppannā siyā  
anuppannā siyā uppādinō. Siyā atitā siyā anāgatā siyā  
paccuppannā. Rūpakkhando anārammaṇo; cattāro  
khandhā siyā atitārammaṇā siyā anāgatārammaṇā siyā  
paccuppannārammaṇā siyā na vattabbā atitārammaṇā ti  
pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.  
Siyā ajjhata siyā bahiddhā siyā ajjhata - bahiddhā.  
Rūpakkhando anārammaṇo; cattāro khandhā siyā  
ajjhātārammaṇā siyā bahiddhārammaṇā siyā ajjhata-  
bahiddhārammaṇā siyā na vattabbā ajjhātārammaṇā ti pi  
bahiddhārammaṇā ti pi ajjhata-bahiddhārammaṇā ti pi.  
Cattāro khandhā anidassana - appatighā; rūpakkhando  
siyā sanidassana-sappatigho siyā anidassana-sappatigho  
siyā anidassana-appatigho.

Cattāro khandhā na hetū;<sup>1</sup> saṅkhārakkhandho siyā hetu  
siyā na hetu. Rūpakkhando ahetuko; cattāro khandhā  
siyā sahetukā siyā ahetukā. Rūpakkhando hetuvippa-  
yutto; cattāro khandhā siyā hetusampayuttā siyā hetu-  
vipayuttā. Rūpakkhando na vattabbo hetu ceva sahe-  
tuko cāti<sup>2</sup> pi, sahetuko ceva na ca hetūti pi;<sup>3</sup> tayo khandhā  
na vattabbā hetū ceva sahetukā cāti pi, siyā sahetukā ceva  
na ca hetū, siyā na vattabbā sahetukā ceva na ca hetū ti  
pi;<sup>3</sup> saṅkhārakkhandho siyā hetu ceva sahetuko ca, siyā  
sahetuko ceva na ca hetu, siyā na vattabbo hetu ceva  
sahetuko cāti pi sahetuko ceva na ca hetūti pi.<sup>3</sup> Rūpak-  
khando na vattabbo hetu ceva hetusampayutto cāti pi,  
hetusampayutto ceva na ca hetūti pi;<sup>3</sup> tayo khandhā na  
vattabbā hetū ceva hetusampayuttā cāti pi, siyā hetusam-  
payuttā ceva na ca hetū, siyā na vattabbā hetusampayuttā  
ceva na ca hetūti pi; saṅkhārakkhandho siyā hetū ceva  
hetusampayutto ca, siyā hetusampayutto ceva na ca hetu,  
siyā na vattabbo hetu ceva hetusampayutto cāti pi hetusam-  
payutto ceva na ca hetūti pi. Rūpakkhando na<sup>5</sup> hetu

<sup>1</sup> S<sup>d</sup> *never* has hetū.

<sup>2</sup> S<sup>d</sup> and B. omit *ca before* ti and ti pi *always*.

<sup>3</sup> S<sup>d</sup>: hetu ti pi.

<sup>4</sup> S<sup>d</sup>: hetu.

<sup>5</sup> S<sup>d</sup> *has* na ca.

ahetuko ; tayo khandhā siyā na hetū sahetukā siyā na hetū ahetukā ; saṅkhārakkhandho siyā na hetu sahetuko siyā na hetu ahetuko siyā na vattabbo na hetu sahetuko ti pi na hetu ahetuko ti pi.

Sappaccayā. Saṅkhata. Cattāro khandhā anidassanā ; rūpakkkhandho siyā sanidassano siyā anidassano. Cattāro khandhā appaṭighā ; rūpakkkhandho siyā sappatigho siyā appaṭigho. Rūpakkkhandho rūpaṇ ; cattāro khandhā arūpā. Rūpakkkhandho lokiyo ; cattāro khandhā siyā lokiya siyā lokuttarā. Kenaci viññeyyā, kenaci na viññeyyā.

Cattāro khandhā no āsavā ; saṅkhārakkhandho siyā āsavo siyā no āsavo.<sup>1</sup> Rūpakkkhandho sāsavo ; cattāro khandhā siyā sāsavā siyā anāsavā. Rūpakkkhandho āsavavippayutto ; cattāro khandhā siyā āsavasampayuttā siyā āsavavippayuttā. Rūpakkkhandho na vattabbo āsavo ceva sāsavo cāti,<sup>2</sup> sāsavo ceva no ca āsavo ; tayo khandhā na vattabbā āsavā ceva sāsavā cāti,<sup>2</sup> siyā sāsavā ceva no ca āsavā, siyā na vattabbā sāsavā ceva no ca āsavā ti ; saṅkhārakkhandho siyā āsavo ceva sāsavo ca, siyā sāsavo ceva no ca āsavo, siyā na vattabbo āsavo ceva sāsavo cāti pi sāsavo ceva no ca āsavo ti pi. Rūpakkkhandho na vattabbo āsavo ceva āsavasampayutto cāti pi āsavasampayutto ceva no ca āsavo ti pi ; tayo khandhā na vattabbā āsavā ceva āsavasampayuttā cāti siyā āsavasampayuttā ceva no ca āsavā, siyā na vattabbā āsavasampayuttā ceva no ca āsavā ti ; saṅkhārakkhandho siyā āsavo ceva āsavasampayutto ca, siyā āsavasampayutto ceva no ca āsavo, siyā na vattabbo āsavo ceva āsavasampayutto cāti pi, āsavasampayutto ceva no ca āsavo ti pi. Rūpakkkhandho āsavavippayutta-sāsavo ; cattāro khandhā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

Cattāro khandhā no saṃyojanā ; saṅkhārakkhandho siyā saṃyojanaṇ siyā no saṃyojanaṇ. Rūpakkkhandho saṃyojaniyo ; cattāro khandhā siyā saṃyojaniyā siyā asaṃyojaniyā. Rūpakkkhandho saṃyojanavippayutto ; cattāro khandhā siyā saṃyojanasampayuttā siyā saṃyojanavippayuttā. Rūpakkkhandho na vattabbo saṃyojanaṇ ceva saṃyojaniyo cāti, saṃyojaniyo ceva no ca saṃyojanaṇ ; tayo khandhā na vattabbā saṃyojanā ceva saṃyojaniyā cāti, siyā saṃyojaniyā

<sup>1</sup> S<sup>d</sup> : siyā no āsavo siyā no anāsavo.

<sup>2</sup> S<sup>d</sup> and B. : ti only.

ceva no ca saṇḍojanā, siyā na vattabbā saṇḍojaniyā ceva no ca saṇḍojanā ti; saṅkhārakkhandho siyā saṇḍojanañ ceva saṇḍojaniyo ca, siyā saṇḍojaniyo ceva no ca saṇḍojanañ, siyā na vattabbo saṇḍojanañ ceva saṇḍojaniyo cāti pi saṇḍojaniyo ceva no ca saṇḍojanan ti pi. Rūpakkhandho na vattabbo saṇḍojanañ ceva saṇḍojanasampayutto cāti pi, saṇḍojanasampayutto ceva no ca saṇḍojanan ti pi; tayo khandhā na vattabbā saṇḍojanā ceva saṇḍojanasampayuttā cāti, siyā saṇḍojanasampayuttā ceva no ca saṇḍojanā, siyā na vattabbā saṇḍojanasampayuttā ceva no ca saṇḍojanā ti; saṅkhārakkhandho siyā saṇḍojanañ ceva saṇḍojanasampayutto ca, siyā saṇḍojanasampayutto ceva no ca saṇḍojanañ, siyā na vattabbo saṇḍojanañ ceva saṇḍojanasampayutto cāti pi, saṇḍojanasampayutto ceva no ca saṇḍojanan ti pi. Rūpakkhandho saṇḍojanavippayutta-saṇḍojaniyo; cattāro khandhā siyā saṇḍojanavippayutta-saṇḍojaniyā siyā saṇḍojanavippayutta-asāṇḍojaniyā, siyā na vattabbā saṇḍojanavippayutta-saṇḍojaniyā ti pi saṇḍojanavippayutta-asāṇḍojaniyā ti pi.

Cattāro khandhā no ganthā; saṅkhārakkhandho siyā gantho siyā no gantho. Rūpakkhandho ganthaniyo; cattāro khandhā siyā ganthaniyā siyā aganthaniyā. Rūpakkhandho ganthavippayutto; cattāro khandhā siyā ganthasampayuttā siyā ganthavippayuttā. Rūpakkhandho na vattabbo gantho ceva ganthaniyo cāti, ganthaniyo ceva no ca gantho; tayo khandhā na vattabbā ganthā ceva ganthaniyā cāti, siyā ganthaniyā ceva no ca ganthā, siyā na vattabbā ganthaniyā ceva no ca ganthā ti; saṅkhārakkhandho siyā gantho ceva ganthaniyo ca, siyā ganthaniyo ceva no ca gantho, siyā na vattabbo gantho ceva ganthaniyo cāti pi, ganthaniyo ceva no ca gantho ti pi. Rūpakkhandho na vattabbo gantho ceva ganthasampayutto cāti pi, ganthasampayutto ceva no ca gantho ti pi; tayo khandhā na vattabbā ganthā ceva ganthasampayuttā cāti, siyā ganthasampayuttā ceva no ca ganthā, siyā na vattabbā ganthasampayuttā ceva no ca ganthā ti; saṅkhārakkhandho siyā gantho ceva ganthasampayutto ca, siyā ganthasampayutto ceva no ca gantho, siyā na vattabbo gantho ceva ganthasampayutto cāti pi, ganthasampayutto ceva no ca gantho ti pi. Rūpakkhandho ganthavippayutta-ganthaniyo; cattāro khandhā siyā ganthavippayutta-ganthaniyā siyā ganthavippayutta-aganthaniyā, siyā na vattabbā ganthavippayutta-ganthaniyā ti pi ganthavippayutta-aganthaniyā ti pi.

Cattāro khandhā no oghā . . . pe . . . no yogā . . . pe . . .

Cattāro khandhā no nīvaraṇā;<sup>1</sup> saṅkhārakkhandho siyā nīvaraṇaṇ siyā no nīvaraṇaṇ. Rūpakkhando nīvaraṇiyo, cattāro khandhā siyā nīvaraṇiyā siyā anīvaraṇiyā; rūpakkhando nīvaraṇavippayutto, cattāro khandhā siyā nīvaraṇasampayuttā siyā nīvaraṇavippayuttā. Rūpakkhando na vattabbo nīvaraṇaṇ ceva nīvaraṇiyo cāti, nīvaraṇiyo ceva no ca nīvaraṇaṇ; tayo khandhā na vattabbā nīvaraṇaṇ ceva nīvaraṇiyā cāti, siyā nīvaraṇiyā ceva no ca nīvaraṇā, siyā na vattabbā nīvaraṇiyā ceva no ca nīvaraṇā ti; saṅkhārakkhandho siyā nīvaraṇaṇ ceva nīvaraṇiyo ca, siyā nīvaraṇiyo ceva no ca nīvaraṇaṇ, siyā na vattabbo nīvaraṇaṇ ceva nīvaraṇiyo cāti pi nīvaraṇiyo ceva no ca nīvaraṇaṇ ti pi. Rūpakkhando no vattabbo nīvaraṇaṇ ceva nīvaraṇasampayutto cāti pi nīvaraṇasampayutto ceva no ca nīvaraṇaṇ ti pi; tayo khandhā no vattabbā nīvaraṇā ceva nīvaraṇasampayuttā cā ti, siyā nīvaraṇasampayuttā ceva no ca nīvaraṇā siyā na vattabbā nīvaraṇasampayuttā ceva no ca nīvaraṇā ti; saṅkhārakkhandho siyā nīvaraṇaṇ ceva nīvaraṇasampayutto ca, siyā nīvaraṇasampayutto ceva no ca nīvaraṇaṇ, siyā na vattabbo nīvaraṇaṇ ceva nīvaraṇasampayutto cāti pi nīvaraṇasampayutto ceva no ca nīvaraṇaṇ ti pi. Rūpakkhando nīvaraṇavippayutta-nīvaraṇiyo; cattāro khandhā siyā nīvaraṇavippayutta-nīvaraṇiyā, siyā nīvaraṇavippayutta-anīvaraṇiyā, siyā na vattabbā nīvaraṇavippayutta-nīvaraṇiyā ti pi nīvaraṇavippayutta-anīvaraṇiyā ti pi.

Cattāro khandhā no parāmāsā; saṅkhārakkhandho siyā parāmāso siyo no parāmāso. Rūpakkhando parāmattho; cattāro khandhā siyā parāmatthā siyā aparāmatthā. Rūpakkhando parāmāsavippayutto; tayo khandhā siyā parāmāsasampayuttā siyā parāmāsavippayuttā; saṅkhārakkhandho siyā parāmāsasampayutto siyā parāmāsavippayutto siyā na vattabbo parāmāsasampayutto ti pi parāmāsavippayutto ti pi. Rūpakkhando na vattabbo parāmāso ceva parāmattho cāti pi, parāmattho ceva no ca parāmāso; tayo khandhā no vattabbā parāmāsā ceva parāmatthā cāti, siyā parāmatthā ceva no ca parāmāsā, siyā na vattabbā parāmatthā ceva no ca parāmāsā ti; saṅkhārakkhandho siyā parāmāso ceva parāmattho ca, siyā parāmattho ceva no ca parāmāso, siyā na vattabbo parāmāso ceva parāmattho cāti pi, parāmattho ceva no ca parāmāso ti pi. Rūpakkhando parāmāsavippayutta-parāmattho; cattāro khandhā siyā parāmāsavippayutta-parāmatthā siyā parāmāsavippa-

<sup>1</sup> S<sup>d</sup> has . . . pe . . . down to the next paragraph.

yutta-aparāmatthā siyā na vattabbā parāmasavippayutta-parāmatthā ti pi parāmasavippayutta-aparāmatthā ti pi.

Rūpakkhando anārammaṇo; cattāro khandhā saramaṇā. Cattāro khandhā no citta; viññānakkhandho cittaṃ.<sup>1</sup> Tayo khandhā cetasikā; dve khandhā acetasikā. Tayo khandhā cittasampayuttā; rūpakkhando cittavippayutto; viññānakkhandho na vattabbo cittena sampayutto ti pi cittena vippayutto ti pi. Tayo khandhā citta-saṃsaṭṭhā; rūpakkhando citta-visaṃsaṭṭho; viññānakkhandho na vattabbo cittena saṃsaṭṭho ti pi cittena visaṃsaṭṭho ti pi. Tayo khandhā cittasamuṭṭhānā; viññānakkhandho no cittasamuṭṭhāno; rūpakkhando siyā cittasamuṭṭhāno siyā no cittasamuṭṭhāno. Tayo khandhā cittasahabhuno; viññānakkhandho no cittasahabhū; rūpakkhando cittasahabhū siyā no cittasahabhū. Tayo khandhā cittānuparivattino; viññānakkhandho no cittānuparivatti; rūpakkhando siyā cittānuparivatti siyā no cittānuparivatti. Tayo khandhā citta-saṃsaṭṭha-samuṭṭhānā; dve khandhā no citta-saṃsaṭṭha-samuṭṭhānā. Tayo khandhā citta-saṃsaṭṭha-samuṭṭhāna-sahabhuno; dve khandhā no citta-saṃsaṭṭha-samuṭṭhāna-sahabhuno. Tayo khandhā citta-saṃsaṭṭha-samuṭṭhānānuparivattino; dve khandhā no citta-saṃsaṭṭha-samuṭṭhānānuparivattino.

Tayo khandhā bāhirā; viññānakkhandho ajjhattiko;<sup>2</sup> rūpakkhando siyā ajjhattiko, siyā bāhiro. Cattāro khandhā no upādā;<sup>3</sup> rūpakkhando siyā upādā siyā no upādā, siyā upādāno siyā anupādāno.

Cattāro khandhā no upādānā; saṅkhārakkhandho siyā upādānaṃ siyā no upādānaṃ. Rūpakkhando upādāniyo; cattāro khandhā siyā upādāniyā siyā anupādāniyā. Rūpakkhando upādānavippayutto; cattāro khandhā siyā upādānasampayuttā siyā upādānavippayuttā. Rūpakkhando na vattabbo upādānaṃ ceva upādāniyo cāti, upādāniyo ceva no ca upādānaṃ; tayo khandhā na vattabbā upādānaṃ ceva upādāniyā cāti, siyā upādāniyā ceva no ca upādānaṃ, siyā na vattabbā upādāniyā ceva no ca upādānaṃ ti; saṅkhārakkhandho siyā upādānaṃ ceva upādāniyo ca, siyā upādāniyo ceva no ca upādānaṃ, siyā na vattabbo upādānaṃ ceva upādāniyo cāti pi, upādāniyo ceva no ca upādānaṃ ti pi. Rūpakkhando na vattabbo upādānaṃ ceva upādānasam-

<sup>1</sup> S<sup>d</sup> and B. invert the order of these two alternatives.

<sup>2</sup> S<sup>d</sup> and B. invert the order of these two alternatives.

<sup>3</sup> K: nupādā and nupādānā always.

payutto cāti pi, upādānasampayutto ceva no ca upādānaṃ ti pi; tayo khandhā na vattabbā upādānaṃ ceva upādānasampayuttā cāti, siyā upādānasampayuttā ceva no ca upādānaṃ, siyā na vattabbā upādānasampayuttā ceva no ca upādānaṃ ti; saṅkhārakkhandho siyā upādānaṃ ceva upādānasampayutto ca, siyā upādānasampayutto ceva no ca upādānaṃ, siyā na vattabbo upādānaṃ ceva upādānasampayutto ti pi, upādānasampayutto ceva no ca upādānaṃ ti pi. Rūpakkhando upādānavippayutta - upādāniyo; cattāro khandhā siyā upādānavippayutta-upādāniyā siyā upādānavippayutta-anupādāniyā, siyā na vattabbā upādānavippayutta-upādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.

Cattāro khandhā no kilesā; saṅkhārakkhandho siyā kilesa siyā no kilesa; rūpakkhando saṅkilesiko; cattāro khandhā siyā saṅkilesikā siyā asaṅkilesikā; rūpakkhando asaṅkiliṭṭho; cattāro khandhā siyā saṅkiliṭṭhā siyā asaṅkiliṭṭhā; rūpakkhando kilesavippayutto; cattāro khandhā siyā kilesasampayuttā siyā kilesavippayuttā. Rūpakkhando na vattabbo kilesa ceva saṅkilesiko cāti, saṅkilesiko ceva no ca kilesa; tayo khandhā na vattabbā kilesā ceva saṅkilesikā cāti, siyā saṅkilesikā ceva no ca kilesā, siyā na vattabbā saṅkilesikā ceva no ca kilesā ti; saṅkhārakkhandho siyā kilesa ceva saṅkilesiko ca, siyā saṅkilesiko ceva no ca kilesa, siyā na vattabbo kilesa ceva saṅkilesiko cāti pi, saṅkilesiko ceva no ca kilesa ti pi. Rūpakkhando na vattabbo kilesa ceva saṅkiliṭṭho cāti pi saṅkiliṭṭho ceva no ca kilesa ti pi; tayo khandhā na vattabbā kilesā ceva saṅkiliṭṭhā cāti, siyā saṅkiliṭṭhā ceva no ca kilesā, siyā na vattabbā saṅkiliṭṭhā ceva no ca kilesā ti; saṅkhārakkhandho siyā kilesa ceva saṅkiliṭṭho ca, siyā saṅkiliṭṭho ceva no ca kilesa, siyā na vattabbo kilesa ceva saṅkiliṭṭho cāti pi, saṅkiliṭṭho ceva no ca kilesa ti pi. Rūpakkhando na vattabbo kilesa ceva kilesasampayutto cāti pi, kilesasampayutto ceva no ca kilesa ti pi; tayo khandhā na vattabbā kilesā ceva kilesasampayuttā cāti, siyā kilesasampayuttā ceva no ca kilesā siyā na vattabbā kilesasampayuttā ceva no ca kilesā ti; saṅkhārakkhandho siyā kilesa ceva kilesasampayutto ca, siyā kilesasampayutto ceva no ca kilesa, siyā na vattabbo kilesa ceva kilesasampayutto cāti pi kilesasampayutto ceva no ca kilesa ti pi. Rūpakkhando kilesavippayutta-saṅkilesiko;<sup>1</sup> cattāro khandhā siyā kilesa-

<sup>1</sup> S<sup>a</sup>: kilesasampayutta-saṅkilesiko.

vippayutta-saṅkilesikā siyā kilesavippayutta-asāṅkilesikā siyā na vattabbā kilesavippayutta-saṅkilesikā ti pi kilesavippayutta-asāṅkilesikā ti pi.

Rūpakkhando na dassanena pahātabbo; cattāro khandhā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Rūpakkhando na bhāvanāya pahātabbo; cattāro khandhā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Rūpakkhando na dassanena pahātabbahetuko; cattāro khandhā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Rūpakkhando na bhāvanāya pahātabbahetuko; cattāro khandhā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā. Rūpakkhando avitakko; cattāro khandhā siyā savitakkā siyā avitakkā. Rūpakkhando avicāro; cattāro khandhā siyā saviṇṇā siyā avicāra. Rūpakkhando appitiko; cattāro khandhā siyā sappitika siyā appitika. Rūpakkhando na pītisahagato; cattāro khandhā siyā pītisahagatā siyā na pītisahagatā. Dve khandhā na sukkasahagatā; tayo khandhā siyā sukkasahagatā siyā na sukkasahagatā. Dve khandhā na upekkhasahagatā; tayo khandhā siyā upekkhasahagatā siyā na upekkhasahagatā. Rūpakkhando kāmavacaro; cattāro khandhā siyā kāmavacārā siyā na kāmavacārā. Rūpakkhando na rūpavacaro; cattāro khandhā siyā rūpavacārā siyā na rūpavacārā. Rūpakkhando na arūpavacaro; cattāro khandhā siyā arūpavacārā siyā na arūpavacārā. Rūpakkhando pariyāpanno; cattāro khandhā siyā pariyāpannā siyā aparīyāpannā. Rūpakkhando anīyyāniko; cattāro khandhā siyā niyyānikā siyā anīyyānikā. Rūpakkhando aniyato; cattāro khandhā siyā niyatā siyā aniyatā. Rūpakkhando sa-uttaro; cattāro khandhā siyā sa-uttarā siyā anuttarā. Rūpakkhando araṇo; cattāro khandhā siyā saraṇā siyā araṇā ti.

PAṢṢHĀPUCCAKAṬṬHĀ.<sup>1</sup>

KHANDHAVIBHAṬṬO PAṬHAMO SAMATTO.<sup>2</sup>

<sup>1</sup> S<sup>d</sup> adds *niṭṭhitaṇ*.

<sup>2</sup> K. and B. omit *paṭhamo*. B. and S<sup>d</sup> omit *samatto*, B. substituting *niṭṭhito*.



## II

## ĀYATANAVIBHANGO

DVĀDASĀYATANĀNI: cakkhāyatanaṇṇ rūpāyatanaṇṇ, sotāyatanaṇṇ saddāyatanaṇṇ, ghāṇāyatanaṇṇ gandhāyatanaṇṇ, jivhāyatanaṇṇ rasāyatanaṇṇ, kāyāyatanaṇṇ phoṭṭhabbāyatanaṇṇ, manāyatanaṇṇ dhammāyatanaṇṇ.

Cakkhuṇṇ aniccaṇṇ dukkhaṇṇ anattā vipariṇāmadhammaṇṇ; rūpā aniccaṇṇ dukkhā anattā vipariṇāmadhammā; sotuṇṇ aniccaṇṇ dukkhaṇṇ anattā vipariṇāmadhammaṇṇ; saddā aniccaṇṇ dukkhā anattā vipariṇāmadhammā; ghāṇaṇṇ aniccaṇṇ dukkhaṇṇ anattā vipariṇāmadhammaṇṇ; gandhā aniccaṇṇ dukkhā anattā vipariṇāmadhammā; jivhā aniccaṇṇ dukkhā anattā vipariṇāmadhammā; rasā aniccaṇṇ dukkhā anattā vipariṇāmadhammā; kāyo aniccaṇṇ dukkho anattā vipariṇāmadhammo; phoṭṭhabbā aniccaṇṇ dukkhā anattā vipariṇāmadhammā; mano aniccaṇṇ dukkho anattā vipariṇāmadhammo; dhammā aniccaṇṇ dukkhā anattā vipariṇāmadhammā.

SUTTANTAVIBHANGIYAY.<sup>1</sup>

Dvādasāyatanaṇi :

cakkhāyatanaṇṇ  
sotāyatanaṇṇ  
ghāṇāyatanaṇṇ  
jivhāyatanaṇṇ  
kāyāyatanaṇṇ  
manāyatanaṇṇ

rūpāyatanaṇṇ  
saddāyatanaṇṇ  
gandhāyatanaṇṇ  
rasāyatanaṇṇ  
phoṭṭhabbāyatanaṇṇ  
dhammāyatanaṇṇ.

Tattha katamaṇṇ cakkhāyatanaṇṇ ?

Yaṇṇ cakkhuṇṇ catunnaṇṇ mahābhūtānaṇṇ upādāya pasādo<sup>2</sup> attabbhāvo pariyāpanno anidassano sappatigho :—yena

<sup>1</sup> So K. also.

<sup>2</sup> K. elides the rest of this paragraph. See Dh. S. § 597.

cakkhunā anidassanena sappatighena rūpaṃ sanidassanaṃ sappatighaṃ passi vā passati vā passissati vā passe vā—cakkhuṃ p'etaṃ, cakkhāyatanāṃ p'etaṃ, cakkhudhātu p'esa, cakkhundriyaṃ p'etaṃ, loka p'eso, dvārā p'esa, samuddo p'eso, paṇḍaraṃ p'etaṃ, khettaṃ p'etaṃ, vatthun p'etaṃ, nettaṃ p'etaṃ, nayaṇaṃ p'etaṃ, orimaṃ tiraṃ p'etaṃ, suñño gāmo p'eso: idaṃ vuccati cakkhāyatanāṃ.

Tattha katamaṃ sotāyatanāṃ<sup>1</sup> . . . ghāṇāyatanāṃ . . . jivhāyatanāṃ . . . kāyāyatanāṃ?

Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe<sup>2</sup> . . . suñño gāmo p'eso: idaṃ vuccati kāyāyatanāṃ.

Tattha katamaṃ manāyatanāṃ?

Ekavidhena manāyatanāṃ: phassasampayutto. Duvidhena manāyatanāṃ: atthi sahetukaṃ, atthi ahetukaṃ. Tividhena manāyatanāṃ: atthi kusalaṃ, atthi akusalaṃ, atthi avyākataṃ.<sup>3</sup> Catubbidhena manāyatanāṃ: atthi kāmāvacaraṃ, atthi rūpāvacaraṃ, atthi arūpāvacaraṃ, atthi apariyāpannaṃ. Pañcavidhena manāyatanāṃ: atthi sukhindriyasampayuttaṃ, atthi dukkhindriyasampayuttaṃ, atthi somanassindriyasampayuttaṃ, atthi domanassindriyasampayuttaṃ, atthi upekkhindriyasampayuttaṃ. Chabbidhena manāyatanāṃ: cakkhuvīññāṇaṃ . . . pe . . . manovīññāṇaṃ. Sattavidhena manāyatanāṃ: cakkhuvīññāṇaṃ . . . pe . . . kāyavīññāṇaṃ manodhātu manovīññāṇadhātu. Atthavidhena manāyatanāṃ: cakkhuvīññāṇaṃ . . . pe . . . kāyavīññāṇaṃ atthi sukhasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manovīññāṇadhātu. Navavidhena manāyatanāṃ: cakkhuvīññāṇaṃ . . . pe . . . kāyavīññāṇaṃ, manodhātu, manovīññāṇadhātu atthi kusalaṃ, atthi akusalaṃ, atthi avyākataṃ. Evaṃ, &c. Dasavidhena manāyatanāṃ: cakkhuvīññāṇaṃ . . . pe . . . kāyavīññāṇaṃ atthi sukhasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manovīññāṇadhātu atthi kusalaṃ, atthi akusalaṃ, atthi avyākataṃ. Evaṃ dasavidhena manāyatanāṃ.<sup>4</sup>

<sup>1</sup> See Dh. S. §§ 601, 605, 609 for full answers. S<sup>d</sup> and B. give them in full. K. as above.

<sup>2</sup> See Dh. S. § 613.

<sup>3</sup> K. has here . . . pe . . . Evaṃ dasavidhena manāyatanāṃ.

<sup>4</sup> B. continues: Ekavidhena manāyatanāṃ: phassasampayuttaṃ. Duvidhena and Tividhena, as on p. 54 § 2 . . . pe . . . Evaṃ bahuvividhena manāyatanāṃ. Idāṃ vuccati manāyatanāṃ.

Tattha katamaṃ rūpāyatanay ?

Yaṃ rūpaṃ catunnaṃ mahābhūtaṃ upādāya vaṇṇa-nibbā . . . pe<sup>1</sup> . . . rūpadhātu p'esā : idaṃ vuccati rūpāyatanay.

Tattha katamaṃ saddāyatanay . . . gandhāyatanay . . . rasāyatanay . . . phoṭṭhabbāyatanay ?<sup>2</sup>

Paṭhavīdhātu<sup>3</sup> . . . pe . . . phoṭṭhabbādhatu p'esā : idaṃ vuccati phoṭṭhabbāyatanay.

Tattha katamaṃ dhammāyatanay ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho, yaṃ ca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanay pariyaṇannaṃ asaṅkhatā ca dhātu.

Tattha katamo vedanākkhandho ?

Ekavidhena vedanākkhandho : phassasampayutto.<sup>4</sup> Duvidhena vedanākkhandho : atthi sahetuko, atthi ahetuko. Tividhena vedanākkhandho : atthi kusalo, atthi akusalo, atthi avyakato . . . pe . . . Evaṃ dasavidhena vedanākkhandho . . . pe . . . Evaṃ bahuvīdhena vedanākkhandho. Ayaṃ vuccati vedanākkhandho.

Tattha katamo saññākkhandho ? Ekavidhena saññākkhandho : phassasampayutto . . . pe<sup>5</sup> . . . Evaṃ bahuvīdhena saññākkhandho. Ayaṃ vuccati saññākkhandho.

Tattha katamo saṅkhārakkhandho ? Ekavidhena saṅkhārakkhandho : cittasampayutto . . . pe.<sup>6</sup> . . . Duvidhena saṅkhārakkhandho : atthi sahetu, atthi na hetu. Tividhena saṅkhārakkhandho : atthi kusalo, atthi akusalo, atthi avyakato . . . pe . . . Evaṃ dasavidhena saṅkhārakkhandho . . . pe . . . Evaṃ bahuvīdhena saṅkhārakkhandho. Ayaṃ vuccati saṅkhārakkhandho.

Tattha katamaṃ rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyaṇannaṃ ?

Itthindriyaṃ . . . pe . . . kabalīṅkāro āhāro :<sup>7</sup> idaṃ vuccati rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyaṇannaṃ.

Tattha katamā asaṅkhatā<sup>8</sup> dhātu ?

<sup>1</sup> So K. S<sup>d</sup> and B. give each reply in full, as in Dh. S. §§ 617, 621, 625, 629.

<sup>2</sup> See Dh. S. § 648.

<sup>3</sup> B : pathavi°.

<sup>4</sup> K. begins its pe here.

<sup>5</sup> K. omits to Evaṃ bahuvīdhena. . . .

<sup>6</sup> S<sup>d</sup> elides as in the preceding reply.

<sup>7</sup> Cf. Dh. S. §§ 660 with 596.

<sup>8</sup> B : asaṅkhatā ca dhātu.

Rāgakkhayo dosakkhayo mohakkhayo: ayaṃ vuccati asaṃkhatā<sup>1</sup> dhātu.

Idaṃ vuccati dhammāyatanāṃ.

ABHIDHAMMAVĀJANĪYAṃ.<sup>2</sup>

Dvādasāyatanaṇi; cakkhāyatanāṃ rūpāyatanāṃ . . . pe . . . manāyatanāṃ dhammāyatanāṃ. Dvādasannaṃ āyatanaṇaṃ kati kusalā kati avyākata . . . pe . . . kati saraṇā kati araṇā?

Dasāyatanaṃ avyākata; dvāyatanaṃ siyā kusalā siyā akusalā siyā avyākata.

Dasāyatanaṃ na vattaḃbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi; manāyatanāṃ siyā sukhāya vedanāya sampayuttaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttaṃ; dhammāyatanāṃ siyā sukhāya vedanāya sampayuttaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttaṃ siyā na vattaḃbā sukhāya vedanāya sampayuttaṃ ti pi dukkhāya vedanāya sampayuttaṃ ti pi adukkhamasukhāya vedanāya sampayuttaṃ ti pi.

Dasāyatanaṃ neva vipāka-na-vipākadhammadhammā;<sup>1</sup> dvāyatanaṃ siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

Pañcāyatanaṃ upādinnupādāniyā; saddāyatanaṃ anupādinnupādāniyaṃ;<sup>2</sup> cattārayatanaṃ siyā upādinnupādāniyā siyā anupādinnupādāniyā siyā anupādinnā-anupādāniyā;<sup>3</sup> dvāyatanaṃ siyā upādinnupādāniyā siyā anupādinnupādāniyā siyā anupādinnā-anupādāniyā.

Dasāyatanaṃ asaṃkiliṭṭha-saṃkilesikā; dvāyatanaṃ siyā saṃkiliṭṭha-saṃkilesikā siyā asaṃkiliṭṭha-saṃkilesikā siyā asaṃkiliṭṭha-asaṃkilesikā.

Dasāyatanaṃ avitakka-avicāra; manāyatanāṃ siyā savitakka-savicāraṃ siyā avitakka-vicāramattaṃ siyā avitakka-avicāraṃ; dhammāyatanāṃ siyā savitakka-savicāraṃ siyā avitakka-vicāramattaṃ siyā avitakka-avicāraṃ siyā na vattaḃbā savitakka-savicāraṃ ti pi avitakka-vicāramattaṃ ti pi avitakka-avicāraṃ ti pi.

Dasāyatanaṃ na vattaḃbā pītisahagatā ti pi sukhāsahagatā ti pi upekhāsahagatā ti pi; dvāyatanaṃ siyā pītisahagatā

<sup>1</sup> B: asaṃkhatā ca dhātu.

<sup>2</sup> So K. also.

<sup>3</sup> See Dh. S. §§ 654, 656.

<sup>4</sup> K: anupādinnānupādāniyā.

siyā sukhāsahagatā siyā upekkhāsahagatā, siyā na vattabbā pītisāhagatā ti pi sukhāsahagatā ti pi upekkhāsahagatā ti pi.

Dasāyatanā neva dassanena na bhāvanāya pahātābbā; dvāyatanā siyā dassanena pahātābbā siyā bhāvanāya pahātābbā siyā neva dassanena na bhāvanāya pahātābbā.

Dasāyatanā neva dassanena na bhāvanāya pahātābbāhetukā; dvāyatanā siyā dassanena pahātābbāhetukā siyā bhāvanāya pahātābbāhetukā siyā neva dassanena na bhāvanāya pahātābbāhetukā.

Dasāyatanā neva ācayagāmino<sup>1</sup> na apacayagāmino; dvāyatanā siyā ācayagāmino siyā apacayagāmino<sup>2</sup> siyā neva ācayagāmino na apacayagāmino.

Dasāyatanā neva sekhā nāsekhā; dvāyatanā siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Dasāyatanā parittā; dvāyatanā siyā parittā siyā malingatā siyā appamāṇā.

Dasāyatanā anārammaṇā; dvāyatanā siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamāṇārammaṇā siyā na vattabbā parittārammaṇā ti pi mahaggatārammaṇā ti pi appamāṇārammaṇā ti pi.

Dasāyatanā majjhimā; dvāyatanā siyā hinā siyā majjhimā siyā paṇitā.

Dasāyatanā aniyatā; dvāyatanā siyā micchattaniyatā siyā sammattaniyatā siyā aniyatā.

Dasāyatanā anārammaṇā; dvāyatanā siyā maggārammaṇā siyā maggaḥetukā siyā maggādhipatino siyā na vattabbā maggārammaṇā ti pi maggaḥetukā ti pi maggādhipatino ti pi.

Pañcāyatanā siyā uppannā siyā uppādino, na vattabbā anuppannā ti; saddāyatanaj siyā uppannaṇ siyā anuppannaṇ, na vattabbaj uppāditī; pañcāyatanā siyā uppannā siyā anuppannā siyā uppādino; dhammāyatanaj siyā uppannaṇ siyā anuppannaṇ siyā uppādi siyā na vattabbaj uppannaṇ ti pi anuppannaṇ ti pi uppāditī pi.

Ekādasāyatanā siyā atitā siyā anāgatā siyā paccuppannā; dhammāyatanaj siyā atitaj siyā anāgataj siyā paccuppannaṇ siyā na vattabbaj atitā ti pi anāgatan ti pi paccuppannaṇ ti pi.

Dasāyatanā anārammaṇā; dvāyatanā siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na

<sup>1</sup> S<sup>d</sup> and B: nevācaya°.

<sup>2</sup> S<sup>d</sup> omits the second alternative.

vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccup-  
pannārammaṇā ti pi.

Siyā ajjhata siyā bahiddhā siyā ajjhatabhiddhā.

Dasūyatanaṃ anārammaṇaṃ; dvayātanaṃ siyā ajjhattārammaṇaṃ siyā bahiddhārammaṇaṃ siyā ajjhattabāhiddhārammaṇaṃ siyā na vattaḁbā ajjhattārammaṇaṃ ti pi bahiddhārammaṇaṃ ti pi ajjhattabāhiddhārammaṇaṃ ti pi.

Rūpāyatanaṃ sanidassana-sappatighaṃ ; navāyatanaṃ anidassana-sappatighā ; dvāyatanaṃ anidassana-appatighā.

Ekādasāyatanā na hetū; dhammāyatanañ siyā hetu  
siyā na hetu.

Dasāyatanā ahetukā; dvāyatanā siyā sahetukā siyā ahetukā. Dasāyatanā hetuvippayuttā; dvāyatanā siyā hetusampayuttā siyā hetuvippayuttā. Dasāyatanā na vattabbā hetū ceva sahetukā cāti pi<sup>1</sup> sahetukā ceva na ca hetū ti pi;<sup>2</sup> manāyatananay na vattabbay hetū ceva sahetukanā cāti, siyā sahetukanā ceva na ca hetu, siyā na vattabbay sahetukanā ceva na ca hetūti;<sup>3</sup> dhammāyatananay siyā hetu ceva sahetukanā ca, siyā sahetukanā ceva na ca hetu, siyā na vattabbay hetu ceva sahetukanā cāti pi sahetukanā ceva na ca hetūti pi. Dasāyatanā na vattabbā hetū ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetūti pi; manāyatananay na vattabbay hetu ceva hetusampayuttanā cāti, siyā hetusampayuttanā ceva na ca hetu, siyā na vattabbay hetusampayuttanā ceva na ca hetūti; dhammāyatananay siyā hetu ceva hetusampayuttanā ca siyā hetusampayuttanā ceva na ca hetu siyā na vattabbay hetu ceva hetusampayuttanā cāti pi hetusampayuttanā ceva na ca hetūti pi. Dasāyatanā na hetū ahetukā; manāyatananay siyā na hetu sahetukay siyā na hetu ahetukay; dhammāyatananay siyā na hetu sahetukay siyā na hetu ahetukay siyā na vattabbay na hetu sahetukan ti pi na hetu ahetukan ti pi.

Ekādasāyatanaṃ sappaccayaṃ; dhammāyatanaṃ siyā sappaccayaṃ siyū appaccayaṃ.

Ekādasāyatanā saṅkhatā; dhammāyatanā siyā saṅkhatā siyā asaṅkhatā.

Ekādasāyatanaṁ anidassanaṁ ; rūpāyatanaṁ sanidassanaṁ.<sup>4</sup>

<sup>1</sup> S<sup>d</sup> and B. always read ti pi without ca.

<sup>2</sup> Sd omits ti pi.

3 Sd : ti pi.

\* Sd: Rūpāyatanaṃ anidassanaṃ; ekādasa āyatana (sic) anidassanaṃ (sic). B. inverts order of the sentences.

Dasāyatanaṃ sappatighā; dvāyatanaṃ appatighā.

Dasāyatanaṃ rūpā; manāyatanaṃ arūpaṃ; dhammāyatanaṃ siyā rūpaṃ siyā arūpaṃ.

Dasāyatanaṃ lokiyaṃ; dvāyatanaṃ siyā lokiyaṃ siyā lokuttarā.

Kenaci viññeyyā, kenaci na viññeyyā.

Ekādasāyatanaṃ no āsavā; dhammāyatanaṃ siyā āsavo siyā no āsavo. Dasāyatanaṃ sāsavaṃ; dvāyatanaṃ siyā sāsavaṃ siyā anāsavaṃ. Dasāyatanaṃ āsavavippayuttā; dvāyatanaṃ siyā āsavasampayuttā siyā āsavavippayuttā. Dasāyatanaṃ na vattabbā āsavā ceva sāsavaṃ cāti,<sup>1</sup> sāsavaṃ ceva no ca āsavā; manāyatanaṃ na vattabbā āsavo ceva sāsavaṃ cāti, siyā sāsavaṃ ceva no ca āsavo, siyā na vattabbā sāsavaṃ ceva no ca āsavo ti; dhammāyatanaṃ siyā āsavo ceva sāsavaṃ ca, siyā sāsavaṃ ceva no ca āsavo, siyā na vattabbā āsavo ceva sāsavaṃ cāti pi sāsavaṃ ceva no ca āsavo ti pi. Dasāyatanaṃ na vattabbā āsavā ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva no ca āsavā ti pi; manāyatanaṃ na vattabbā āsavo ceva āsavasampayuttā cāti, siyā āsavasampayuttā ceva no ca āsavo, siyā na vattabbā āsavasampayuttā ceva no ca āsavo ti; dhammāyatanaṃ siyā āsavo ceva āsavasampayuttā ca, siyā āsavasampayuttā ceva no ca āsavo siyā na vattabbā āsavo ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva no ca āsavo ti pi. Dasāyatanaṃ āsavavippayutta-sāsavaṃ; dvāyatanaṃ siyā āsavavippayutta-sāsavaṃ siyā āsavavippayutta-anāsavaṃ siyā na vattabbā āsavavippayutta-sāsavaṃ ti pi āsavavippayutta-anāsavaṃ ti pi.

Ekādasāyatanaṃ no saṃyojanaṃ; dhammāyatanaṃ siyā saṃyojanaṃ siyā no saṃyojanaṃ. Dasāyatanaṃ saṃyojaniyā; dvāyatanaṃ siyā saṃyojaniyā siyā asaṃyojaniyā. Dasāyatanaṃ saṃyojanavippayuttā; dvāyatanaṃ siyā saṃyojanasampayuttā siyā saṃyojanavippayuttā. Dasāyatanaṃ na vattabbā saṃyojanaṃ ceva saṃyojaniyā cāti, saṃyojaniyā ceva no ca saṃyojanaṃ; manāyatanaṃ na vattabbā saṃyojanaṃ ceva saṃyojaniyā cāti, siyā saṃyojaniyā ceva no ca saṃyojanaṃ, siyā na vattabbā saṃyojaniyā ceva no ca saṃyojanaṃ ti; dhammāyatanaṃ siyā saṃyojanaṃ ceva saṃyojaniyā ca, siyā saṃyojaniyā ceva no ca saṃyojanaṃ, siyā na vattabbā saṃyojanaṃ ceva saṃyojaniyā cāti pi saṃyojaniyā ceva no ca saṃyojanaṃ ti pi. Dasāyatanaṃ na vattabbā saṃyojanaṃ ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanaṃ ti pi; manā-

<sup>1</sup> S<sup>d</sup> and B. omit ca in such passages.

yatanaj na vattabbaj saṃyojanāṇi ceva saṃyojanasampayuttaṇi cāti; siyā saṃyojanasampayuttaṇi ceva no ca saṃyojanaj, siyā na vattabbaj saṃyojanasampayuttaṇi ceva no ca saṃyojanan ti; dhammāyatanaj siyā saṃyojanāṇi ceva saṃyojanasampayuttaṇi ca, siyā saṃyojanasampayuttaṇi ceva no ca saṃyojanaj, siyā na vattabbaj saṃyojanāṇi ceva saṃyojanasampayuttaṇi cāti pi, saṃyojanasampayuttaṇi ceva no ca saṃyojanan ti pi. Dasāyatanaṇi saṃyojanavippayutta-saṃyojaniyā; dvāyatanaṇi siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asāṃyojaniyā siyā na vattabbā saṃyojanavippayutta-saṃyojaniyā ti pi, saṃyojanavippayutta-asāṃyojaniyā ti pi.

Ekādasāyatanaṇi no ganthā; dhammāyatanaj siyā gantho siyā no gantho. Dasāyatanaṇi ganthaniyā; dvāyatanaṇi siyā ganthaniyā siyā aganthaniyā. Dasāyatanaṇi ganthavippayutta; dvāyatanaṇi siyā ganthasampayutta siyā ganthavippayutta. Dasāyatanaṇi na vattabbā ganthā ceva ganthaniyā cāti, ganthaniyā ceva no ca ganthā; manāyatanaj na vattabbaj gantho ceva ganthaniyāṇi cāti, siyā ganthaniyāṇi ceva no ca gantho, siyā na vattabbaj ganthaniyāṇi ceva no ca gantho ti; dhammāyatanaj siyā gantho ceva ganthaniyāṇi ca, siyā ganthaniyāṇi ceva no ca gantho, siyā na vattabbaj gantho ceva ganthaniyāṇi cāti pi, ganthaniyāṇi ceva no ca gantho ti pi. Dasāyatanaṇi na vattabbā ganthā ceva ganthasampayutta cāti pi, ganthasampayuttaṇi ceva no ca ganthā ti pi; manāyatanaj na vattabbaj gantho ceva ganthasampayuttaṇi cāti<sup>1</sup> siyā ganthasampayuttaṇi ceva no ca gantho, siyā na vattabbaj ganthasampayuttaṇi ceva no ca gantho ti;<sup>2</sup> dhammāyatanaj siyā gantho ceva ganthasampayuttaṇi ca, siyā ganthasampayuttaṇi ceva no ca gantho, siyā na vattabbaj gantho ceva ganthasampayuttaṇi cāti pi, ganthasampayuttaṇi ceva no ca gantho ti pi. Dasāyatanaṇi ganthavippayutta-ganthaniyā; dvāyatanaṇi siyā ganthavippayutta-ganthaniyā siyā ganthavippayutta-aganthaniyā siyā na vattabbā ganthavippayutta-ganthaniyā ti pi, ganthavippayutta-aganthaniyā ti pi.

Ekādasāyatanaṇi no oghā . . . pe . . . no yogā . . . pe<sup>3</sup> . . . no nīvaraṇā; dhammāyatanaj siyā nīvaraṇaj siyā no nīvaraṇaj<sup>4</sup> Dasāyatanaṇi nīvaraṇā; dvāyatanaṇi

<sup>1</sup> S<sup>d</sup>: ti pi.

<sup>2</sup> S<sup>d</sup>: ti pi.

<sup>3</sup> K. omits . . . pe . . .

<sup>4</sup> S<sup>d</sup> omits this final phrase.



siyā nīvaranīyā siyā anīvaranīyā. Dasāyatanā nīvaranā-vippayuttā; dvāyatanā siyā nīvaranā-sampayuttā siyā nīvaranāvippayuttā. Dasāyatanā na vattabbā nīvaranā ceva nīvaranīyā cāti, nīvaranīyā ceva no ca nīvaranā; manāyatanā na vattabbā nīvaranā ceva nīvaranīyā cāti, siyā nīvaranīyā ceva no ca nīvaranā; siyā na vattabbā nīvaranīyā ceva no ca nīvaranā ti; dhammāyatanā siyā nīvaranā ceva nīvaranīyā ca siyā nīvaranīyā ceva no ca nīvaranā; siyā na vattabbā nīvaranā ceva nīvaranīyā cāti pi nīvaranīyā ceva no ca nīvaranā ti pi. Dasāyatanā na vattabbā nīvaranā ceva nīvaranā-sampayuttā cāti pi, nīvaranā-sampayuttā ceva no ca nīvaranā ti pi; manāyatanā na vattabbā nīvaranā ceva nīvaranā-sampayuttā cāti, siyā nīvaranā-sampayuttā ceva no ca nīvaranā; siyā na vattabbā nīvaranā ceva nīvaranā-sampayuttā cāti pi nīvaranā-sampayuttā ceva no ca nīvaranā; siyā na vattabbā nīvaranā ceva nīvaranā-sampayuttā cāti pi nīvaranā-sampayuttā ceva no ca nīvaranā; siyā na vattabbā nīvaranā ceva nīvaranā-sampayuttā cāti pi nīvaranā-sampayuttā ceva no ca nīvaranā ti pi. Dasāyatanā nīvaranāvippayutta-nīvaranīyā; dvāyatanā siyā nīvaranāvippayutta-nīvaranīyā siyā nīvaranāvippayutta-anīvaranīyā siyā na vattabbā nīvaranāvippayutta-nīvaranīyā ti pi nīvaranāvippayutta-anīvaranīyā ti pi.

Ekādasāyatanā no parāmāsā; dhammāyatanā siyā parāmāso siyā no parāmāso. Dasāyatanā parāmatthā; dvāyatanā siyā parāmatthā siyā aparāmatthā. Dasāyatanā parāmāsavippayuttā; manāyatanā siyā parāmāsa-sampayutta siyā parāmāsavippayutta; dhammāyatanā siyā parāmāsa-sampayutta siyā parāmāsavippayutta siyā na vattabbā parāmāsa-sampayutta ti pi parāmāsavippayutta ti pi. Dasāyatanā na vattabbā parāmāsā ceva parāmatthā cāti, parāmatthā ceva no ca parāmāsā; manāyatanā na vattabbā parāmāso ceva parāmatthā cāti, siyā parāmatthā ceva no ca parāmāso, siyā na vattabbā parāmatthā ceva no ca parāmāso ti; dhammāyatanā siyā parāmāso ceva parāmatthā ca,<sup>1</sup> siyā parāmatthā ceva no ca parāmāso, siyā na vattabbā parāmāso ceva parāmatthā cāti pi, parāmatthā ceva no ca parāmāso ti pi. Dasāyatanā parāmāsavippayutta-parāmatthā; dvāyatanā siyā parāmāsavippayutta-parāmatthā siyā parāmāsavippayutta-aparāmatthā siyā na vattabbā parāmāsa-

<sup>1</sup> Sd : aparāmatthā.

vippayutta-parāmatthā ti pi parāmāsavippayutta-aparāmatthā ti pi.

Dasāyatanā anārammaṇā; manāyatanāṃ sārāmmaṇaṃ;  
dhammāyatanāṃ siyā sārāmmaṇaṃ siyā anārammaṇaṃ.

[illegible]

Chāyatanā ajjhattikā; chāyatanā bahirā. Navāyatanā upādā; dvāyatanā no upādā;<sup>1</sup> dhammāyatanāṇ siyā upādā siyā no upādā. Pañcāyatanā upādinṇā; saddāyatanāṇ anupādinṇaṇ; chāyatanā siyā upādinṇā siyā anupādinṇā.

Ekadasāyatanaṃ no upādānaṃ;<sup>2</sup> dhammāyatanaṃ siyā upādānaṃ siyā no upādānaṃ. Dasāyatanaṃ upādānīyaṃ; dvāyatanaṃ siyā upādānīyaṃ siyā anupādānīyaṃ. Dasāyatanaṃ upādānavippyuttā, dvāyatanaṃ siyā upādānasamppyuttā siyā upādānavippyuttā. Dasāyatanaṃ na vattabbaṃ upādānaṃ ceva upādānīyaṃ cāti, upādānīyaṃ ceva no ca upādānaṃ; manāyatanaṃ na vattabbaṃ upādānaṃ ceva upādānīyaṃ cāti, siyā upādānīyaṃ ceva no ca upādānaṃ siyā na vattabbaṃ upādānīyaṃ ceva no ca upādānaṃ ti; dhammāyatanaṃ siyā upādānaṃ ceva upādānīyaṃ ca, siyā upādānīyaṃ ceva no ca upādānaṃ, siyā na vattabbaṃ upādānaṃ

<sup>1</sup> K: 'nupādā.

<sup>2</sup> K: 'nupādānā *always*.

ceva upādāniyaṃ cāti pi upādāniyaṃ ceva no ca upādānaṃ ti pi. Dasāyatanā na vattabbā upādānaṃ ceva upādāna-sampayuttaṃ cāti pi, upādānasampayuttaṃ ceva no ca upādānaṃ ti pi, manāyatanay na vattabbay upādānaṃ ceva upādānasampayuttaṃ cāti, siyā upādāna-sampayuttaṃ ceva no ca upādānaṃ, siyā no vattabbay upādānasampayuttaṃ ceva no ca upādānaṃ ti; dhammāyatanay siyā upādānaṃ ceva upādānasampayuttaṃ ca, siyā upādānasampayuttaṃ ceva no ca upādānaṃ, siyā na vattabbay upādānaṃ ceva upādānasampayuttaṃ cāti pi upādānasampayuttaṃ ceva no ca upādānaṃ ti pi. Dasāyatanā upādānavippayutta-upādāniyā; dvāyatanā siyā upādānavippayutta-upādāniyā siyā upādānavippayutta-anupādāniyā siyā na vattabbā upādānavippayutta-anupādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.

Ekādasāyatanā no kilesā; dhammāyatanay siyā kilesō siyā no kilesō. Dasāyatanā saṅkilesikā; dvāyatanā siyā saṅkilesikā siyā asaṅkilesikā. Dasāyatanā asaṅkiliṭṭhā; dvāyatanā siyā saṅkiliṭṭhā siyā asaṅkiliṭṭhā. Dasāyatanā kilesavippayutta; dvāyatanā siyā kilesasampayutta siyā kilesavippayutta. Dasāyatanā na vattabbā kilesā ceva saṅkilesikā cāti, saṅkilesikā ceva no ca kilesā; manāyatanay na vattabbay kilesō ceva saṅkilesikaṃ cāti, siyā saṅkilesikaṃ ceva no ca kilesō, siyā na vattabbay saṅkilesikaṃ ceva no ca kilesō ti; dhammāyatanay siyā kilesō ceva saṅkilesikaṃ ca, siyā saṅkilesikay ceva no ca kilesō, siyā na vattabbay kilesō ceva saṅkilesikaṃ cāti pi, saṅkilesikay ceva no ca kilesō ti pi. Dasāyatanā na vattabbā kilesā ceva saṅkiliṭṭhā cāti pi saṅkiliṭṭhā ceva no ca kilesā ti pi; manāyatanay na vattabbay kilesō ceva saṅkiliṭṭhaṃ cāti, siyā saṅkiliṭṭhaṃ ceva no ca kilesō, siyā na vattabbay saṅkiliṭṭhaṃ ceva no ca kilesō ti; dhammāyatanay siyā kilesō ceva saṅkiliṭṭhaṃ ca, siyā saṅkiliṭṭhaṃ ceva no ca kilesō, siyā na vattabbay kilesō ceva saṅkiliṭṭhaṃ cāti pi, saṅkiliṭṭhaṃ ceva no ca kilesō ti pi. Dasāyatanā na vattabbā kilesā ceva kilesasampayutta cāti pi kilesasampayuttaṃ ceva no ca kilesā ti pi; manāyatanay na vattabbay kilesō ceva kilesasampayuttaṃ cāti, siyā kilesasampayuttaṃ ceva no ca kilesō, siyā na vattabbay kilesasampayuttaṃ ceva no ca kilesō ti; dhammāyatanay siyā kilesō ceva kilesasampayuttaṃ ca, siyā kilesasampayuttaṃ ceva no ca kilesō, siyā na vattabbay kilesō ceva kilesasampayuttaṃ cāti pi kilesasampayuttaṃ ceva no ca kilesō ti pi. Dasāyatanā kilesavippayutta-saṅkilesikā; dvāyatanā siyā kilesavippayutta-saṅkilesikā siyā

kilesavippayutta-asañkilesikā siyā na vattabbā kilesavippayutta - sañkilesikā ti pi kilesavippayutta - asaṅkilesikā ti pi.

Dasāyatanā dassanena pahātabbā; dvāyatanā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Dasāyatanā na bhāvanāya pahātabbā; dvāyatanā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā.

Dasāyatanā na dassanena pahātabbahetukā; dvāyatanā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Dasāyatanā na bhāvanāya pahātabbahetukā; dvāyatanā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā.

Dasāyatanā avitakkā; dvāyatanā siyā savitakkā siyā avitakkā. Dasāyatanā avicārā; dvāyatanā siyā savicārā siyā avicārā.

Dasāyatanā appitīkā; dvāyatanā siyā sappitīkā siyā appitīkā. Dasāyatanā na pītisahagatā; dvāyatanā siyā pītisahagatā siyā na pītisahagatā. Dasāyatanā na sukhāsahagatā; dvāyatanā siyā sukhāsahagatā siyā na sukhāsahagatā. Dasāyatanā na upekhāsahagatā; dvāyatanā siyā upekhāsahagatā siyā na upekhāsahagatā.

Dasāyatanā kāmāvacarā; dvāyatanā siyā kāmāvacarā siyā na kāmāvacarā. Dasāyatanā na rūpāvacarā; dvāyatanā siyā rūpāvacarā siyā na rūpāvacarā. Dasāyatanā na arūpāvacarā; dvāyatanā siyā arūpāvacarā siyā na arūpāvacarā. Dasāyatanā pariyāpannā; dvāyatanā siyā pariyāpannā siyā apariyāpannā.

Dasāyatanā aniyyānikā; dvāyatanā siyā niyyānikā siyā aniyyānikā. Dasāyatanā aniyatā; dvāyatanā siyā niyatā siyā aniyatā.

Dasāyatanā sa-uttarā; dvāyatanā siyā sa-uttarā siyā anuttarā.

Dasāyatanā araṇā; dvāyatanā siyā saraṇā siyā araṇā ti.

PAÑHĀPUCCHAKAJ.

ĀYATANAVIBHAṆṬO SAMATTO DUTIYO.<sup>1</sup>

<sup>1</sup> B. and S<sup>d</sup> substitute *niṭṭhito for samatto. Only S<sup>d</sup> adds dutiyo.*

## III

## DHĀTUVIBHAṆḌO

CHA dhātuyo : paṭhavidhātu,<sup>1</sup> āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññānadhātu.

Tattha katamā paṭhavidhātu?

Paṭhavidhātu dvayaṃ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā paṭhavidhātu?<sup>2</sup>

Yay ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ kakkhalattaṃ kakkhalabbhāvo ajjhattaṃ upādinnaṃ, seyyathidaṃ :<sup>3</sup> kesā lomā nakhā dantā taco maṃsaṃ nahāru<sup>4</sup> atthi atthimiñjā<sup>5</sup> vakkāṃ hadayaṃ yakanāṃ kilomakaṃ pihakaṃ papphasaṃ antaṃ antagunaṃ udariyaṃ karisaṃ, yay vā paṇ' aññāma pi atthi ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ kakkhalattaṃ kakkhalabbhāvo ajjhattaṃ upādinnaṃ : ayaṃ vuccati ajjhattikā paṭhavidhātu.

Tatha katamā bāhirā paṭhavidhātu?

Yay bāhiraṃ kakkhaḷaṃ kharigataṃ kakkhalattaṃ kakkhalabbhāvo bahiddhā anupādinnaṃ, seyyathidaṃ : ayo lohaṃ tipu sisaṃ sajjhu<sup>6</sup> muttā maṇi veluriyo saṃkho silā pavāḷaṃ rajataṃ jātarūpaṃ lohitaṃko<sup>7</sup> masāragallaṃ tiṇaṃ kaṭṭhaṃ sakkharā kathalā<sup>8</sup> bhūmi pāsāno<sup>9</sup> pubbato ; yay vā paṇ' aññāma pi atthi bāhiraṃ kakkhaḷaṃ kharigataṃ kakkhalattaṃ kakkhalabbhāvo bahiddhā anupādinnaṃ : ayaṃ vuccati bāhirā paṭhavidhātu.

Yā ca ajjhattikā paṭhavidhātu yā ca bāhirā paṭhavidhātu, tad-ekajjhaṃ abhisayyūhitvā abhisankhipitvā : ayaṃ vuccati paṭhavidhātu.

<sup>1</sup> B : paṭhavi° always.

<sup>2</sup> K. punctuates thus : upādinnaṃ : seyyathidaṃ ? So below.

<sup>3</sup> K and B : nhāru. <sup>4</sup> So S<sup>d</sup>. K and B : atthimiñjaṃ.

<sup>5</sup> B and S<sup>d</sup> : sajjhaṃ. <sup>6</sup> K and B : lohitaṃgo.

<sup>7</sup> S<sup>d</sup> and B : sakkharāṃ, kathalaṃ. <sup>8</sup> S<sup>d</sup> : pāsāno.

Tattha katamā āpodhātu ?

Āpodhātu dvayaṃ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā āpodhātu ?

Yay ajjhattaṃ paccattaṃ āpo āpogataṃ sneho snehagataṃ<sup>1</sup> bandhanattaṃ rūpassa ajjhattaṃ upādinnaṃ, seyyathidaṃ : pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā khelo singghāṇikā lasikā muttaṃ, yaṃ vā pan' aññam pi atthi ajjhattaṃ paccattaṃ āpo āpogataṃ sneho snehagataṃ bandhanattaṃ rūpassa ajjhattaṃ upādinnaṃ : ayaṃ vuccati ajjhattikā āpodhātu.

Tattha katamā bāhirā āpodhātu ?

Yay bāhiraṃ āpo āpogataṃ sneho snehagataṃ bandhanattaṃ rūpassa bahiddhā anupādinnaṃ, seyyathidaṃ : mūlaraso khandharaso tacaraso pattaraso puppharaso phalaraso khīraṃ dadhi sappi navanītaṃ telaṃ madhu phāṇitaṃ bhummaṇi vā udakāni antalikkhaṇi vā, yaṃ vā pan' aññam pi atthi bāhiraṃ āpo āpogataṃ sneho snehagataṃ bandhanattaṃ rūpassa bahiddhā anupādinnaṃ : ayaṃ vuccati bāhirā āpodhātu.

Yā ca ajjhattikā āpodhātu yā ca bāhirā āpodhātu, tad-ekajjhayaṃ abhisanyūhitvā abhisankhipitvā : ayaṃ vuccati āpodhātu.

Tattha katamā tejodhātu ?

Tejodhātu dvayaṃ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā tejodhātu ? Yay ajjhattaṃ paccattaṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ ajjhattaṃ upādinnaṃ, seyyathidaṃ : yena ca santappati yena ca jīrate<sup>2</sup> yena ca pariḍayhati<sup>3</sup> yena ca asitapitakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā pan' aññam pi atthi ajjhattaṃ paccattaṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ ajjhattaṃ upādinnaṃ : ayaṃ vuccati ajjhattikā tejodhātu.

Tattha katamā bāhirā tejodhātu ?

Yay bāhiraṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ bahiddhā anupādinnaṃ, seyyathidaṃ : kaṭṭhaggi sakalikaggi tiṇaggi gomayaggi thusaggi saṅkāraggi indaggi aggisantāpo suriyasantāpo kaṭṭhasannicayasantāpo tiṇasannicayasantāpo<sup>4</sup> dhaññasannicayasantāpo bhasmāsannicayasantāpo, yaṃ vā pan' aññam pi atthi bāhiraṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ bahiddhā anupādinnaṃ : ayaṃ vuccati bāhirā tejodhātu.

<sup>1</sup> S<sup>a</sup> : sineho sinehagataṃ. <sup>2</sup> S<sup>d</sup> : jiriyati. B : jirayati.

<sup>3</sup> S<sup>d</sup> : dayhati. K : pariḍayhati.

<sup>4</sup> S<sup>d</sup> : tinā°.

Yā ca ajjhattikā tejodhātu yā ca bāhirā tejodhātu, tad-ekajjhaṃ abhisamvūhitvā abhisamkhipitvā : ayaṃ vuccati tejodhātu.

Tattha katamā vāyodhātu ?

Vāyodhātu dvayaṃ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā vāyodhātu ?

Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ thambhitattaṃ rūpassa ajjhattaṃ<sup>1</sup> upādinnaṃ, seyyathidaṃ : uddhaggamā vātā adhogaṃ vātā kucchisaya vātā koṭṭhasaya vātā angamaṃgānusārino vātā satthakavātā khurakavātā<sup>2</sup> uppalakavātā assāso passāso,<sup>3</sup> yaṃ vā pan' aññam pi atthi ajjhattaṃ paccattaṃ vāyo vāyogataṃ thambhitattaṃ rūpassa ajjhattaṃ upādinnaṃ : ayaṃ vuccati ajjhattikā vāyodhātu.

Tattha katamā bāhirā vāyodhātu ?

Yaṃ bāhiraṃ vāyo vāyogataṃ thambhitattaṃ rūpassa bahiddhā anupādinnaṃ, seyyathidaṃ : puratthimā vātā pacchimā vātā uttarā vātā dakkhiṇā vātā saraṇā vātā arañā vātā sītā vātā uṇhā<sup>4</sup> vātā parittā vātā adhimattā vātā kālā vātā verambhavātā pakkhavātā supanna<sup>5</sup> vātā tālavaṇṇa vātā vidhūpanavātā ; yaṃ vā pan' aññam pi atthi bāhiraṃ vāyo vāyogataṃ thambhitattaṃ rūpassa bahiddhā anupādinnaṃ : ayaṃ vuccati bāhirā vāyodhātu.

Yā ca ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, tad-ekajjhaṃ abhisamvūhitvā abhisamkhipitvā : ayaṃ vuccati vāyodhātu.

Tattha katamā akāsadhātu ?

Ākāsadhātu dvayaṃ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā ākāsadhātu ?

Yaṃ ajjhattaṃ paccattaṃ ākāso ākāsagataṃ aghaṃ aghagataṃ vivaro vivaragataṃ asamphuṭṭhaṃ maṃsalohitehi ajjhattaṃ upādinnaṃ, seyyathidaṃ : —Kaṃnacchiddaṃ nāsacchiddaṃ mukhadvāraṃ, yena ca asitapitakhāyitasāyitaṃ ajjhoḥarati, yattha ca asitapitakhāyitasāyitaṃ santiṭṭhati, yena ca asitapitakhāyitasāyitaṃ adhobhāgaṃ nikkhamati, yaṃ vā pan' aññam pi atthi ajjhattaṃ paccattaṃ ākāso ākāsagataṃ aghaṃ aghagataṃ vivaro vivaragataṃ asamphuṭṭhaṃ maṃsalohitehi ajjhattaṃ upādinnaṃ : ayaṃ vuccati ajjhattikā ākāsadhātu.

Tattha katamā bāhirā ākāsadhātu ?

Yaṃ bāhiraṃ ākāso ākāsagataṃ aghaṃ aghagataṃ vivaro

<sup>1</sup> S<sup>d</sup> adds paccattaṃ.

<sup>2</sup> S<sup>d</sup> : satthakā vātā khurakā vātā.

<sup>3</sup> S<sup>d</sup> adds iti vā.

<sup>4</sup> S<sup>d</sup> : uṇhā.

<sup>5</sup> S<sup>d</sup> : supanna<sup>o</sup>.

vivaragataṃ asamphuṭṭhaṃ catūhi mahabhūtehi bahiddhā anupādinnaṃ: ayaṃ vuccati bahirā ākāsadhātu.

Yā ca ajjhatikā ākāsadhātu yā ca bahirā ākāsadhātu, tad-ekajjhaṃ abhisamvūhitvā abhisamkhipitvā: ayaṃ vuccati akāsadhātu.

Tattha katamā viññāṇadhātu?

Cakkhuvinnāṇadhātu sotavinnāṇadhātu ghānavinnāṇadhātu jivhāvinnāṇadhātu kāyavinnāṇadhātu manovinnāṇadhātu: ayaṃ vuccati viññāṇadhātu.

Imā cha dhātuyo.

Aparā pi cha dhātuyo: sukhadhātu, dukkhadhātu, somanassadhātu, domanassadhātu, upekkhadhātu avijjādhātu.

Tattha katamā sukhadhātu?

Yaṃ kāyikaṃ sātāṃ kāyikaṃ sukhaṃ kāyasamphassaṃ sātāṃ sukhaṃ vedayitaṃ kāyasamphassaṃ sātā sukhā vedanā: ayaṃ vuccati sukhadhātu.

Tattha katamā dukkhadhātu?

Yaṃ kāyikaṃ asātāṃ kāyikaṃ dukkhaṃ kāyasamphassaṃ sātāṃ dukkhaṃ vedayitaṃ kāyasamphassaṃ sātā dukkhā vedanā: ayaṃ vuccati dukkhadhātu.

Tattha katamā somanassadhātu?

Yaṃ cetasikaṃ sātāṃ cetasikaṃ sukhaṃ cetosamphassaṃ sātāṃ sukhaṃ vedayitaṃ cetosamphassaṃ sātā sukhā vedanā: ayaṃ vuccati somanassadhātu.

Tattha katamā domanassadhātu?

Yaṃ cetasikaṃ asātāṃ cetasikaṃ dukkhaṃ cetosamphassaṃ sātāṃ dukkhaṃ vedayitaṃ cetosamphassaṃ sātā dukkhā vedanā: ayaṃ vuccati domanassadhātu.

Tattha katamā upekkhadhātu?

Yaṃ cetasikaṃ neva sātāṃ nāsātāṃ cetosamphassaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassaṃ adukkhamasukhā vedanā: ayaṃ vuccati upekkhadhātu.

Tattha katamā avijjādhātu?

Yaṃ aññāṇaṃ adassanaṃ<sup>1</sup> anabhisamayo ananubodho asambodho appaṭivedho asaṅgāhanā aparīyogāhanā asamapekkhanā apaccavekkhanā apaccakkhakammaṃ dummejjhaṃ bālyaṃ<sup>2</sup> asampajāññaṃ moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjā-

<sup>1</sup> See Dh. S., §§ 10, 18, 416, 417, 153, 390; cf. 1162.

<sup>2</sup> K. has . . . pe . . . here down to avijjālaṅgi.

<sup>3</sup> B: bālyaṃ.



pariyutthānaṃ avijjālaṅgi, moho akusalamūlaṃ : ayaṃ vuccati avijjādhātu.

Imā cha dhātuyo.

Aparā pi cha dhātuyo : kāmādhātu, vyāpādhātu, vihiṃsādhātu, nekkhammādhātu, avyāpādhātu, avihiṃsādhātu.

Tattha katamā kāmādhātu ?

Kāmapaṭisaṃyutto takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā micchāsaṅkappo : ayaṃ vuccati kāmādhātu. Heṭṭhato avicinirayaṃ pariyantaṃ karitvā uparito paranimmitavasavatti deve anto karitvā yaṃ etasmiṃ antare etth' āvacarā ettha pariyāpannā khandha-dhātu-āyatanaṃ, rūpaṃ vedanā saññā saṅkhārā viññānaṃ : ayaṃ vuccati kāmādhātu.

Tattha katamā vyāpādhātu ?

Vyāpādapāṭisaṃyutto takko vitakko . . . pe . . . micchāsaṅkappo : ayaṃ vuccati vyāpādhātu. Dasasu vā āghātavatthūsu cittaṣa āghāto<sup>1</sup> paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doṣo padoso sam-padoṣo cittaṣa vyāpatti manopadoṣo kodho kujjhaṇā kujjhitattaṃ doṣo dūsanaṃ dūsitattaṃ vyāpatti vyāpajjanaṃ vyāpajjitattaṃ<sup>2</sup> virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittaṣa : ayaṃ vuccati vyāpādhātu.

Tattha katamā vihiṃsādhātu ?

Vihiṃsāpaṭisaṃyutto takko vitakko . . . pe . . . micchāsaṅkappo : ayaṃ vuccati vihiṃsādhātu. Idh'ekacco pāninā<sup>3</sup> vā leddunā vā dandena vā satthena vā rajjuyā vā aññataraññatarena satte vihettheti, yā evarūpā heṭṭhanā vihetṭhanā hiṃsanā vihiṃsanā rosanā virosanā parū-paghāto : ayaṃ vuccati vihiṃsādhātu.

Tattha katamā nekkhammādhātu ?

Nekkhammapaṭisaṃyutto takko vitakko . . . pe . . . sammāsaṅkappo : ayaṃ vuccati nekkhammādhātu. Sabbe pi kusalā dhammā nekkhammādhātu.

Tattha katamā avyāpādhātu ?

Avyāpādapāṭisaṃyutto takko vitakko . . . pe . . . sammāsaṅkappo : ayaṃ vuccati avyāpādhātu.

Yā sattesu metti mettāyaṇā mettāyitattaṃ mettā cetovimutti : ayaṃ vuccati avyāpādhātu.

Tattha katamā avihiṃsādhātu ?

Avihiṃsāpaṭisaṃyutto takko vitakko saṅkappo appanā

<sup>1</sup> See Dh. S., § 1187.

<sup>2</sup> S<sup>d</sup> and B. omit this word.

<sup>3</sup> S<sup>d</sup> : pāninā.

vyappanā cetaso abhiniropanā sammāsaṅkappo : ayaṃ vuccati avihiṃsādhātu.

Yā sattesu karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā cetovimutti : ayaṃ vuccati avihiṃsādhātu.

Imā cha dhātuyo.

Iti imāni tīpi chakkāni tad-ekajjhaṃ abhisamgūhitvā abhisamkhipitvā aṭṭhārasadhātuyo honti.

SUTTANTABHĀJANĪYAṂ.<sup>1</sup>

Aṭṭhārasa dhātuyo : cakkhūdhātu rūpadhātu cakkhuviññāṇadhātu sotadhātu saddadhātu sotaviññāṇadhātu ghāṇadhātu gandhadhātu ghāṇaviññāṇadhātu jivhādhātu rasadhātu jivhāviññāṇadhātu kāyadhātu phoṭṭhabadhātu kāyaviññāṇadhātu manodhātu dhammadhātu manoviññāṇadhātu.

Tattha katamā cakkhūdhātu ?

Yaṃ cakkhuṃ catunnaṃ mahābhūtaṇaṃ upādāya pasādo . . . pe<sup>2</sup> . . . suñño gāmo p' eso : ayaṃ vuccati cakkhūdhātu.

Tattha katamā rūpadhātu ?

Yaṃ rūpaṃ catunnaṃ mahābhūtaṇaṃ upādāya vaṇṇanibhā . . . pe . . . rūpadhātu p' esā : ayaṃ vuccati rūpadhātu.

Tattha katamā cakkhuviññāṇadhātu ?

Cakkhuṃ ca paṭicca rūpe ca uppajjati cittaṃ mano mānaṣaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇam viññāṇakkhandho tajjā cakkhuviññāṇadhātu : ayaṃ vuccati cakkhuviññāṇadhātu.

Tattha katamā sotadhātu ?

Yaṃ sotaṃ catunnaṃ mahābhūtaṇaṃ upādāya pasādo . . . pe . . . suñño gāmo p' eso : ayaṃ vuccati sotadhātu.

Tattha katamā saddadhātu ?

Yo saddo catunnaṃ mahābhūtaṇaṃ upādāya anidassano sappatigho . . . pe . . . saddadhātu p' esā : ayaṃ vuccati saddadhātu.

Tattha katamā sotaviññāṇadhātu ?

Sotaṃ ca paṭicca sadde ca uppajjati cittaṃ mano mānaṣaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā sotaviññāṇadhātu : ayaṃ vuccati sotaviññāṇadhātu.

Tattha katamā ghāṇadhātu ?

<sup>1</sup> K. adds *niṭṭhitāṃ*.

<sup>2</sup> See above pp. 70 foll.

Yaṃ ghānaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo  
 . . . pe . . . suñño gāmo p' eso : ayaṃ vuccati  
 ghānadhātu.

Tattha katamā gandhadhātu ?

Yo gandho catunnaṃ mahābhūtānaṃ upādāya anidassano  
 sappatigho . . . pe . . . gandhadhātu p' esā : ayaṃ  
 vuccati gandhadhātu.

Tattha katamā ghānaviññāpadhātu ?

Ghānaṃ ca paṭicca gandhe ca uppajjati cittaṃ mano  
 mānasayaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manin-  
 driyaṃ viññānaṃ viññānakkhandho tajjā ghānaviññāpa-  
 dhātu : ayaṃ vuccati ghānaviññāpadhātu.

Tattha katamā jivhadhātu ?

Yā jivhā catunnaṃ mahābhūtānaṃ upādāya pasādo  
 . . . pe . . . suñño gāmo p' eso : ayaṃ vuccati jivhadhātu.

Tattha katamā rasadhātu ?

Yo raso catunnaṃ mahābhūtānaṃ upādāya anidassano  
 sappatigho . . . pe . . . rasadhātu p' esā : ayaṃ vuccati  
 rasadhātu.

Tattha katamā jivhaviññāpadhātu ?

Jivhaṃ ca paṭicca rase ca uppajjati cittaṃ mano  
 mānasayaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manin-  
 driyaṃ viññānaṃ viññānakkhandho tajjā jivhaviññāpa-  
 dhātu : ayaṃ vuccati jivhaviññāpadhātu.

Tattha katamā kāyadhātu ?

Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo  
 . . . pe . . . suñño gāmo p' eso : ayaṃ vuccati kāya-  
 dhātu.

Tattha katamā phoṭṭhabbadhātu ?

Paṭhavidhātu . . . pe . . . phoṭṭhabbadhātu p' esā :  
 ayaṃ vuccati phoṭṭhabbadhātu.

Tattha katamā kāyaviññāpadhātu ?

Kāyaṃ ca paṭicca phoṭṭhabbe ca uppajjati cittaṃ mano  
 mānasayaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manin-  
 driyaṃ viññānaṃ viññānakkhandho tajjā kāyaviññāpa-  
 dhātu : ayaṃ vuccati kāyaviññāpadhātu.

Tattha katamā manodhātu ?

Cakkhaviññāpadhātuyā uppajjitvā niruddhasamanantarā  
 uppajjati cittaṃ mano mānasayaṃ hadayaṃ paṇḍaraṃ mano  
 manāyatanaṃ manindriyaṃ viññānaṃ viññānakkhandho  
 tajjā manodhātu ; sotaviññāpadhātuyā . . . pe . . .  
 ghānaviññāpadhātuyā jivhaviññāpadhātuyā kāyaviññāpa-  
 dhātuyā uppajjitvā niruddhasamanantarā uppajjati cittaṃ  
 mano mānasayaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ  
 manindriyaṃ viññānaṃ viññānakkhandho tajjā mano-

dhātu; sabbadhammesu vā pana paṭhamasamannāhāro:<sup>1</sup>  
ayaṃ vuccati manodhātu.

Tattha katamā dhammadhātu?

Vedanākkhandho saññākkhandho saṅkhārakkhandho,  
yaṃ ca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatana-  
pariyāpannaṃ asaṅkhatā ca dhātu.

Tattha katamo vedanākkhandho?

Ekavidhena vedanākkhandho: phassasampayutto. Du-  
vidhena vedanākkhandho: atthi sahetuko, atthi ahetuko.  
Tividhena vedanākkhandho: atthi kusalo, atthi akusalo,  
atthi avyākato . . . pe . . . evaṃ bahuvidhena vedanā-  
kkhandho. Ayaṃ vuccati vedanākkhandho.

Tattha katamo saññākkhandho?

Ekavidhena saññākkhandho: phassasampayutto. Du-  
vidhena saññākkhandho: atthi sahetuko, atthi ahetuko.  
Tividhena saññākkhandho: atthi kusalo, atthi akusalo,  
atthi avyākato . . . pe . . . evaṃ bahuvidhena saññā-  
kkhandho.

Ayaṃ vuccati saññākkhandho.

Tattha katamo saṅkhārakkhandho?

Ekavidhena saṅkhārakkhandho: cittasampayutto. Du-  
vidhena saṅkhārakkhandho: atthi hetu, atthi na hetu.  
Tividhena saṅkhārakkhandho: atthi kusalo, atthi aku-  
salo, atthi avyākato . . . pe . . . evaṃ bahuvidhena  
saṅkhārakkhandho. Ayaṃ vuccati saṅkhārakkhandho.

Tattha katamaṃ rūpaṃ anidassanaṃ appaṭighaṃ dham-  
māyatana-pariyāpannaṃ?

Ītthindriyaṃ . . . pe . . . kabalīṅkāro āhāro:<sup>2</sup> idaṃ  
vuccati rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatana-  
pariyāpannaṃ.

Tattha katamā asaṅkhatā dhātu?<sup>3</sup>

Rāgakkhayo dosakkhayo mohakkhayo; ayaṃ vuccati  
asaṅkhatā dhātu.

Ayaṃ vuccati dhammadhātu.

Tattha katamā manoviññādhātu?

Cakkhuviññādhātuyā uppajjitvā niruddhasamanan-  
tarā uppajjati<sup>4</sup> manodhātu, manodhātuyā pi uppajjitvā

<sup>1</sup> S<sup>d</sup> and B add: uppajjitvā cittaṃ mano mānasaṃ  
hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ  
viññānaṃ viññānakkhandho tajjā manodhātu: . . .

<sup>2</sup> See above p. 72, n 7. <sup>3</sup> S<sup>d</sup>: asaṅkhatā ca dhātu.

<sup>4</sup> S<sup>d</sup>: uppajjati cittaṃ mano mānasaṃ tajjā mano-  
dhātuyā pi uppajjitvā. . . .

niruddhasamanantarā uppajjati cittaṃ mano mānasaj  
 . . . pe . . . tajjā manoviññānadhātu ; sotaviññānadhā-  
 tuyā . . . pe . . . ghānaviññānadhātuyā, jivhāviññāna-  
 dhātuyā, kāyaviññānadhātuyā uppajjitvā niruddhasama-  
 nantarā uppajjati<sup>1</sup> manodhātu, manodhātuyā pi uppajjitva  
 niruddhasamanantarā uppajjati cittaṃ mano mānasaj  
 . . . pe . . . tajjā manoviññānadhātu ; manañ ca pa-  
 ṭicca dhamme ca uppajjati cittaṃ mano mānasaj hada-  
 yaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññā-  
 naṃ viññānakkhando tajjā manoviññānadhātu. Ayaṃ  
 vuccati manoviññānadhātu.

### ABHIDHAMMA BHĀJANĪYAṀ.<sup>2</sup>

Aṭṭhārasa dhātuyo :—cakkhudhātu rūpadhātu cak-  
 khuviññānadhātu sotadhātu saddadhātu sotaviññāna-  
 dhātu ghānadhātu gandhadhātu ghānaviññānadhātu  
 jivhadhātu rasadhātu jivhāviññānadhātu kāyadhātu  
 phoṭṭhabbhadhātu kāyaviññānadhātu manodhātu dham-  
 madhātu manoviññānadhātu. Aṭṭhārasannaṃ dhātūnaṃ  
 kati kusalā, kati akusalā, kati avyakatā . . . pe . . .  
 kati saraṇā, kati araṇā ?

Solasa dhātuyo āvyakatā. Dve dhātuyo siyā kusalā  
 siyā akusalā siyā avyakatā.

Dasā dhātuyo na vattabbā sukhāya vedanāya sampa-  
 yuttā ti pi dukkhāya vedanāya sampayuttā ti pi aduk-  
 khamasukhāya vedanāya sampayuttā ti pi. Pañca  
 dhātuyo adukkhamasukhāya vedanāya sampayuttā. Kā-  
 yaviññānadhātu siyā sukhāya vedanāya sampayuttā siyā  
 dukkhāya vedanāya sampayuttā. Manoviññānadhātu  
 siyā sukhāya vedanāya sampayuttā siyā dukkhāya veda-  
 nāya sampayuttā siyā adukkhamasukhāya vedanāya sam-  
 payuttā. Dhammadhātu siyā sukhāya vedanāya sampa-  
 yuttā siyā dukkhāya vedanāya sampayuttā siyā adukka-  
 masukhāya vedanāya sampayuttā siyā na vattabbā su-  
 khāya vedanāya sampayuttā ti pi dukkhāya vedanāya sam-  
 payuttā ti pi.

Dasā dhātuyo neva vipāka-na-vipākadhammadhammā.

<sup>1</sup> Sd : uppajjati cittaṃ mano mānasaj tajjā manodhātuyā  
 pi. . . .

<sup>2</sup> K : 'bhājanīyaṃ.

Pañca dhātuyo vipākā. Manodhātu siyā vipākā siyā neva vipākā - na - vipākadhammadhammā. Dve dhātuyo siyā vipākā siyā vipākadhammadhammā siyā neva - vipākā - na - vipākadhammadhamma.

Dasa dhātuyo upādinnupādāniyā. Saddadhātu anupādinnupādāniyā. Pañca dhātuyo siyā upādinnupādāniyā siyā anupādinnupādāniyā. Dve dhātuyo siyā upādinnupādāniyā siyā anupādinnupādāniyā siyā anupādinna-anupādāniyā.

Soḷasa dhātuyo asaṅkiliṭṭha-saṅkilesikā. Dve dhātuyo siyā saṅkiliṭṭhasaṅkilesikā siyā asaṅkiliṭṭhasaṅkilesikā siyā asaṅkiliṭṭha-asaṅkilesikā.

Pannarasa dhātuyo avitakka - avicārā. Manodhātu savitakka-savicārā. Manoviññādhātu siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Dhammadhātu siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā siyā na vattabbā savitakka-savicārā ti pi avitakka-vicāramattā ti pi avitakka-avicārā ti pi.

Dasa dhātuyo na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi. Pañca dhātuyo upekhāsahagatā. Kāyaviññādhātu na pītisahagatā, siyā sukhasahagatā na upekhāsahagatā siyā na vattabbā sukhasahagatā ti. Dve dhātuyo siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā siyā na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi.

Soḷasa dhātuyo neva dassanena na bhāvanāyā pahātabbā. Dve dhātuyo siyā dassanena pahātabbā siyā bhāvanāyā pahātabbā siyā neva dassanena na bhāvanāyā pahātabbā.

Soḷasa dhātuyo neva dassanena na bhāvanāyā pahātabbāhetukā. Dve dhātuyo siyā dassanena pahātabbāhetukā siyā bhāvanāyā pahātabbāhetukā siyā neva dassanena na bhāvanāyā pahātabbāhetukā.

Soḷasa dhātuyo neva ācayagāminiyo<sup>1</sup> na apacayagāminiyo. Dve dhātuyo siyā ācayagāminiyo siyā apacayagāminiyo siyā neva ācayagāminiyo na apacayagāminiyo.

Soḷasa dhātuyo neva sekhā nāsekhā. Dve dhātuyo siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Soḷasa dhātuyo parittā. Dve dhātuyo siyā parittā siyā mahaggatā siyā appamāṇā.

<sup>1</sup> K. reads always °gāmino. B. nevācayagāmināpacaya-gāmino.

Dasa dhātuyo anārammaṇā. Cha dhātuyo parittārammaṇā. Dve dhātuyo siyā parittārammaṇā siyā mahaggaṭārammaṇā siyā appanānārammaṇā siyā na vattaḇḇā parittārammaṇā ti pi mahaggaṭārammaṇā ti pi appanānārammaṇā ti pi.

Soḷasa dhātuyo majjhimā. Dve dhātuyo siyā hinā siyā majjhimā siyā paṇitā.

Soḷasa dhātuyo aniyatā. Dve dhātuyo siyā micchataniyatā siyā sammattaniyatā siyā aniyatā.

Dasa dhātuyo anārammaṇā. Cha dhātuyo na vattaḇḇā maggārammaṇā ti pi maggaḥetukā ti pi maggāḍhipatino ti pi. Dve dhātuyo siyā maggārammaṇā siyā maggaḥetukā siyā maggāḍhipatino siyā na vattaḇḇā maggārammaṇā ti pi maggaḥetukā ti pi maggāḍhipatino ti pi.

Dasa dhātuyo siyā uppannā siyā uppāḍino na vattaḇḇā anuppannā ti. Saddadhātu siyā uppannā siyā anuppannā na vattaḇḇā uppāḍinīti. Cha dhātuyo siyā uppannā siyā anuppannā siyā uppāḍiniyo.<sup>1</sup> Dhammadhātu siyā uppannā siyā anuppannā siyā uppāḍinī siyā na vattaḇḇā uppannā ti pi anuppannā ti pi uppāḍinīti pi.

Sattarasa dhātuyo siyā atitā siyā anāgatā sayā paccuppannā. Dhammadhātu siyā atitā siyā anāgatā siyā paccuppannā siyā na vattaḇḇā atitā ti pi anāgatā ti pi paccuppannā ti pi.

Dasa dhātuyo anārammaṇā. Cha dhātuyo paccuppannārammaṇā. Dve dhātuyo siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattaḇḇā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhattā siyā bahiddhā siyā ajjhatabhiddhā.

Dasa dhātuyo anārammaṇā. Cha dhātuyo siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhatabhiddhārammaṇā. Dve dhātuyo siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhatabhiddhārammaṇā siyā na vattaḇḇā ajjhattārammaṇā ti pi bahiddhārammaṇā ti pi ajjhatabhiddhārammaṇā ti pi.

Rūpadhātu sanidassana-sappatighā. Nava dhātuyo anidassana-sappatighā. Aṭṭha dhātuyo anidassana-appatighā.

Sattarasa dhātuyo na hetū. Dhammadhātu siyā hetu siyā na hetu. Soḷasa dhātuyo ahetukā; dve dhātuyo siyā sahetukā siyā ahatukā. Soḷasa dhātuyo hetuvip-

<sup>1</sup> K and B : "pāḍino.

payuttā; dve dhātuyo siyā hetusampayuttā siyā hetuvip-payuttā. Soḷasa dhātuyo na vattabbā hetū ceva sahetukā cāti pi<sup>1</sup> sahetukā<sup>2</sup> ceva na ca hetū<sup>3</sup> ti pi; manoviññāpadhātu na vattabbā hetū ceva sahetukā cūti pi,<sup>4</sup> siyā sahetukā ceva na ca hetu siyā na vattabbā sahetukā ceva na ca ahetūti; dhammadhātu siyā hetu ceva sahetukā ca, siyā sahetukā ceva na ca hetu, siyā na vattabbā hetu ceva sahetukā cāti pi, sahetukā ceva na ca hetūti pi. Soḷasa dhātuyo na vattabbā hetū ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetū ti pi. Manoviññāpadhātu na vattabbā hetu ceva hetusampayuttā cāti, siyā hetusampayuttā ceva na ca hetu, siyā na vattabbā hetusampayuttā ceva na ca hetūti; dhammadhātu siyā hetu ceva hetusampayuttā ca, siyā hetusampayuttā ceva na ca hetu, siyā na vattabbā hetu ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetūti pi. Soḷasa dhātuyo na hetu ahetukā; manoviññāpadhātu siyā na hetu sahetukā siyā na hetu ahetukā; dhammadhātu siyā na hetu sahetukā siyā na hetu ahetukā siyā na vattabbā na hetu sahetukā ti pi na hetu ahetukā ti pi.

Sattarasa dhātuyo sappaccayā.<sup>5</sup> Dhammadhātu siyā sappaccayā siyā appaccayā.

Sattarasa dhātuyo saṅkhatā; dhammadhātu siyā saṅkhatā siyā asaṅkhatā.

Sattarasa dhātuyo anidassanā. Rūpadhātu sanidas-sanā.<sup>6</sup>

Dasa dhātuyo sappatighā. Aṭṭha dhātuyo appatighā.

Dasa dhātuyo rūpā. Satta dhātuyo arūpā. Dhammadhātu siyā rūpaṇ siyā arūpaṇ.

Soḷasa dhātuyo lokiya. Dve dhātuyo siyā lokiya siyā lokuttarā.

Kenaci viññeyyā kenaci na viññeyyā.

Sattarasa dhātuyo no āsavā; dhammadhātu siyā āsavo siyā no āsavo. Soḷasa dhātuyo sāsavā; dve dhātuyo siyā sāsavā siyā anāsavā. Soḷasa dhātuyo āsavavippayuttā; dve dhātuyo siyā āsavasampayuttā<sup>7</sup> siyā āsavavippayuttā. Soḷasa dhātuyo na vattabbā āsavā ceva sāsavā cāti, sāsavā

<sup>1</sup> S<sup>d</sup> omits ca throughout these alternatives.

<sup>2</sup> S<sup>d</sup>: hetukā.

<sup>3</sup> S<sup>d</sup> never has hetū.

<sup>4</sup> S<sup>d</sup> omits pi.

<sup>5</sup> S<sup>d</sup>: siyā sappaccayā.

<sup>6</sup> S<sup>d</sup> and B. invert the order of these two clauses.

<sup>7</sup> S<sup>d</sup> omits siyā āsavasampayuttā.



ceva no ca āsavā;<sup>1</sup> manoviññānadhātu na vattabbā āsavo ceva sāsavā cāti, siyā sāsavā ceva no ca āsavo, siyā na vattabbā sāsavā ceva no ca āsavo ti; dhammadhātu siyā āsavo ceva sāsavā ca, siyā sāsavā ceva no ca āsavo, siyā na vattabbā āsavo ceva sāsavā cāti pi sāsavā ceva no ca āsavo ti pi. Soḷasa dhātuyo na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi; manoviññānadhātu na vattabbā āsavo ceva āsavasampayuttā cāti, siyā āsavasampayuttā ceva no ca āsavo siyā na vattabbā āsavasampayuttā ceva no ca āsavo ti. Dhammadhātu siyā āsavo ceva āsavasampayuttā ca, siyā āsavasampayuttā ceva no ca āsavo, siyā na vattabbā āsavo ceva āsavasampayuttā cā ti pi āsavavippayuttā<sup>2</sup> ceva no ca āsavo ti pi. Soḷasa dhātuyo āsavavippayutta-sāsavā; dve dhātuyo siyā āsavavippayutta-sāsavā siyā āsavavippayuttā-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

Sattarasa dhātuyo no saṃyojanā; dhammadhātu siyā saṃyojanaj siyā no saṃyojanaj. Soḷasa dhātuyo saṃyojanīyā; dve dhātuyo sujā saṃyojanīyā siyā asaṃyojanīyā. Soḷasa dhātuyo saṃyojanavippayuttā. Dve dhātuyo siyā saṃyojanasampayuttā siyā saṃyojanavippayuttā. Soḷasa dhātuyo na vattabbā saṃyojanā ceva saṃyojanīyā cāti, saṃyojanīyā ceva no ca saṃyojanā.<sup>3</sup> Manoviññānadhātu na vattabbā saṃyojanañ ceva saṃyojanīyā cāti, siyā saṃyojanīyā ceva no ca saṃyojanaj, siyā na vattabbā saṃyojanīyā ceva no ca saṃyojanan ti; dhammadhātu siyā saṃyojanañ ceva saṃyojanīyā ca, siyā saṃyojanīyā ceva no ca saṃyojanaj, siyā na vattabbā saṃyojanañ ceva saṃyojanīyā cāti pi saṃyojanīyā ceva no ca saṃyojanan ti pi. Soḷasa dhātuyo na vattabbā saṃyojanā ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanā ti pi; manoviññānadhātu na vattabbā saṃyojanañ ceva saṃyojanasampayuttā cāti siyā saṃyojanasampayuttā ceva no ca saṃyojanaj, siyā na vattabbā saṃyojanasampayuttā ceva no ca saṃyojanan ti; dhammadhātu siyā saṃyojanañ ceva saṃyojanasampayuttā ca, siyā saṃyojanasampayuttā ceva no ca saṃyojanaj siyā na vattabbā saṃyojanañ ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanan ti pi. Soḷasa dhātuyo saṃyojanavippayutta-saṃyojanīyā;

<sup>1</sup> S<sup>d</sup> adds ti.<sup>2</sup> S<sup>d</sup>: °samyayuttā.<sup>3</sup> S<sup>d</sup>: saṃyojanaj.

dve dhātuyo siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asamyojaniyā siyā na vattabbā saṃyojanavippayutta-saṃyojaniyā ti pi saṃyojanavippayutta-asamyojaniyā ti pi.

Sattarasa dhātuyo no ganthā . . . pe . . .<sup>1</sup> no oghā . . . no yogā . . . no nīvarauā. . . .

. . . . Sattarasa dhātuyo no parāmāsā ; dhammadhātu siyā parāmāso siyā no parāmāso. Solasa dhātuyo parāmatthā ; dve dhātuyo siyā parāmatthā siyā aparāmatthā. Solasa dhātuyo parāmāsavippayuttā ; manoviññāṇadhātu siyā parāmāsasampayuttā siyā parāmāsavippayuttā ; dhammadhātu siyā parāmāsasampayuttā siyā parāmāsavippayuttā siyā no vattabbā parāmāsasampayuttā ti pi parāmāsavippayuttā ti pi. Solasa dhātuyo na vattabbā parāmāsā ceva parāmatthā cāti, parāmatthā ceva no ca parāmāsā ; manoviññāṇadhātu na vattabbā parāmāsā ceva parāmatthā cāti, siyā parāmatthā ceva no ca parāmāso siyā na vattabbā parāmatthā ceva no ca parāmāso ti ; dhammadhātu siyā parāmāso ceva parāmatthā ca siyā parāmatthā ceva no ca parāmāso siyā na vattabbā parāmāso ceva parāmatthā cāti pi, parāmatthā ceva no ca parāmāso ti pi. Solasa dhātuyo parāmāsavippayutta-parāmatthā ; dve dhātuyo siyā parāmāsavippayutta-parāmatthā siyā parāmāsavippayutta-aparāmatthā siyā na vattabbā parāmāsavippayutta-parāmatthā ti pi parāmāsavippayutta-aparāmatthā ti pi.

Dasa dhātuyo anārammaṇā ; satta dhātuyo sarammaṇā ; dhammadhātu siyā sarammaṇā siyā anārammaṇā.

Ekādasa dhātuyo no cittā ; satta dhātuyo cittā.<sup>2</sup> Sattarasa dhātuyo acetāsikā ; dhammadhātu siyā cetasikā siyā acetāsikā. Dasa dhātuyo cittavippayuttā ; dhammadhātu siyā cittasampayuttā siyā cittavippayuttā ; satta dhātuyo na vattabbā cittena sampayuttā ti pi cittena vippayuttā ti pi. Dasa dhātuyo cittaviśaṣṭthā ; dhammadhātu siyā cittaviśaṣṭthā siyā cittaviśaṣṭthā ; satta dhātuyo na vattabbā cittena viśaṣṭthā ti pi cittena viśaṣṭthā ti pi. Dvādasa dhātuyo no cittasamuttānā ; cha dhātuyo siyā cittasamuttānā siyā no cittasamuttānā.

<sup>1</sup> K. repeats the foregoing distinctions in full for the Ganthas and the Nīvaranas, but elides those on the Oghas and Yogas, which come between these two categories.

<sup>2</sup> S<sup>d</sup> and B: Satta dhātuyo siyā cittā ; ekādasa dhātuyo no cittā.

Sattarasa dhātuyo no cittasahabhuno; dhammadhātu siyā cittasahabhū siyā no cittasahabhū. Sattarasa dhātuyo no cittānuparivattino; dhammadhātu siyā cittānuparivatti siyā no cittānuparivatti.<sup>1</sup> Sattarasa dhātuyo no cittaṣaṭṭha-samuṭṭhānā; dhammadhātu siyā cittaṣaṭṭha-samuṭṭhānā siyā no cittaṣaṭṭha-samuṭṭhānā. Sattarasa dhātuyo no cittaṣaṭṭha-samuṭṭhāna-sahabhuno; dhammadhātu siyā cittaṣaṭṭha-samuṭṭhāna-sahabhū siyā no cittaṣaṭṭha-samuṭṭhāna-sahabhū. Sattaraso dhātuyo no cittaṣaṭṭha-samuṭṭhānānuparivattino; dhammadhātu siyā cittaṣaṭṭha-samuṭṭhānānuparivattini<sup>2</sup> siyā no cittaṣaṭṭha-samuṭṭhānānuparivattini.<sup>2</sup>

Dvādaśa dhātuyo añjhattikā. Cha dhātuyo bāhirā.

Nava dhātuyo upādā. Aṭṭha dhātuyo no upādā. Dhammadhātu siyā upādā siyā upādā.

Dasā dhātuyo upādiṇṇā. Saddadhātu anupādiṇṇā. Satta dhātuyo siyā upādiṇṇā siyā anupādiṇṇā.

Sattarasa dhātuyo no upādānā. . . . pe . . .<sup>3</sup>

Sattarasa dhātuyo no kilesā; dhammadhātu siyā kilesa siyā no kilesa. Soḷasa dhātuyo saṅkilesikā; dve dhātuyo siyā saṅkilesikā siyā asaṅkilesikā. Soḷasa dhātuyo asaṅkiliṭṭhā; dve dhātuyo siyā saṅkiliṭṭhā siyā asaṅkiliṭṭhā. Soḷasa dhātuyo kilesavippayutta; dve dhātuyo siyā kilesasampayutta siyā kilesavippayutta. Soḷasa dhātuyo na vattabbā kilesā ceva saṅkilesikā cāti, saṅkilesikā ceva no ca kilesā; manoviññānadhātu na vattabbā kilesā ceva saṅkilesikā cāti, siyā saṅkilesikā ceva no ca kilesa, siyā na vattabbā saṅkilesikā ceva no ca kilesa ti; dhammadhātu siyā kilesa ceva saṅkilesikā ca, siyā saṅkilesikā ceva no ca kilesa siyā na vattabbā kilesa ceva saṅkilesikā cāti pi saṅkilesikā ceva no ca kilesa ti pi. Soḷasa dhātuyo na vattabbā kilesā ceva saṅkiliṭṭhā cāti pi saṅkiliṭṭhā ceva no ca kilesā ti pi; manoviññānadhātu na vattabbā kilesa ceva saṅkiliṭṭhā cāti, siyā saṅkiliṭṭhā ceva no ca kilesa siyā na vattabbā saṅkiliṭṭhā ceva no ca kilesa ti; dhammadhātu siyā kilesa ceva saṅkiliṭṭhā ca siyā saṅkiliṭṭhā ceva no ca kilesa siyā na vattabbā kilesa ceva saṅkiliṭṭhā cāti pi<sup>4</sup> saṅkiliṭṭhā ceva no ca kilesa ti pi. Soḷasa dhātuyo na vattabbā kilesā<sup>5</sup> ceva kilesasampayutta cāti pi kilesasampayutta ceva no ca kilesā<sup>6</sup> ti pi; manoviñ-

<sup>1</sup> S<sup>d</sup>: °vatti ti.

<sup>2</sup> K. °parivatti. B. °parivatti.

<sup>3</sup> So S<sup>d</sup>. K. and B. give these relations in full.

<sup>4</sup> S<sup>d</sup> omits pi.

<sup>5</sup> S<sup>d</sup> kilesa.

<sup>6</sup> K: kilesa.

ñānadhātu na vattabbā kilesa ceva kilesasampayuttā cāti siyā kilesasampayuttā ceva no ca kilesa siyā na vattabbā kilesasampayuttā ceva no ca kilesa ti; dhammadhātu siyā kilesa ceva kilesampayuttā ca siyā kilesasampayuttā ceva no ca kilesa siyā na vattabbā kilesa ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesa ti pi. Soḷasa dhātuyo kilesavippayuttasañkilesikā. Dve dhātuyo siyā kilesavippayutta-saṅkilesikā siyā kilesavippayutta-asañkilesikā siyā na vattabbā kilesavippayutta-sañkilesikā ti pi kilesavippayutta-asañkilesikā ti pi.

Soḷasa dhātuyo na dassanena pahātabbā. Dve dhātuyo siyā dassanena pahātabbā siyā na dassanena pahātabbā. Soḷasa dhātuyo na bhāvanāya pahātabbā. Dve dhātuyo siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Soḷasa dhātuyo na dassanena pahātabbahetukā. Dve dhātuyo siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Soḷasa dhātuyo na bhāvanāya pahātabbahetukā. Dve dhātuyo siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā.

Pannarasa dhātuyo avitakkā; manoviññānadhātu savitakkā; dve dhātuyo siyā savitakkā siyā avitakkā. Pannarasa dhātuyo avicārā; manodhātu savicārā; dve dhātuyo siyā savicārā siyā avicārā.

Soḷasa dhātuyo appitīkā; dve dhātuyo siyā sappitīkā siyā appitīkā. Soḷasa dhātuyo na pītisahagatā; dve dhātuyo siyā pītisahagatā siyā na pītisahagatā. Pannarasa dhātuyo na sukhāsahagatā; tisso dhātuyo siyā sukhāsahagatā siyā na sukhāsahagatā. Ekādasa dhātuyo na upekhāsahagatā; pañca dhātuyo upekhāsahagatā; dve dhātuyo siyā upekhāsahagatā siyā na upekhāsahagatā.

Soḷasa dhātuyo kāmāvacarā; dve dhātuyo siyā kāmāvacarā siyā na kāmāvacarā. Soḷasa dhātuyo na rūpāvacarā; dve dhātuyo siyā rūpāvacarā siyā na rūpāvacarā. Soḷasa dhātuyo na arūpāvacarā; dve dhātuyo siyā arūpāvacarā siyā na arūpāvacarā. Soḷasa dhātuyo pariyāpannā; dve dhātuyo siyā pariyāpannā siyā apariyāpannā.

Soḷasa dhātuyo niyyānikā; dve dhātuyo siyā niyyānikā siyā niyyānikā.

Soḷasa dhātuyo aniyatā; dve dhātuyo siyā niyatā siyā aniyatā.

Soḷasa dhātuyo sa-uttarā; dve dhātuyo siyā sa-uttarā siyā anuttarā.

Solasa dhātuyo araṇā; dve dhātuyo siyā saraṇā siyā araṇā ti.

PAÑHĀPUCCHAKAṆ.<sup>1</sup>

DHĀTUVIBHAṆGO SAMATTO TATIYO.<sup>2</sup>

<sup>1</sup> S<sup>a</sup> adds nitthitaṇ.

<sup>2</sup> S<sup>a</sup> and B: nitthito for samatto. S<sup>a</sup>, here only, omits the number of the Vibhaṇḡa.

## IV

## SACCAYIBHAṄGO

CATTĀRI ariyasaccāni: dukkhaṃ ariyasaccaṃ dukkhasamudayo<sup>1</sup> ariyasaccaṃ dukkhanirodho<sup>2</sup> ariyasaccaṃ dukkhanirodhagāmini paṭipadā ariyasaccaṃ.

Tattha katamaṃ dukkhaṃ ariyasaccaṃ?

Jāti pi dukkhā jarā pi dukkhā<sup>3</sup> maraṇam pi dukkhaṃ sokaparidevadukkhadomanassupāyāsā pi dukkhā appiyehi sampayogo dukkho piyehi vippayogo dukkho yam<sup>4</sup> p' icchaṃ na labhati tam<sup>5</sup> pi dukkhaṃ; saṃkhittena pañcupādānakkhandhā pi<sup>6</sup> dukkhā.

Tattha katamā jāti?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jāti saṃjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanaṃ paṭilabho: ayaṃ vuccati jāti.

Tattha katamā jarā?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyaṃ khandhānaṃ bhedo kaḷavarassa nikkhepo jīvitindriyassa upacchedo: idaṃ vuccati jarā.

Tattha katamaṃ maraṇaṃ?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyaṃ khandhānaṃ bhedo kaḷavarassa nikkhepo jīvitindriyassa upacchedo: idaṃ vuccati maraṇaṃ.

Tattha katamo soko?

Nativyasanena<sup>7</sup> vā phutṭhassa bhogavyasanena vā phutṭhassa rogvavyasanena vā phutṭhassa sīlavasyanena vā

<sup>1</sup> S<sup>d</sup> and B: °samudayaṃ.

<sup>2</sup> S<sup>d</sup> and B: °nirodhaṃ.

<sup>3</sup> So M. iii, 249; D. ii, 305. S. v, 421 adds vyādhī pi dukkhā. Cf. below p. 101.

<sup>4</sup> S<sup>d</sup> and B: yaṃ.

<sup>5</sup> So S<sup>d</sup>. B: taṃ.

<sup>6</sup> S<sup>d</sup> and B. omit pi.

<sup>7</sup> So S<sup>d</sup> and B (as in D. ii, 305; Dh. S. § 644). K: vallitacatā.

<sup>8</sup> K and B.: °byasanena.

phuṭṭhassa diṭṭhivyaśanena vā phuṭṭhassa aññataraññatarena vyaśanena samannāgatassa aññataraññatarena dukkhaḍḍhammena phuṭṭhassa soka socanā socitattaṇ anto-soka antopariśoka cetaso pariṇhāyānā domanassaṇ soka-sallaṇ : ayaṇ vuccati soka.

Tattha kaṭamo paridevo?

Nātivyaśanena vā phuṭṭhassa bhogavyaśanena vā phuṭṭhassa rogavyaśanena vā phuṭṭhassa silavyaśanena vā phuṭṭhassa diṭṭhivyaśanena vā phuṭṭhassa aññataraññatarena vyaśanena samannāgatassa aññataraññatarena dukkhaḍḍhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṇ paridevitattaṇ vācā palāpo vipalāpo lālapaṇā lālapitattaṇ :<sup>1</sup> ayaṇ vuccati paridevo.

Tattha kaṭamaṇ dukkhaṇ?

Yaṇ kāyikaṇ asātaṇ kāyikaṇ dukkhaṇ kāyaśamphaśsaṇ asātaṇ dukkhaṇ vedayitaṇ kāyaśamphaśsajā asātā dukkhā vedanā : idaṇ vuccati dukkhaṇ.

Tattha kaṭamaṇ domanassaṇ?

Yaṇ cetasiṇ asātaṇ cetasiṇ dukkhaṇ cetosaṇphaśsaṇ asātaṇ dukkhaṇ vedayitaṇ cetosaṇphaśsajā asātā dukkhā vedanā : idaṇ vuccati domanassaṇ.

Tattha kaṭamo upāyāso?

Nātivyaśanena vā phuṭṭhassa bhogavyaśanena vā phuṭṭhassa rogavyaśanena vā phuṭṭhassa silavyaśanena vā phuṭṭhassa diṭṭhivyaśanena vā phuṭṭhassa aññataraññatarena vyaśanena samannāgatassa aññataraññatarena dukkhaḍḍhammena phuṭṭhassa āyāso upāyāso āyāsitattaṇ upāyāsitattaṇ : ayaṇ vuccati upāyāso.

Tattha kaṭamo appiyehi sampayogo dukkho?

Idha yaśsa te honti anitthā akantā amanāpā rūpā<sup>2</sup> saddā gandhā rasā phoṭṭhabbā ye vā paṇ'assa te honti anattakāmā ahitakāmā aphaśukāmā ayogakkhemakāmā, yā tehi saṅgati samāgamo samodhānaṇ miśsi-bhāvo : ayaṇ vuccati appiyehi sampayogo dukkho.

Tattha kaṭamo piyehi vippayogo dukkho?

Idha yaśsa te honti itthā kantā manāpā<sup>3</sup> rūpā saddā gandhā rasā phoṭṭhabbā, ye vā paṇ'assa te honti attakāmā hitakāmā phaśukāmā yogakkhemakāmā, mātā vā pitā vā bhātā vā bhagini vā mittā vā amaccā<sup>4</sup> vā ñātisa-lohitā<sup>5</sup> vā, yā tehi asaṅgati asaṇāgamo asaṇodhānaṇ amissibhāvo : ayaṇ vuccati piyehi vippayogo dukkho.

<sup>1</sup> S<sup>d</sup> and B. : lālapitattaṇ *always*.

<sup>2</sup> S<sup>d</sup> : amanāparūpā. <sup>3</sup> So S<sup>d</sup>. <sup>4</sup> S<sup>d</sup> vāmaccā.

<sup>5</sup> So K. and B. S<sup>d</sup> : ñātī vā sūlohitā vā.

Tattha katamaṃ yaṃ<sup>1</sup> p'icchaṃ na labhati tam pi dukkhaṃ?

Jātidhammānaṃ sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyāti, na kho paṇ'etaṃ icchāya pattabbāṃ: idam pi yaṃ<sup>2</sup> p'icchaṃ na labhati tam pi dukkhaṃ. Jarādhammānaṃ sattānaṃ . . . pe . . . vyādhidhammānaṃ sattānaṃ maraṇadhammānaṃ sattānaṃ sokaparidevadukkhadomanassupāyasadhammānaṃ sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na sokaparidevadukkhadomanassupāyasadhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsā āgaccheyyun ti, na kho paṇ'etaṃ icchāya pattabbāṃ: idam pi yaṃ<sup>3</sup> p'icchaṃ na labhati tam pi dukkhaṃ.

Tattha katame saṃkhittena pañcupādānakkhandhā pi<sup>4</sup> dukkhā?

Seyyathidaṃ: rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho saṃkhārūpādānakkhandho viññānupādānakkhandho: ime vuccanti saṃkhittena pañcupādānakkhandhā pi dukkhā.

Idaṃ vuccati dukkhaṃ ariyasaccaṃ.

Tattha katamaṃ dukkhasamudayo<sup>5</sup> ariyasaccaṃ?

Yāyaṃ taṇhā<sup>6</sup> ponobbhavikā nandirāgasahagatā tatra tatrābhinandinī, seyyathidaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā.

Sā kho paṇ'esā taṇhā kattha uppajjamānā uppajjati, kattha nivisaṃmānā nivisati?

Yaṃ loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

Kiṃ ca loke piyarūpaṃ sātārūpaṃ?

Cakkhuṃ loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Sotaṃ . . . pe . . . ghānaṃ . . . jivhā . . . kāya . . .<sup>7</sup> mano loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

Rūpā<sup>8</sup> loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Saddā . . . pe . . . gandhā . . . rasā . . . phoṭṭhabbā . . . dhammā

<sup>1</sup> K, B and S<sup>d</sup>: yaṃ. B has also taṃ pi. <sup>2</sup> So K and S<sup>d</sup>.

<sup>3</sup> S<sup>d</sup>: idaṃ pi yaṃ.

<sup>4</sup> S<sup>d</sup> omits.

<sup>5</sup> S<sup>d</sup> and B: samudayaṃ.

<sup>6</sup> S<sup>d</sup>: taṇhā always.

<sup>7</sup> S<sup>d</sup> does not condense. B. repeats only loke. <sup>8</sup> S<sup>a</sup>: rūpaṃ.



loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Cakkhuvīññāṇaṃ loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Sotaviññāṇaṃ . . . pe . . . ghānaviññāṇaṃ . . . jivhāviññāṇaṃ . . . kāyaviññāṇaṃ . . . manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Cakkhusamphasso loke piyarūpaṃ sātārūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Sotasamphasso . . . pe . . . ghānasamphasso . . . jivhāsamphasso . . . kāyasamphasso . . . manosamphassa loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, etth'esā nivisaṃānā nivisati. Sotasamphassajā vedanā . . . pe . . . ghānasamphassajā vedanā . . . jivhāsamphassajā vedanā . . . kāyasamphassajā vedanā . . . manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Rūpasāññā loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Sadasāññā . . . pe . . . gandhasāññā . . . rasasāññā . . . phoṭṭhabbasāññā . . . dhammasāññā loke piyarūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Rūpasāññetanā loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Sadasāññetanā . . . pe . . . gandhasāññetanā . . . rasasāññetanā . . . phoṭṭhabbasāññetanā . . . dhammasāññetanā loke piyarūpaṃ sātārūpaṃ etth'esā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Rūpatañhā loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Saddatāñhā . . . pe . . . gandhatāñhā . . . rasatāñhā . . . phoṭṭhabbatāñhā . . . dhammatāñhā loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Rūpavitakko loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Saddavitakko . . . pe . . . gandhavitakko . . . rasavitakko . . . phoṭṭhabbavitakko . . . dhammavitakko loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Rūpavicāro loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sadda-vicāro . . . pe<sup>1</sup> . . . gandhavicāro . . . rasavicāro . . . phoṭṭhabbavicāro . . . dhammavicāro loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Idaṃ vuccati dukkhasamudayo ariyasaccaṃ.

Tattha katamaṃ dukkhanirodho<sup>2</sup> ariyasaccaṃ?

Yo tassā yeva taṇhāya asesavirāgaṇirodho cāgo paṇinis-saggo mutti anālayo.

Sā kho paṇ'esā taṇhā kattha pahiyamānā pahiyati, kattha nirujjhamānā nirujjhati?

Yaṃ loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Kiṃ ca loke piyarūpaṃ?

Cakkhuṃ loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Sotaṃ . . . pe . . . ghāṇaṃ . . . jivhā . . . kāyo . . . mano loke piyarūpaṃ sātārūpaṃ, etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpā loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddā . . . pe . . . gandhā . . . rasā . . . phoṭṭhabbā . . . dhammā loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Cakkhuvīññāṇaṃ loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Sotavīññāṇaṃ . . . pe . . . ghānavīññāṇaṃ . . . jivhāvīññāṇaṃ . . . kāyavīññāṇaṃ . . . manovīññāṇaṃ loke piyarūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphasso loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Sotasamphasso . . . pe . . . ghānasamphasso . . . jivhāsamphasso . . . kāyasamphasso . . . manosamphasso loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Sotasamphassajā vedanā . . . pe . . . ghānasamphassajā vedanā . . . jivhāsamphassajā vedanā . . . kāyasamphassajā vedanā . . . manosamphassajā vedanā

<sup>1</sup> S<sup>a</sup> does not condense.

<sup>2</sup> S<sup>a</sup> and B : nirodhaṃ.

loke piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpasaññā loka piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddasaññā . . . pe . . . gandhasaññā . . . rasasaññā . . . phoṭṭhabbasaññā . . . dhammasaññā loka piyarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpasañcetanā loka piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddasañcetanā . . . pe . . . gandhasañcetanā . . . rasañcetanā . . . phoṭṭhabbasañcetanā . . . dhammasañcetanā loka piyarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpatañhā loka piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddatāṇhā . . . pe . . . gandhatāṇhā . . . rasatāṇhā . . . phoṭṭhabbatāṇhā . . . dhammatāṇhā loka piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpavitakko loka piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddavitakko . . . pe . . . gandhavitakko . . . rasavitakko . . . phoṭṭhabbavitakko . . . dhammavitakko loka piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpavicāro loka piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddavicāro . . . pe . . . gandhavicāro . . . rasavicāro . . . phoṭṭhabbavicāro . . . dhammavicāro loka piyarūpaṇ satarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Idaṇ vuccati dukkhanirodho ariyasaccaṇ.

Tattha katamaṇ dukkhanirodhagāminī paṭipadā ariyasaccaṇ?

Ayam eva ariyo atthaṇḍigiko maggo, seyyathidaṇ : sammādiṭṭhi sammāsaṇkappo sammāvācā sammākammanto sammā-ājivo sammāvāyamo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Dukkhe ñāṇaṇ dukkhasamudaye ñāṇaṇ dukkhanirodhe ñāṇaṇ dukkhanirodhagāminiyā paṭipadāya ñāṇaṇ : ayaṇ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṇkappo?

Nekkammasaṇkappo avyāpādasāṇkappo avihiṇsāsaṇkappo : ayaṇ vuccati sammāsaṇkappo.

Tattha katamā sammāvācā?

Musāvādā veramaṇī<sup>1</sup> pisuṇāya<sup>2</sup> vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī: ayaṃ vuccati sammāvācā.

Tattha katamo sammākammanto?

Pānātipatā veramaṇī adinnādānā veramaṇī kāmesu micchācārā veramaṇī: ayaṃ vuccati sammākammanto.

Tattha katamo sammā-ājīvo?

Idha ariyasāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvitāṃ kappeti: ayaṃ vuccati sammā-ājīvo.

Tattha katamo sammāvāyāmo?

Idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya . . . pe<sup>3</sup> . . . anuppannānaṃ kusalānaṃ dhammānaṃ anuppādāya . . . pe . . . uppannānaṃ kusalānaṃ dhammānaṃ thitīyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāri-pūriya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: ayaṃ vuccati sammāvāyāmo.

Tattha katamā sammāsati?

Idha bhikkhu kāye kāyānupassī viharati ātāpi<sup>4</sup> sampajāno satimā vineyya loke abhiijjhādomanassaṃ vedanāsu . . . pe . . . citte . . . pe . . . dhammesu dhammānupassī viharati ātāpi sampajāno satimā vineyya loke abhiijjhādomanassaṃ: ayaṃ vuccati sammāsati.

Tattha katamo sammāsamādhi?

Idha bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pīti-sukhaṃ paṭhamāṃ jhānaṃ<sup>5</sup> upasampajja viharati; vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ<sup>6</sup> jhānaṃ upasampajja viharati; pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedenti yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukhavihārī ti, tatiyaṃ jhānaṃ upasampajja viharati; sukhasa ca pahānā dukkhasa ca pahānā pubb'eva so-manassadomanassaṃ atthaṅgamā<sup>7</sup> adukkhamasukhaṃ upekkhasatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati: ayaṃ vuccati sammāsamādhi.

<sup>1</sup> S<sup>d</sup>: veramaṇī; B: veramaṇi.

<sup>2</sup> S<sup>d</sup>: pisuṇāya; B: pisuṇavācā, and pharusavācā.

<sup>3</sup> S<sup>d</sup> does not condense.

<sup>4</sup> S<sup>d</sup>: ātāpi.

<sup>5</sup> S<sup>d</sup>: paṭhamajhānaṃ. <sup>6</sup> So S<sup>d</sup>. <sup>7</sup> S<sup>d</sup>: atthaṅgamā.

Idaṃ vuccati dukkhanirodhagāminī paṭipadā ariya-saccaṃ.

SUTTANTABHĀJANĪYAṃ.

Cattāri saccāni dukkhaṃ dukkhasamudayo dukkha-nirodho dukkhanirodhagāminī paṭipadā.

i.

Tattha katamo dukkhasamudayo?

Taṇhā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Avasesā ca kilesā avasesā ca akusalā dhammā tīṇi ca kusalamūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho?

Taṇhāya pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā?

Idha<sup>1</sup> bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ vivicē'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhabhīṇaṃ ; tasmiṃ samaye atṭhaṅgiko maggo hoti : sammādiṭṭhi . . . pe . . . sammāsaṃmādhī.

Tattha katamā sammādiṭṭhi?

Yā paññā pajānaṇā . . . pe<sup>2</sup> . . . amoho dhamma-vicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ magga-pariyāpannaṃ : ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo?

Yo takko vitakko . . . pe<sup>3</sup> . . . sammāsaṅkappoṃ maggaṅgaṃ magga-pariyāpannaṃ : ayaṃ vuccati sammāsaṅkappo.

Tattha katamā sammāvācā?

Yā catūhi vacīduccaritehi āraṭi virati paṭivirati veramaṇī akiriyaṃ akaraṇaṃ anajjhāpatti velā-anatikkamo setuḡhāto sammāvācā maggaṅgaṃ magga-pariyāpannaṃ : ayaṃ vuccati sammāvācā.

Tattha katamo sammākammanto?

Yā tihi kāyaduccaritehi āraṭi virati paṭivirati veramaṇī akiriyaṃ akaraṇaṃ anajjhāpatti velā-anatikkamo setuḡhāto

<sup>1</sup> Dh. S. § 277.

<sup>2</sup> Dh. S. §§ 292 ; 297 foll.

<sup>3</sup> S<sup>d</sup> does not condense.

sammākammanto maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammākammanto.

Tattha katamo sammā-ājīvo ?

Yā micchā ajīvā ārati virati paṭivirati veramaṇī aki-riyā akaraṇaṃ anajjhāpatti velā-anatikkamo setuḥhāto sammā-ājīvo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuc-cati sammā-ājīvo.

Tattha katamo sammavāyāmo ?

Yo cetasiko viriyārambho . . . pe . . . sammavāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammavāyāmo.

Tattha katamā sammāsati ?

Yā sati anussati . . . pe . . . sammāsati satissam-bojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammāsati.

Tattha katamo sammāsamādhi ?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhi-sambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuc-cati sammāsamādhi.

Ayaṃ vuccati dukkhanirodhagāminī paṭipadā. Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.

## ii.

Tattha katamo dukkhasamudayo ?

Taṇha ca avasesā ca kilesā : ayaṃ vuccati dukkhasamu-dayo.

Tattha katamaṃ dukkhaṃ ?

Avasesā ca akusalā dhammā tiṇi ca kusalamūlāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho ?

Taṇhāya ca avasesānaṃ ca kilesānaṃ pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭha-māya bhūmiyā pattiyaṃ vivicca kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, tasmīṃ samaye atthaṅgiko maggo hoti : sammādiṭṭhi . . . pe . . . sammāsamādhi. Ayaṃ vuc-cati dukkhanirodhagāminī paṭipadā.<sup>1</sup>

<sup>1</sup> B : °gāminipāṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya<sup>1</sup>  
sampayuttā.<sup>2</sup>

## iii.

Tattha katamo dukkhasamudayo ?

Taṇhā ca avasesā ca kilesā avasesā ca akusalā  
dhammā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ ?

Tiṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā  
dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye  
ca dhammā kiriyā neva kusalā nākusalā na ca kamma-  
vipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkham.

Tattha katamo dukkhanirodho ?

Taṇhāya ca avasesānaṃ ca kilesānaṃ avasesānaṃ ca  
akusalānaṃ dhammānaṃ pahānaṃ : ayaṃ vuccati duk-  
khanirodho.

Tattha katamā dukkhanirodhagāmini paṭipadā ?

Idhe bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti  
niyyānikaṃ apacayaḡāmiṃ diṭṭhigatānaṃ pahānāya paṭha-  
māya bhūmiyā pattiyaṃ vivicca kāmehi . . . pe . . .  
paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ  
dandhābhiniṇṇaṃ, tasmīṃ samaye aṭṭhaṅgiko maggo hoti :  
sammādiṭṭhi . . . pe . . . sammāsamaḡdhi.<sup>3</sup> Ayaṃ vuc-  
cati dukkhanirodhagāmini paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya  
sampayuttā.<sup>4</sup>

## iv.

Tattha katamo dukkhasamudayo ?

Taṇhā ca avasesā ca kilesā avasesā ca akusalā dhammā  
tiṇi ca kusalamūlāni sāsavāni : ayaṃ vuccati dukkhasa-  
mudayo.

Tattha katamaṃ dukkhaṃ ?

Avasesā ca sāsavā dhammā sāsavā kusalākusalānaṃ  
dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā  
nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ  
vuccati dukkhaṃ.

<sup>1</sup> S<sup>d</sup> : °gāminipaṭipadāya.

<sup>2</sup> S<sup>d</sup> adds . . . pe . . .

<sup>3</sup> S<sup>d</sup> : . . . pe . . .

<sup>4</sup> So S<sup>d</sup>. <sup>5</sup> S<sup>d</sup> adds . . . pe . . .

Tattha katamo dukkhanirodho?

Taṇhāya ca avasesānaṇ ca kilesānam avasesānaṇ<sup>1</sup> ca akusālānaṇ dhammānaṇ tiṇṇannaṇ<sup>2</sup> ca kusalamūlānaṇ sāsavānaṇ pahānaṇ: ayaṇ vuccati dukkhanirodho.

Tattha katamo dukkhanirodhagāminiṇi paṭipadā?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayaḡāmiṇ dīṭṭhigatānaṇ pahānāya pathamāya bhūmiyā pattiyā vivice'eva kāmehi . . . pe . . . pathamaṇ jhānaṇ upasampajja viharati dukkhāpatipadaṇ dandhābhīṇṇaṇ, tasmīṇ samaye atṭhaṇḡiko maggo hoti: sammāditṭhi . . . pe . . . sammāsamaḡdhi.<sup>3</sup> Ayaṇ vuccati dukkhanirodhagāminiṇi paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyaṇ paṭipadāya<sup>4</sup> sampayuttā.<sup>5</sup>

# V.

Tattha katamo dukkhasamudayo?

Taṇhā ca avasesā ca kilesā avasesā ca akusalā tīpi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā: ayaṇ vuccati dukkhasamudayo.

Tattha katamaṇ dukkhaṇ?

Sāsavā kusalākusalānaṇ dhammānaṇ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṇ ca rūpaṇ: idaṇ vuccati dukkhaṇ.

Tattha katamo dukkhanirodho?

Taṇhāya ca avasesānaṇca kilesānaṇ avasesānaṇ ca akusalānaṇ dhammānaṇ tiṇṇannaṇ ca<sup>6</sup> kusalamūlānaṇ sāsavānaṇ avasesānaṇ ca sāsavānaṇ kusalānaṇ dhammānaṇ pahānaṇ: ayaṇ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminiṇi paṭipadā?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayaḡāmiṇ dīṭṭhigatānaṇ pahānāya pathamāya bhūmiyā pattiyā vivice'eva kāmehi. . . pe . . . pathamaṇ jhānaṇ upasampajja viharati dukkhāpatipadaṇ dandhābhīṇṇaṇ, tasmīṇ samaye atṭhaṇḡiko maggo hoti: sammāditṭhi . . . pe . . . sammāsamaḡdhi. Ayaṇ vuccati dukkhanirodhagāminiṇi paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyaṇ paṭipadāya sampayuttā.<sup>7</sup>

<sup>1</sup> S<sup>d</sup> omits avasesānaṇ.

<sup>3</sup> S<sup>d</sup> adds . . . pe . . .

<sup>5</sup> S<sup>d</sup> adds . . . pe . . .

<sup>7</sup> S<sup>d</sup> adds . . . pe . . .

<sup>2</sup> S<sup>d</sup>: tinnāṇ. B. tiṇṇaṇ.

<sup>4</sup> S<sup>d</sup>: °gāminipaṭipadāya.

<sup>6</sup> S<sup>d</sup>: tinnannaṇ. B. tiṇṇaṇ.



## vi.

Cattāri saccāni: dukkhaṃ dukkhasamudayo dukkhanirodho dukkhanirodhagāmini paṭipadā.

Tattha katamo dukkhasamudayo?

Taṇhā: ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Avasesā ca kilesā avasesā ca akusalā dhammā tiṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyaṃ neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ: idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho?

Taṇhāya pahānaṃ: ayaṃ vuccati dukkhanirodho.

Tattha katamo dukkhanirodhagāmini paṭipadā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, viviec'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇṇaṃ, tasmiṃ samaye pañcagāgiko maggo hoti: sammādiṭṭhi sammāsaṃkappo sammāvāyāmo sammāsati sammāsāmādhī.

Tattha katamā sammādiṭṭhi?

Yā paññā pajānaṃ . . . pe . . . amoho dhammavicaṇṇo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṃkappo?

Yo takko vitakko saṃkappo . . . pe . . . maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsaṃkappo.

Tattha katamo sammāvāyāmo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāvāyāmo.

Tattha katamā sammāsati?

Yā sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsati.

Tattha katamo sammāsāmādhī?

Yā cittassa ṭhiti . . . pe . . . sammāsāmādhī sammādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsāmādhī.

Ayaṃ vuccati dukkhanirodhagāmini paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā . . . pe . . .<sup>1</sup>

<sup>1</sup> B. omits . . . pe . . .

## vii.

Tattha katamo dukkhasamudayo?

Taṇhā ca avasesa ca kilesā avasesā ca akusalā dhammā tīpi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā: ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ: idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho?

Taṇhāya ca avasesānaṃ ca kilesānaṃ avasesānaṃ ca akusalānaṃ dhammānaṃ tīṇannaṃ ca<sup>1</sup> kusalamūlānaṃ sāsavānaṃ avasesānaṃ ca sāsavānaṃ kusalānaṃ dhammānaṃ pahānaṃ: ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡamiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ vivice'eva kāmehi . . . pe . . . pathamaṃ<sup>2</sup> jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, tasmiṃ samaye pañcaḡgiko maggo hoti: sammādiṭṭhi sammāsaḡkappa sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ vuccati dukkhanirodhagāminī paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.

## viii.

Cattāri saccāni; dukkhaṃ dukkhasamudayo dukkhānirodho dukkhanirodhagāminī paṭipadā.

Tattha katamo dukkhasamudayo?

Taṇhā: ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Avasesā ca kilesāḡ avasesā ca akusalā dhammā tīpi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ: idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho?

Taṇhāya pahānaṃ: ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti

<sup>1</sup> B. tīṇaṃ ca . . . S<sup>d</sup>: tīnnaṃ ca.

<sup>2</sup> S<sup>d</sup>: pathamajhānaṃ.

niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya pattiya, vivicc'eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ayaṃ vuccati dukkhanirodhagāminiṃ paṭipadā . . . pe . . .<sup>1</sup>

## ix.

Tattha katamo dukkhasamudayo?

Taṇhā ca avasesā ca kilesā avasesā akusalā dhammā tīpi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā: ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Sāsavā kusalākusalānaṃ dhammānaṃ vipākū ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbañ ca rūpaṃ: idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho?

Taṇhāya ca avasesānaṃ ca kilesānaṃ avasesānaṃ ca akusalānaṃ dhammānaṃ tiṇṇannaṃ ca<sup>2</sup> kusalamūlānaṃ sāsavānaṃ avasesānaṃ ca sāsavānaṃ kusalānaṃ dhammānaṃ pahānaṃ: ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminiṃ paṭipadā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya vivicc'eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, tasmīṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti . . . pe . . . : ayaṃ vuccati dukkhanirodhagāminiṃ paṭipadā.

ABHIDHAMMA BHĀJANĪYAṆ.<sup>3</sup>

Cattāri ariyasaccāni: dukkhaṃ ariyasaccaṃ dukkhanirodho ariyasaccaṃ dukkhanirodhagāminiṃ paṭipadā ariyasaccaṃ. Catunnaṃ ariyasaccānaṃ kati kusalā, kati akusalā, kati avyākata . . . pe . . . kati saraṇā, kati araṇā?

Samudayasaccaṃ akusalaṃ; maggasaccaṃ kusalaṃ; nirodhasaccaṃ avyākataṃ; dukkhasaccaṃ siyā kusalaṃ siyā akusalaṃ siyā avyākataṃ.

Dve saccā siyā sukhāya vedanāya sampayuttā siyā aduk-

<sup>1</sup> B. omits . . . pe . . .

<sup>2</sup> B. tiṇṇaṃ ca . . . S<sup>d</sup>: tinnāṇaṃ ca.

<sup>3</sup> So also K.

khamasukhāya vedanāya sampayuttā; nirodhasaccaṇ na vattabbaṇ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi; dukkhasaccaṇ siyā sukhāya vedanāya sampayuttaṇ siyā dukkhāya vedanāya sampayuttaṇ siyā adukkhamasukhāya vedanāya sampayuttaṇ siyā na vattabbaṇ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Dve saccā vipākadhammadhammā; nirodhasaccaṇ neva-vipāka-na-vipākadhammadhammaṇ; dukkhasaccaṇ siyā vipākaṇ siyā vipākadhammadhammaṇ siyā neva-vipākā-na-vipākadhammadhammaṇ.

Samudayasaccaṇ anupādinṇupādāniyaṇ; dve saccā anupādinṇa-anupādāniyā; dukkhasaccaṇ siyā upādinṇupādāniyaṇ siyā anupādinṇupādāniyaṇ.

Samudayasaccaṇ saṅkiliṭṭha-saṅkilesikaṇ; dve saccā asaṅkiliṭṭha-asaṅkilesikā; dukkhasaccaṇ siyā saṅkiliṭṭha-saṅkilesikaṇ siyā asaṅkiliṭṭha-saṅkilesikaṇ.

Samudayasaccaṇ savitakka-savicāraṇ; nirodhasaccaṇ avitakka-avicāraṇ; maggasaccaṇ siyā savitakka-savicāraṇ siyā avitakka-vicāramattaṇ siyā avitakka-avicāraṇ; dukkhasaccaṇ siyā savitakka-savicāraṇ siyā avitakka-vicāramattaṇ siyā avitakka-avicāraṇ siyā na vattabbaṇ savitakka-savicāraṇ ti pi avitakka-vicāramattan ti pi avitakka-avicāraṇ ti pi.

Dve saccā siyā pītisahagatā siyā sukhāsahagatā siyā upekhāsahagatā; nirodhasaccaṇ na vattabbaṇ pītisahagatan ti pi sukhāsahagatan ti pi upekhāsahagatan ti pi; dukkhasaccaṇ siyā pītisahagataṇ siyā sukhāsahagataṇ siyā upekhāsahagataṇ siyā na vattabbaṇ pītisahagatan ti pi sukhāsahagatan ti pi upekhāsahagatan ti pi.

Dve saccā neva dassanena na bhāvanāya pahātabbā; samudayasaccaṇ siyā dassanena pahātabbaṇ siyā bhāvanāya pahātabbaṇ; dukkhasaccaṇ siyā dassanena pahātabbaṇ siyā bhāvanāya pahātabbaṇ siyā neva dassanena na bhāvanāya pahātabbaṇ.

Dve saccaṇ neva dassanena na bhāvanāya pahātabba-hetukā; samudayasaccaṇ siyā dassanena pahātabba-hetukaṇ siyā bhāvanāya pahātabbahetukaṇ; dukkhasaccaṇ siyā dassanena pahātabbahetukaṇ siyā bhāvanāya pahātabbahetukaṇ siyā neva dassanena na bhāvanāya pahātabbahetukaṇ.

Samudayasaccaṇ ācayagāmi; maggasaccaṇ apacayagāmi;

nirodhasaccaṃ neva ācayagāmi na apacayagāmi;<sup>1</sup> dukkhasaccaṃ siyā ācayagāmi siyā neva ācayagāmi na apacayagāmi.

Maggasaccaṃ sekhaṃ; tīni saccā neva sekhā nāsekhā. Samudayasaccaṃ parittaṃ; dve saccā appamāṇā; dukkhasaccaṃ siyā parittaṃ siyā mahaggataṃ.

Nirodhasaccaṃ anārammaṇaṃ; maggasaccaṃ appamāṇārammaṇaṃ; samudayasaccaṃ siyā parittārammaṇaṃ siyā mahaggatārammaṇaṃ na appamāṇārammaṇaṃ siyā na vattabbaṃ parittārammaṇaṃ ti pi mahaggatārammaṇaṃ ti pi; dukkhasaccaṃ siyā parittārammaṇaṃ siyā mahaggatārammaṇaṃ siyā appamāṇārammaṇaṃ siyā na vattabbaṃ parittārammaṇaṃ ti pi mahaggatārammaṇaṃ ti pi appamāṇārammaṇaṃ ti pi.

Samudayasaccaṃ hīnaṃ; dve saccā paṇītā; dukkhasaccaṃ siyā hīnaṃ siyā majjhimaṃ.

Nirodhasaccaṃ aniyataṃ; maggasaccaṃ sammattaniyataṃ; dve saccā siyā micchattaniyatā siyā aniyatā.

Nirodhasaccaṃ anārammaṇaṃ; samudayasaccaṃ na vattabbaṃ maggārammaṇaṃ ti pi maggahetukan ti pi maggādhipatīti pi;<sup>2</sup> maggasaccaṃ na maggārammaṇaṃ siyā maggahetukaṃ siyā maggādhipatī<sup>3</sup> siyā na vattabbaṃ maggahetukan ti pi<sup>4</sup> maggādhipatīti pi;<sup>2</sup> dukkhasaccaṃ siyā<sup>5</sup> maggārammaṇaṃ na maggahetukaṃ, siyā maggādhipatī siyā na vattabbaṃ maggārammaṇaṃ ti pi maggādhipatīti pi.<sup>2</sup>

Dve saccā siyā uppannā siyā anuppannā na vattabbaṃ uppādino ti; nirodhasaccaṃ na vattabbaṃ uppannaṃ ti pi anuppannaṃ ti pi uppādīti pi; dukkhasaccaṃ siyā uppannaṃ siyā anuppannaṃ siyā uppādi.

Tīni saccā<sup>6</sup> siyā atītā siyā anāgatā siyā paccuppannā; nirodhasaccaṃ na vattabbaṃ atītaṃ ti pi anāgataṃ ti pi paccuppannaṃ ti pi.

Nirodhasaccaṃ anārammaṇaṃ; maggasaccaṃ na vattabbaṃ atītārammaṇaṃ ti pi anāgatārammaṇaṃ ti pi paccuppannārammaṇaṃ ti pi; dve saccā<sup>7</sup> siyā atītārammaṇaṃ siyā anāgatārammaṇaṃ siyā paccuppannārammaṇaṃ siyā na vattabbaṃ atītārammaṇaṃ ti pi anāgatārammaṇaṃ ti pi paccuppannārammaṇaṃ ti pi.

<sup>1</sup> So K, as well as S<sup>d</sup>. B: nevācayagāmi-nāpacayagāmi.

<sup>2</sup> S<sup>d</sup>: maggādhipatīti ti pi. <sup>3</sup> S<sup>d</sup>: ādhipatīti.

<sup>4</sup> S<sup>d</sup> omits maggahetukan ti pi.

<sup>5</sup> B omits siyā.

<sup>6</sup> S<sup>d</sup> and B: saccāni.

<sup>7</sup> So S<sup>d</sup> and B.

Nirodhasaccaṇ bahiddhā; tīpi saccā siyā ajjhataṇ siyā bahiddhā siyā ajjhatabhiddhā.

Nirodhasaccaṇ anārammaṇaṇ; maggasaccaṇ bahiddhārammaṇaṇ; samudayasaccaṇ siyā ajjhataṇrammaṇaṇ siyā bahiddhārammaṇaṇ siyā ajjhatabhiddhārammaṇaṇ; dukkhasaccaṇ siyā ajjhataṇrammaṇaṇ siyā bahiddhārammaṇaṇ siyā ajjhatabhiddhārammaṇaṇ siyā na vattabbaṇ ajjhataṇrammaṇaṇ ti pi bahiddhārammaṇaṇ ti pi ajjhatabhiddhārammaṇaṇ ti pi.

Tīpi saccā<sup>1</sup> anidassana-appaṭighā; dukkhasaccaṇ siyā sanidassana-sappaṭighaṇ siyā anidassana-sappaṭighaṇ siyā anidassana-appaṭighaṇ.

Samudayasaccaṇ hetu; nirodhasaccaṇ na hetu; dve saccā<sup>2</sup> siyā hetū<sup>3</sup> siyā na hetū.<sup>3</sup> Dve saccā sahetukā; nirodhasaccaṇ ahetukaṇ; dukkhasaccaṇ siyā sahetukaṇ siyā ahetukaṇ. Dve saccā hetusampayuttā; nirodhasaccaṇ hetuvippayuttaṇ; dukkhasaccaṇ siyā hetusampayuttaṇ siyā hetuvippayuttaṇ. Samudayasaccaṇ hetu ceva sahetukaṇ ca; nirodhasaccaṇ na vattabbaṇ hetu ceva sahetukaṇ cāti pi sahetukaṇ ceva na ca hetūti pi;<sup>4</sup> maggasaccaṇ siyā hetu ceva sahetukaṇ ca siyā sahetukaṇ ceva na ca hetu; dukkhasaccaṇ siyā hetu ceva sahetukaṇ ca siyā sahetukaṇ ceva na ca hetu siyā<sup>5</sup> na vattabbaṇ hetu ceva sahetukaṇ cāti pi sahetukaṇ ceva na ca hetūti pi; samudayasaccaṇ hetu ceva hetusampayuttaṇ ca; nirodhasaccaṇ na vattabbaṇ hetu ceva hetusampayuttaṇ cāti pi hetusampayuttaṇ ceva na ca hetūti pi;<sup>4</sup> maggasaccaṇ siyā hetu ceva hetusampayuttaṇ ca siyā hetusampayuttaṇ ceva na ca hetu; dukkhasaccaṇ siyā hetu ceva hetusampayuttaṇ ca siyā hetusampayuttaṇ ceva na ca hetu siyā na vattabbaṇ hetu ceva hetusampayuttaṇ cāti pi hetusampayuttaṇ ceva na ca hetūti pi. Nirodhasaccaṇ na hetu ahetukaṇ; samudayasaccaṇ na vattabbaṇ na hetu sahetukan ti pi na hetu ahetukan ti pi; maggasaccaṇ siyā na hetu sahetukaṇ siyā na vattabbaṇ na hetu sahetukan ti;<sup>6</sup> dukkhasaccaṇ siyā na hetu sahetukaṇ siyā na hetu ahetukaṇ siyā na vattabbaṇ na hetu sahetukan ti pi na hetu ahetukan ti pi.

<sup>1</sup> S<sup>d</sup> and B: saccāni.    <sup>2</sup> So S<sup>d</sup> and B.    <sup>3</sup> S<sup>d</sup>: hetu.

<sup>4</sup> S<sup>d</sup> inverts the order of these two clauses on samudayasaccaṇ and nirodhasaccaṇ.

<sup>5</sup> S<sup>d</sup> omits the clause introduced by this siyā.

<sup>6</sup> S<sup>d</sup> and B: siyā na vattabbaṇ na hetu sahetukan ti pi na hetu ahetukan ti pi.

Tiṇi saccā<sup>1</sup> sappaccayaṇā ; nirodhasaccaṇ appaccayaṇaṇ.

Tiṇi saccā saṅkhatā ; nirodhasaccaṇ asaṅkhatayaṇ.

Tiṇi saccā anidassanā ; dukkhasaccaṇ siyā sanidassanaṇ siyā anidassanaṇ.

Tiṇi saccā appaṭighā ; dukkhasaccaṇ siyā sappatighayaṇ siyā appaṭighayaṇ.

Tiṇi saccā rūpā ; dukkhasaccaṇ siyā rūpaṇ siyā arūpaṇ.

Dve saccā<sup>2</sup> lokiyā ; dve saccā lokuttarā.

Kenaci viññeyyā, kenaci na viññeyyā.

Samudayasaccaṇ āsavo ; dve saccā no āsavā ; dukkhasaccaṇ siyā āsavo siyā no āsavo. Dve saccā sāsavā ; dve saccā anāsavā. Samudayasaccaṇ āsavasampayuttaṇ ; dve saccā āsavavippayuttā ; dukkhasaccaṇ siyā āsavasampayuttaṇ siyā āsavavippayuttaṇ. Samudayasaccaṇ āsavo ceva sāsavāṇ ca ; dve saccā na vattabbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi ;<sup>3</sup> dukkhasaccaṇ siyā āsavo ceva sāsavāṇ ca siyā sāsavāṇ ceva no ca āsavo. Samudayasaccaṇ āsavo ceva āsavasampayuttaṇ ca ; dve saccā na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi ;<sup>3</sup> dukkhasaccaṇ siyā āsavo ceva āsavasampayuttaṇ ca siyā āsavasampayuttaṇ ceva no ca āsavo siyā na vattabbāṇ āsavo ceva āsavasampayuttaṇ cāti pi āsavasampayuttaṇ ceva no ca āsavo ti pi. Dve saccā āsavavippayutta-anāsavā ; samudayasaccaṇ na vattabbāṇ āsavavippayutta-sāsavaṇ ti pi āsavavippayutta-anāsavaṇ ti pi ; dukkhasaccaṇ siyā āsavavippayutta-sāsavaṇ siyā na vattabbāṇ āsavavippayutta-sāsavaṇ ti pi āsavavippayutta-anāsavaṇ ti pi.<sup>4</sup>

Samudayasaccaṇ saṅgyojanaṇ ; dve saccā no saṅgyojanā ; dukkhasaccaṇ siyā saṅgyojanaṇ siyā no saṅgyojanaṇ. Dve saccā saṅgyojaniyā ; dve saccā asaṅgyojaniyā. Samudayasaccaṇ saṅgyojanasampayuttaṇ ; dve saccā saṅgyojanavippayuttā ; dukkhasaccaṇ siyā saṅgyojanasampayuttaṇ siyā saṅgyojanavippayuttaṇ. Samudayasaccaṇ saṅgyojanaṇ ceva saṅgyojaniyāṇ ca ; dve saccā na vattabbā saṅgyojanā ceva saṅgyojaniyā cāti pi saṅgyojaniyā ceva no ca saṅgyojanā ti pi ; dukkhasaccaṇ siyā saṅgyojanaṇ ceva saṅgyojaniyāṇ ca siyā saṅgyojaniyāṇ ceva no ca saṅgyojanaṇ. Samudayasaccaṇ saṅgyojanaṇ ceva saṅgyojanasampayuttaṇ ca ; dve

<sup>1</sup> S<sup>d</sup> and B : saccāni always.

<sup>2</sup> So S<sup>d</sup> and B.

<sup>3</sup> S<sup>d</sup> inverts order of clauses : samudayasaccaṇ . . . and dve saccā and in following sentences also.

<sup>4</sup> K omits last clause.

saccā na vattabbā saṃyojanā ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanā ti pi;<sup>1</sup> dukkhasaccaṃ siyā saṃyojanaññi ceva saṃyojanasampayuttaññi ca siyā saṃyojanasampayuttaññi ceva no ca saṃyojanaññi siyā na vattabbā saṃyojanaññi ceva saṃyojanasampayuttaññi cāti pi saṃyojanasampayuttaññi ceva no ca saṃyojanaññi ti pi. Dve saccā saṃyojanavippayutta-asāṃyojanāniyā; samudayasaccaṃ na vattabbā saṃyojanavippayutta-saṃyojanāniyan ti pi. Saṃyojanavippayutta-asāṃyojanāniyan ti pi; dukkhasaccaṃ siyā saṃyojanavippayutta-saṃyojanāniyaññi siyā na vattabbā saṃyojanavippayutta-saṃyojanāniyan ti<sup>2</sup> pi saṃyojanavippayutta-asāṃyojanāniyan<sup>2</sup> ti pi.

Samudayasaccaṃ gantho; dve saccā no ganthā; dukkhasaccaṃ siyā gantho siyā no gantho. Dve saccā ganthāniyā; dve saccā aganthāniyā. Dve saccā ganthavippayuttā; dve saccā siyā ganthasampayuttā siyā ganthavippayuttā. Samudayasaccaṃ gantho ceva ganthāniyaññi ca; dve saccā na vattabbā ganthā ceva ganthāniyā cāti pi ganthāniyā ceva no ca ganthā ti pi; dukkhasaccaṃ siyā gantho ceva ganthāniyaññi ca siyā ganthāniyaññi ceva no ca gantho. Samudayasaccaṃ gantho ceva ganthasampayuttaññi ca siyā na vattabbā gantho ceva ganthasampayuttaññi cāti; dve saccā na vattabbā gantho ceva ganthasampayuttā cāti pi ganthasampayuttā ceva no ca ganthā ti pi; dukkhasaccaṃ siyā gantho ceva ganthasampayuttaññi ca siyā ganthasampayuttaññi ceva no ca gantho siyā na vattabbā gantho ceva ganthasampayuttaññi cāti pi ganthasampayuttaññi ceva no ca gantho ti pi. Dve saccā ganthavippayutta-aganthāniyā; dve saccā siyā ganthavippayutta-ganthāniyā siyā na vattabbā ganthavippayutta-ganthāniyā ti<sup>3</sup> pi siyā ganthavippayutta-aganthāniyā ti pi.<sup>3</sup>

Samudayasaccaṃ ogho . . . pe . . . yogo . . . pe . . .<sup>4</sup> nīvaraṇaṃ; dve saccā no nīvaraṇā;<sup>5</sup> dukkhasaccaṃ siyā nīvaraṇaṃ<sup>6</sup> siyā no nīvaraṇaṃ. Dve saccā nīvaraṇāniyā; dve saccā anīvaraṇāniyā. Samudayasaccaṃ nīvaraṇasampayuttaññi; dve saccā nīvaraṇavippayuttā; dukkhasaccaṃ siyā nīvaraṇasampayuttaññi siyā nīvaraṇavippayuttaññi. Samuda-

<sup>1</sup> S<sup>d</sup> inverts order of clauses: samudayasaccaṃ . . . and dve saccā.

<sup>2</sup> K omits last clause.

<sup>3</sup> K omits last clause.

<sup>4</sup> S<sup>d</sup> repeats samudayasaccaṃ.

<sup>5</sup> S<sup>d</sup>: nīvaraṇaṃ (sic).

<sup>6</sup> So S<sup>d</sup>.



yasaccaṃ nīvaraṇaṃ ceva nīvaraniyaṃ ca; dve saccā na vattabbā nīvaraṇā ceva nīvaraniyā cāti pi nīvaraniyā ceva no ca nīvaraṇā ti pi; dukkhasaccaṃ siyā nīvaraṇaṃ ceva nīvaraniyaṃ ca siyā nīvaraniyaṃ ceva no ca nīvaraṇaṃ. Samudayasaccaṃ nīvaraṇaṃ ceva nīvaraṇasampayuttaṃ ca; dve saccā na vattabbā nīvaraṇā<sup>1</sup> ceva nīvaraṇasampayuttā cāti pi nīvaraṇasampayuttā ceva no ca nīvaraṇā<sup>1</sup> ti pi; dukkhasaccaṃ siyā nīvaraṇaṃ ceva nīvaraṇasampayuttaṃ ca siyā nīvaraṇasampayuttaṃ ceva no ca nīvaraṇaṃ siyā na vattabbā nīvaraṇaṃ ceva nīvaraṇasampayuttaṃ cāti pi nīvaraṇasampayuttaṃ ceva no ca nīvaraṇaṃ ti pi. Dve saccā nīvaraṇavippayutta-anīvaraniyā; samudayasaccaṃ na vattabbā nīvaraṇavippayutta-nīvaraniyaṃ ti pi nīvaraṇavippayutta-anīvaraniyaṃ ti pi; dukkhasaccaṃ siyā nīvaraṇavippayutta-nīvaraniyaṃ siyā na vattabbā nīvaraṇavippayutta-nīvaraniyaṃ ti pi nīvaraṇavippayutta-anīvaraniyaṃ ti pi.<sup>2</sup>

Tiṇi saccā<sup>3</sup> no parāmāsā; dukkhasaccaṃ siyā parāmāso siyā no parāmāso. Dve saccā parāmatthā; dve saccā aparāmatthā. Dve saccā parāmāsavippayuttā; samudayasaccaṃ siyā parāmāsasampayuttaṃ siyā parāmāsavippayuttaṃ; dukkhasaccaṃ siyā parāmāsasampayuttaṃ siyā parāmāsavippayuttaṃ siyā na vattabbā parāmāsasampayuttan ti pi parāmāsavippayuttan ti pi. Samudayasaccaṃ na vattabbā parāmāso ceva parāmatthaṃ cāti, parāmatthaṃ ceva no ca parāmāso; dve saccā na vattabbā parāmāsā ceva parāmatthā cāti pi parāmatthā ceva no ca parāmāsā ti pi.<sup>4</sup> dukkhasaccaṃ siyā parāmāso ceva parāmatthaṃ ca siyā parāmatthaṃ ceva no ca parāmāso. Dve saccā parāmāsavippayutta-*aparāmatthā*; dve saccā siyā parāmāsavippayutta-*parāmatthā* siyā na vattabbā parāmāsavippayutta-*parāmatthā* ti pi parāmāsavippayutta-*aparāmatthā* ti pi.<sup>5</sup>

Dve saccā sīrammaṇā; nirodhasaccaṃ anārammaṇaṃ; dukkhasaccaṃ siyā sīrammaṇaṃ siyā anārammaṇaṃ.

Tiṇi saccā<sup>6</sup> no cittaṃ; dukkhasaccaṃ siyā cittaṃ siyā no cittaṃ. Dve saccā cetasiḱā; nirodhasaccaṃ acetasiḱaṃ; dukkhasaccaṃ siyā cetasiḱaṃ siyā acetasiḱaṃ. Dve saccā

<sup>1</sup> S<sup>d</sup>: nīvaraṇaṃ.

<sup>2</sup> K omits last clause.

<sup>3</sup> S<sup>d</sup> and B: saccāni.

<sup>4</sup> S<sup>d</sup> inverts order of these clauses as above.

<sup>5</sup> K omits last clause.

<sup>6</sup> So K and S<sup>d</sup>. B: saccāni.

cittasampayuttā; nirodhasaccaṃ cittavippayuttā; dukkhasaccaṃ siyā cittasampayuttā siyā cittavippayuttā siyā na vattabbaṃ cittaena sampayuttan ti pi cittaena vippayuttan ti pi. Dve saccā cittaṣaṣṭṭhā; nirodhasaccaṃ cittaviṣaṣṭṭhā; dukkhasaccaṃ siyā cittaṣaṣṭṭhā siyā cittaviṣaṣṭṭhā siyā na vattabbaṃ cittaena ṣaṣṭṭhā ti pi cittaena viṣaṣṭṭhā ti pi. Dve saccā cittaśamutthānā; nirodhasaccaṃ no cittaśamutthānā; dukkhasaccaṃ siyā cittaśamutthānā siyā no cittaśamutthānā. Dve saccā cittaśābhaḥḥuno; nirodhasaccaṃ no cittaśābhaḥḥuno; dukkhasaccaṃ siyā cittaśābhaḥḥuno siyā no cittaśābhaḥḥuno. Dve saccā cittaṇuparivattino; nirodhasaccaṃ no cittaṇuparivatti; dukkhasaccaṃ siyā cittaṇuparivatti siyā no cittaṇuparivatti. Dve saccā cittaṣaṣṭṭhasamutthānā; nirodhasaccaṃ no cittaṣaṣṭṭhaśamutthānā; dukkhasaccaṃ siyā cittaṣaṣṭṭhaśamutthānā siyā no cittaṣaṣṭṭhaśamutthānā. Dve saccā cittaṣaṣṭṭhaśamutthānāśābhaḥḥuno; nirodhasaccaṃ no cittaṣaṣṭṭhaśamutthānāśābhaḥḥuno; dukkhasaccaṃ siyā cittaṣaṣṭṭhaśamutthānāśābhaḥḥuno siyā no cittaṣaṣṭṭhaśamutthānāśābhaḥḥuno. Dve saccā cittaṣaṣṭṭhaśamutthānāṇuparivattino; nirodhasaccaṃ no cittaṣaṣṭṭhaśamutthānāṇuparivatti; dukkhasaccaṃ siyā cittaṣaṣṭṭhaśamutthānāṇuparivatti siyā no cittaṣaṣṭṭhaśamutthānāṇuparivatti.

Tiṇi saccā<sup>1</sup> bāhirā; dukkhasaccaṃ siyā ajjhattikaṃ siyā bāhiraṃ.

Tiṇi saccā<sup>1</sup> no upādā;<sup>2</sup> dukkhasaccaṃ siyā upādā siyā no upādā.

Tiṇi saccā<sup>1</sup> anupādāṇā; dukkhasaccaṃ siyā upādāṇā siyā anupādāṇā.

Samudayasaccaṃ upādāṇā; dve saccā no upādāṇā;<sup>3</sup> dukkhasaccaṃ siyā upādāṇā siyā no upādāṇā. Dve saccā upādāṇiṇi; dve saccā anupādāṇiṇi. Dve saccā upādānavippayuttā; dve saccā siyā upādānasampayuttā siyā upādānavippayuttā. Samudayasaccaṃ upādāṇāṇi ceva upādāṇiṇi ca; dve saccā na vattabbaṃ upādāṇā ceva upādāṇiṇi cāti pi upādāṇiṇi ceva no ca upādāṇā ti pi;<sup>4</sup> dukkhasaccaṃ siyā upādāṇāṇi ceva upādāṇiṇi ca siyā upādāṇiṇi ceva no ca upādāṇā. Samudayasaccaṃ siyā upādāṇāṇi ceva upādānasampayuttāṇi ca siyā na vattabbaṃ

<sup>1</sup> So S<sup>d</sup>. B: saccāni.

<sup>2</sup> K: nupādā.

<sup>3</sup> K: nupādāṇā.

<sup>4</sup> S<sup>d</sup> inverts order of clauses as above.

upādānañ ceva upādānasampayuttañ cāti;<sup>1</sup> dve saccā na vattabbā upādānā ceva upādānasampayuttā cāti pi upādānasampayuttā ceva no ca upādānā ti pi;<sup>2</sup> dukkhasaccaṃ siyā upādānañ ceva upādānasampayuttañ ca siyā upādānasampayuttañ ceva no ca upādānaṃ siyā na vattabbāṃ upādānañ ceva upādānasampayuttañ cāti pi upādānasampayuttañ ceva no ca upādānaṃ ti pi. Dve saccā upādānavippayutta-anupādāniyā; dve saccā siyā upādānavippayutta-upādāniyā siyā na vattabbā upādānavippayutta-upādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.<sup>3</sup>

Samudayasaccaṃ kilesa; dve saccā no kilesā; dukkhasaccaṃ siyā kilesa siyā no kilesa. Dve saccā saṅkilesikā; dve saccā asaṅkilesikā. Samudayasaccaṃ saṅkiliṭṭhaṃ; dve saccā asaṅkiliṭṭhā; dukkhasaccaṃ siyā saṅkiliṭṭhaṃ siyā asaṅkiliṭṭhaṃ. Samudayasaccaṃ kilesasampayuttaṃ; dve saccā kilesasampayuttā; dukkhasaccaṃ siyā kilesasampayuttaṃ siyā kilesavippayuttaṃ. Samudayasaccaṃ kilesa ceva saṅkilesikañ ca; dve saccā na vattabbā kilesā ceva saṅkilesikā cāti pi saṅkilesikā ceva no ca kilesā ti pi;<sup>4</sup> dukkhasaccaṃ siyā kilesa ceva saṅkilesikañ ca siyā saṅkilesikañ ceva no ca kilesa. Samudayasaccaṃ kilesa ceva saṅkiliṭṭhañ ca; dve saccā na vattabbā kilesā ceva saṅkiliṭṭhā cāti pi saṅkiliṭṭhā ceva no ca kilesā ti pi; dukkhasaccaṃ siyā kilesa ceva saṅkiliṭṭhañ ca siyā saṅkiliṭṭhañ ceva no ca kilesa, siyā na vattabbāṃ kilesa ceva saṅkiliṭṭhañ cāti pi saṅkiliṭṭhañ ceva no ca kilesa ti pi. Samudayasaccaṃ kilesa ceva kilesasampayuttañ ca; dve saccā na vattabbā kilesā ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā ti pi; dukkhasaccaṃ siyā kilesa ceva kilesasampayuttañ ca siyā kilesasampayuttañ ceva no ca kilesa siyā na vattabbāṃ kilesa ceva kilesasampayuttañ cāti pi kilesasampayuttañ ceva no ca kilesa ti pi. Dve saccā kilesavippayutta-asāṅkilesikā; samudayasaccaṃ na vattabbāṃ kilesavippayutta-saṅkilesikan ti pi kilesavippayutta-asāṅkilesikan ti pi; dukkhasaccaṃ siyā kilesavippayutta-saṅkilesikaṃ siyā na vattabbāṃ kilesavippayutta-saṅkilesikan ti pi kilesavippayutta-asāṅkilesikan ti pi.<sup>5</sup>

<sup>1</sup> S<sup>d</sup> adds pi.

<sup>2</sup> S<sup>d</sup> inverts order of clauses as above.

<sup>3</sup> K omits last clause.

<sup>4</sup> S<sup>d</sup> inverts order, as above, in this and the next sentences.

<sup>5</sup> K omits last clause.

Dve saccā na dassanena pahātabbā; dve saccā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Dve saccā na bhāvanāya pahātabbā; dve saccā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Dve saccā na dassanena pahātabbahetukā; dve saccā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Dve saccā na bhāvanāya pahātabbahetukā; dve saccā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā.

Samudayasaccaṃ savitakkaṃ; nirodhasaccaṃ avitakkaṃ; dve saccā siyā savitakkā siyā avitakkā.

Samudayasaccaṃ savicāraṃ; nirodhasaccaṃ avicāraṃ; dve saccā siyā savicārā siyā avicārā.

Nirodhasaccaṃ appitikaṃ; tiṇi saccā<sup>1</sup> siyā sappitikā siyā appitikā. Nirodhasaccaṃ na pītisahagataṃ; tiṇi saccā<sup>1</sup> siyā pītisahagatā siyā na pītisahagatā. Nirodhasaccaṃ na sukkasahagataṃ; tiṇi saccā<sup>1</sup> siyā sukkasahagatā siyā na sukkasahagatā. Nirodhasaccaṃ na upekkāsahagataṃ; tiṇi saccā<sup>1</sup> siyā upekkāsahagatā siyā na upekkāsahagatā.

Samudayasaccaṃ kāmāvacaraṃ; dve saccā na kāmāvacarā; dukkhasaccaṃ siyā kāmāvacaraṃ siyā na kāmāvacaraṃ. Tiṇi saccā<sup>2</sup> rūpāvacarā; dukkhasaccaṃ siyā rūpāvacaraṃ siyā na rūpāvacaraṃ. Tiṇi saccā<sup>2</sup> na arūpāvacarā; dukkhasaccaṃ siyā arūpāvacaraṃ siyā na arūpāvacaraṃ. Dve saccā pariyāpannā; dve saccā apariyāpannā.

Maggasaccaṃ niyyānikaṃ; tiṇi saccā<sup>2</sup> aniyyānikā.

Maggasaccaṃ niyataṃ; nirodhasaccaṃ aniyataṃ; dve saccā siyā niyatā siyā aniyatā.

Dve saccā sa-uttarā; dve saccā anuttarā.

Samudayasaccaṃ saraṇaṃ; dve saccā araṇā; dukkhasaccaṃ siyā saraṇaṃ siyā araṇā ti.

PAÑHĀPUCCHAKAṀ.

SACCIVIBHAṆGO SAMATTO CATUTTHO.<sup>3</sup>

<sup>1</sup> S<sup>d</sup> and B: saccāni.

<sup>2</sup> So S<sup>d</sup>. B: saccāni.

<sup>3</sup> S<sup>d</sup> adds *niṭṭhitaṃ, niṭṭhito to the two titles respectively, and omits samatto. K. omits catuttho. B. has only niṭṭhito after saccavibhaṅgo.*

## V.

## INDRIYAVIBHAṆṬO.

BĀVISATINDRIYĀNI: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ<sup>1</sup> sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ saddhindriyaṃ viriyindriyaṃ<sup>2</sup> satindriyaṃ samādhindriyaṃ paññindriyaṃ anaññātāññassāmītindriyaṃ<sup>3</sup> aññindriyaṃ aññātāvindriyaṃ.

Tattha katamaṃ cakkhundriyaṃ?

Yaṃ cakkhuṃ catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe<sup>4</sup> . . . suñño gāmo p'eso: idaṃ vuccati cakkhundriyaṃ.

Tattha katamaṃ sotindriyaṃ . . . ghānindriyaṃ . . . jivhindriyaṃ . . . kāyindriyaṃ?

Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe . . . suñño gāmo p'eso: idaṃ vuccati kāyindriyaṃ.

Tattha katamaṃ manindriyaṃ?

Ekavidhena manindriyaṃ: phassasampayuttaṃ . . . pe<sup>5</sup> . . . evaṃ bahuvidhena manindriyaṃ. Idaṃ vuccati manindriyaṃ.

Tattha katamaṃ itthindriyaṃ?

Itthiya<sup>6</sup> itthilinggaṃ itthinimittaṃ itthikuttaṃ itthakappo itthittaṃ itthibhāvo: idaṃ vuccati itthindriyaṃ.

Tattha katamaṃ purisindriyaṃ?

Purisassa purisaliggaṃ purisanimittaṃ purisakuttaṃ

<sup>1</sup> S<sup>d</sup> places jīvitindriyaṃ before itthindriyaṃ always.

<sup>2</sup> B has viriy<sup>o</sup> always.

<sup>3</sup> K. has always: anaññātāññassāmīt<sup>o</sup>.

<sup>4</sup> See above, p. 70, 71.

<sup>5</sup> S<sup>d</sup> and B give the remaining vidhena's nearly in full. They are identical with those given on pp. 53, 54.

<sup>6</sup> See Dh.S. §§ 633-635.

purisākappo purisattaṃ purisabhāvo : idaṃ vuccati purisindriyaṃ.

Tattha katamaṃ jīvitindriyaṃ ?

Duvidhena jīvitindriyaṃ :<sup>1</sup> atthi rūpaṃ jīvitindriyaṃ, atthi arūpaṃ jīvitindriyaṃ.<sup>2</sup>

Tattha katamaṃ rūpaṃ jīvitindriyaṃ ?

Yo<sup>3</sup> tesāṃ rūpinaṃ dhammānaṃ āyu tṭhiti yapanā yāpanā iriyaṇā vattanaṃ pālanā jīvitāṃ jīvitindriyaṃ : idaṃ vuccati rūpaṃ jīvitindriyaṃ.

Tattha katamaṃ arūpaṃ jīvitindriyaṃ ?

Yo tesāṃ arūpinaṃ dhammānaṃ āyu tṭhiti yapanā yāpanā iriyaṇā vattanaṃ pālanā jīvitāṃ jīvitindriyaṃ : idaṃ vuccati arūpaṃ jīvitindriyaṃ.

Tattha katamaṃ sukhindriyaṃ ?

Yaṃ kāyikaṃ sātāṃ kāyikaṃ sukhaṃ kāyasamphassaṃ sātāṃ sukhaṃ vedayitaṃ vedayitaṃ kāyasamphassajā sātā sukhā vedanā : idaṃ vuccati sukhindriyaṃ.

Tattha katamaṃ dukkhindriyaṃ ?

Yaṃ kāyikaṃ asātāṃ kāyikaṃ dukkhaṃ kāyasamphassaṃ asātāṃ dukkhaṃ vedayitaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā : idaṃ vuccati dukkhindriyaṃ.

Tattha katamaṃ somanassindriyaṃ ?

Yaṃ cetasikaṃ sātāṃ cetasikaṃ sukhaṃ cetosamphassaṃ sātāṃ sukhaṃ vedayitaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā : idaṃ vuccati somanassindriyaṃ.

Tattha katamaṃ domanassindriyaṃ ?

Yo cetasikaṃ asātāṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātāṃ dukkhaṃ vedayitaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā : idaṃ vuccati domanassindriyaṃ.

Tattha katamaṃ upekkhindriyaṃ ?

Yaṃ cetasikaṃ neva-sātāṃ-nāsātāṃ cetosamphassaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā : idaṃ vuccati upekkhindriyaṃ.

Tattha katamaṃ saddhindriyam ?

Yā<sup>4</sup> saddhā saddhaṇā okappanā abhippasādo saddhā saddhindriyaṃ saddhābalaṃ : idaṃ vuccati saddhindriyaṃ.

Tattha katamaṃ viriyindriyaṃ ?

Yo cetasiko viriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḥhi thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampeggāho

<sup>1</sup> S<sup>d</sup> and B : Jīvitindriyaṃ duvidhena.

<sup>2</sup> B : atthi rūpaṃ jīvitindriyaṃ, atthi arūpaṃ jīvitindriyaṃ.

<sup>3</sup> Dh.S. § 19.

<sup>4</sup> Dh.S. §§ 12-16.

viriyaṃ viriyindriyaṃ viriyabalaṃ sammāvāyāmo : idaṃ vuccati viriyindriyaṃ.

Tattha katamaṃ satindriyaṃ ?

Yā sati anussati paṭissati sati saraṇatā dhāraṇatā apilapanatā asamussanatā<sup>1</sup> sati satindriyaṃ satibalaṃ sammāsati : idaṃ vuccati satindriyaṃ.

Tattha katamaṃ samādhindriyaṃ ?

Yā cittassa tṭhiti saṇṭhiti avitṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi : idaṃ vuccati samādhindriyaṃ.

Tattha katamaṃ paññindriyaṃ ?

Yā paññā pajānaṃ vicayo pavicayo . . . pe<sup>2</sup> . . . amoho dhammavicayo sammāditṭhi : idaṃ vuccati paññindriyaṃ.

Tattha katamaṃ anaññātāññassāmītindriyaṃ ?

Yā<sup>3</sup> tesāṃ dhammānaṃ aññātānaṃ aditṭhānaṃ appattānaṃ aviditānaṃ asacchikatānaṃ sacchikiriyāya paññā pajānaṃ . . . pe . . . amoho dhammavicayo sammāditṭhi dhammavicayasambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ : idaṃ vuccati anaññātāññassāmītindriyaṃ.

Tattha katamaṃ aññindriyaṃ ?

Yā<sup>4</sup> tesāṃ dhammānaṃ ñātānaṃ ditṭhānaṃ pattānaṃ viditānaṃ sacchikatānaṃ sacchikiriyāya paññā pajānaṃ . . . pe . . . amoho dhammavicayo sammāditṭhi dhammavicayasambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ : idaṃ vuccati aññindriyaṃ.

Tattha katamaṃ aññātāvindriyaṃ ?

Yā<sup>5</sup> tesāṃ aññātāvīnaṃ dhammānaṃ aññā paññā pajānaṃ . . . pe . . . amoho dhammavicayo sammāditṭhi dhammavicayasambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ : idaṃ vuccati aññātāvindriyaṃ.

ABHIDHAMMABHĀJANIYAṃ.<sup>6</sup>

Bāvisatindriyaṇi : cakkhindriyaṃ sotindriyaṃ ghaṇindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ purisindriyaṃ jivitindriyaṃ<sup>7</sup> sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ sadhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ

<sup>1</sup> S<sup>d</sup> : apammussanatā.

<sup>2</sup> S<sup>d</sup> gives the full text.

<sup>3</sup> Dh.S. § 296.

<sup>4</sup> Dh.S. § 364.

<sup>5</sup> Dh.S. § 555.

<sup>6</sup> K, here and after : Abhidhammabhājanīyaṃ.

<sup>7</sup> S<sup>d</sup> puts this before itthindriyaṃ.

paññindriyaṃ anaññātāññassāmītindriyaṃ aññindriyaṃ  
aññātāvindriyaṃ.

Bāvisatindriyaṇaṃ<sup>1</sup> kati kusalā kati akusalā kati avyākataṃ  
. . . pe . . . kati saraṇā kati araṇā?

Dasindriyā avyākataṃ. Domanassindriyaṃ akusalaṃ.  
Anaññātāññassāmītindriyaṃ kusalaṃ. Cattārindriyā siyā  
kusalā siyā avyākataṃ. Cha indriyā siyā kusalā siyā  
akusalā siyā avyākataṃ.

Dvādasindriyā na vattaḃbā sukhāya vedanāya sampayuttā  
ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasu-  
khāya vedanāya sampayuttā ti pi. Cha indriyā siyā sukhāya  
vedanāya sampayuttā siyā adukkhamasukhāya vedanāya  
sampayuttā. Tīṇindriyā siyā sukhāya vedanāya sam-  
payuttā siyā dukkhāya vedanāya sampayuttā siyā adukkham-  
asukhāya vedanāya sampayuttā. Jivitindriyaṃ siyā  
sukhāya vedanāya sampayuttaṃ siyā dukkhāya vedanāya  
sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttaṃ  
siyā na vattaḃbaṃ sukhāya vedanāya sampayuttaṃ ti pi  
dukkhāya vedanāya sampayuttaṃ ti pi adukkhamasukhāya  
vedanāya sampayuttaṃ ti pi.

Sattindriyā neva-vipāka-na-vipākadhammadhammā.  
Tīṇindriyā vipākā. Dvīndriyā vipākadhammadhammā.  
Aññindriyaṃ siyā vipākaṃ siyā vipākadhammadhammaṃ.  
Navindriyā siyā vipākā siyā vipākadhammadhammā siyā  
neva-vipāka-na-vipākadhammadhammā.

Navindriyā upādinnupādāniyā. Domanassindriyaṃ anu-  
pādinnupādāniyaṃ. Tīṇindriyā anupādīṇa-anupādāniyā.  
Navindriyā siyā upādinnupādāniyā siyā anupādinnupādā-  
niyā siyā anupādīṇa-anupādāniyā.

Navindriyā asaṅkiliṭṭha-saṅkilesikā. Domanassindriyaṃ  
saṅkiliṭṭha-saṅkilesikaṃ. Tīṇindriyā asaṅkiliṭṭha-asaṅ-  
kilesikā. Tīṇindriyā siyā asaṅkiliṭṭha-saṅkilesikā siyā  
asaṅkiliṭṭha-asaṅkilesikā. Cha indriyā siyā saṅkiliṭṭha-  
saṅkilesikā siyā asaṅkiliṭṭha-saṅkilesikā siyā asaṅkiliṭṭha-  
asaṅkilesikā.

Navindriyā avitakka-avicārā. Domanassindriyaṃ savi-  
takka-savicāraṃ. Upekhindriyaṃ siyā savitakka-savicāraṃ  
siyā avitakka-avicāraṃ. Ekādasindriyā siyā savitakka-  
savicārā siyā avitakka-avicāramattā siyā avitakka-avicārā.

Ekādasindriyā na vattaḃbā pītisahagatā ti pi sukhasaha-  
gatā ti pi upekhāsahagatā ti pi. Somanassindriyaṃ siyā  
pītisahagataṃ, na sukhāsahagataṃ na upekhāsahagataṃ

<sup>1</sup> S<sup>d</sup>: bāvisatīṇaṃ indriyaṇaṃ.



siyā na vattabbāṃ pītisahagatan ti. Cha indriyā siyā pītisahagatā siyā sukhāsahagatā siyā upekhāsahagatā. Cattārindriyā siyā pītisahagatā siyā sukhāsahagatā siyā upekhāsahagatā siyā na vattabbā pītisahagatā ti pi sukhāsahagatā ti pi upekhāsahagatā ti pi.

Pannarasindriyā neva dassanena na bhāvanāya pahātabbā. Domanassindriyaṃ siyā dassanena pahātabbāṃ siyā bhāvanāya pahātabbāṃ. Cha indriyā siyā dassanena pahātabbā siyā bhāvanāya pahātabbā siyā neva dassanena na bhāvanāya pahātabbā.

Pannarasindriyā neva dassanena na bhāvanāya pahātabbahetukā. Domanassindriyaṃ siyā dassanena pahātabbahetukaṃ siyā bhāvanāya pahātabbahetukaṃ. Cha indriyā siyā dassanena pahātabbahetukā siyā bhāvanāya pahātabbahetukā siyā neva dassanena na bhāvanāya pahātabbahetukā.

Dasindriyā neva ācayagāmino<sup>1</sup> na apacayagāmino.<sup>1</sup> Domanassindriyaṃ ācayagāmi.<sup>2</sup> Anāññātāññassamītiṇdriyaṃ apacayagāmi.<sup>2</sup> Aññindriyaṃ siyā apacayagāmi<sup>3</sup> siyā neva ācayagāmi na apacayagāmi. Navindriyā siyā ācayagāmino siyā apacayagāmino siyā neva ācayagāmino na apacayagāmino.

Dasindriyā neva sekhā nasekhā. Dvindriyā sekhā. Aññātāvindriyaṃ asekhāṃ. Navindriyā siyā sekhā siyā asekhā siyā neva sekhā nasekhā.

Dasindriyā parittā. Tiṇindriyā appamāṇā. Navindriyā siyā parittā siyā mahaggaṭṭā siyā appamāṇā.

Sattindriyā anārammaṇā. Dvindriyā parittārammaṇā. Tiṇindriyā appamāṇārammaṇā. Domanassindriyaṃ siyā parittārammaṇaṃ siyā mahaggaṭṭārammaṇaṃ na appamāṇārammaṇaṃ siyā na vattabbāṃ parittārammaṇaṃ ti pi mahaggaṭṭārammaṇaṃ ti pi. Navindriyā siyā parittārammaṇā siyā mahaggaṭṭārammaṇā siyā appamāṇārammaṇā siyā na vattabbā parittārammaṇā ti pi mahaggaṭṭārammaṇā ti pi appamāṇārammaṇā ti pi.

Navindriyā majjhimā. Domanassindriyaṃ hīnaṃ. Tiṇindriyā paṇitā. Tiṇindriyā siyā majjhimā siyā paṇitā. Cha indriyā siyā hīnā siyā majjhimā siyā paṇitā.

Dasindriyā aniyatā. Anāññātāññassamītiṇdriyaṃ sammattaniyataṃ. Cattārindriyā siyā sammattaniyatā siyā aniyatā. Domanassindriyaṃ siyā micchattaniyataṃ siyā

<sup>1</sup> Sd : °gāmino. B : nevācayagāminapaccayagāmino.

<sup>2</sup> Sd : °gāmi. <sup>3</sup> So Sd.

aniyataṇ. Cha indriyā siyā micchattaniyatā siyā sammat-taniyatā siyā aniyatā.

Sattindriyā anārammaṇā. Cattārindriyā na vattaḇḇā maggārammaṇā ti pi maggahetukā ti pi maggādhīpatino ti pi. Anaññātāññassāmītindriyaṇ na maggārammaṇaṇ maggahetukaṇ siyā maggādhīpati siyā na vattaḇḇaṇ maggādhīpatiti. Aññindriyaṇ na maggārammaṇaṇ siyā maggahetukaṇ siyā maggādhīpati siyā na vattaḇḇaṇ maggahetukan ti pi maggādhīpatitī<sup>1</sup> pi. Navindriyā siyā maggārammaṇā siyā maggahetukā siyā maggādhīpatino siyā na vattaḇḇā maggārammaṇā ti pi maggahetukā ti pi maggādhīpatino ti pi.

Dasindriyā siyā uppannā siyā uppādino na vattaḇḇā anuppannā ti. Dvindriyā siyā uppannā siyā anuppannā na vattaḇḇā uppādino ti. Dasindriyā siyā uppannā siyā anuppannā siyā uppādino.

Siyā atītā siyā anāgatā siyā paccuppannā.

Sattindriyā anārammaṇā. Dvindriyā paccuppannārammaṇā. Tīṇindriyā na vattaḇḇā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Dasindriyā siyā atītārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattaḇḇā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhata siyā bahiddhā siyā ajjhatabhiddhā.

Sattindriyā anārammaṇā. Tīṇindriyā bahiddhārammaṇā. Cattārindriyā siyā ajjhātārammaṇā siyā bahiddhārammaṇā siyā ajjhatabhiddhārammaṇā. Atthindriyā siyā ajjhātārammaṇā siyā bahiddhārammaṇā siyā ajjhatabhiddhārammaṇā siyā na vattaḇḇā ajjhātārammaṇā ti pi bahiddhārammaṇā ti pi ajjhatabhiddhārammaṇā ti pi.

Pañcindriyā anidassana-sappaṭighā. Sattarasindriyā anidassana-sappaṭighā.

Cattārindriyā hetū;<sup>2</sup> atthārasindriyā na hetū. Sattindriyā sahetukā; navindriyā ahetukā; cha indriyā siyā sahetukā siyā ahetukā. Sattindriyā hetusampayuttā; navindriyā hetuvippayuttā; cha indriyā siyā hetusampayuttā siyā hetuvippayuttā. Cattārindriyā hetū ceva sahetukā ca; navindriyā na vattaḇḇā hetū ceva sahetukā cāti pi sahetukā ceva na ca hetūti pi; tīṇindriyā na vattaḇḇā hetū ceva sahetukā cāti sahetukā ceva na ca hetū. Cha indriyā na vattaḇḇā hetū ceva sahetukā cāti siyā sahetukā ceva na ca hetū siyā na vattaḇḇā sahetukā ceva na ca hetūti. Cattārindriyā hetū ceva hetusampayuttā

<sup>1</sup> Sd° patin ti pi.

<sup>2</sup> Sd°: hetu.

ca ; navindriyā na vattabbā hetū ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetūti pi ;<sup>1</sup> tīṇindriyā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū ; cha indriyā na vattabbā hetū ceva hetusampayuttā cāti siyā hetusampayuttā ceva na ca hetū siyā na vattabbā hetusampayuttā ceva na ca hetūti. Navindriyā na hetū ahetukā ; tīṇindriyā na hetū sahetukā ; cattarindriyā na vattabbā na hetū sahetukā ti pi na hetū ahetukā ti pi ; cha indriyā siyā na hetū sahetukā siyā na hetū ahetukā.

Sappaccayā. Saṅkhatā. Anidassanā.

Pañcendriyā sappatighā. Sattarasindriyā appatighā.

Sattindriyā rūpā. Cuddasindriyā arūpā. Jīvitindriyaṃ siyā rūpaṃ siyā arūpaṃ.

Dasindriyā lokiyā. Tīṇindriyā lokuttarā. Navindriyā siyā lokiyā siyā lokuttarā.

Kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Dasindriyā sāsavā ; tīṇindriyā anāsavā ; navindriyā siyā sāsavā siyā anāsavā. Pañjarasindriyā āsavavippayuttā ; domanassindriyaṃ āsavasampayuttaṃ ; cha indriyā siyā āsavasampayuttā siyā āsavavippayuttā. Dasindriyā na vattabbā āsavā ceva sāsavā cāti sāsavā ceva no ca āsavā ; tīṇindriyā na vattabbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi ; navindriyā na vattabbā āsavā ceva sāsavā cāti siyā sāsavā ceva no ca āsavā siyā na vattabbā sāsavā ceva no ca āsavā ti. Pañjarasindriyā na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ; cha indriyā na vattabbā āsavā ceva āsavasampayuttā cāti siyā āsavasampayuttā ceva no ca āsavā siyā na vattabbā āsavasampayuttā cāti siyā āsavavippayutta-sāsavā ; tīṇindriyā āsavavippayutta-anāsavā ; domanassindriyaṃ na vattabbā āsavavippayutta-sāsavan ti pi āsavavippayutta-anāsavan ti pi ; tīṇindriyā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā ; cha indriyā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

No saṃyojanā. Dasindriyā saṃyojaniyā ; tīṇindriyā asaṃyojaniyā ; navindriyā siyā saṃyojaniyā siyā asaṃyojaniyā. Pañjarasindriyā saṃyojanavippayuttā ; domanassindriyaṃ saṃyojanasampayuttaṃ ; cha indriyā siyā

<sup>1</sup> S<sup>d</sup> puts the navindriyā clause first.

saṃyojanasampayuttā siyā saṃyojanavippayuttā. Dasindriyā na vattaḁbā saṃyojanā ceva saṃyojaniyā cāti saṃyojaniyā ceva no ca saṃyojanā; tiṇindriyā na vattaḁbā saṃyojanā ceva saṃyojaniyā cāti pi saṃyojaniyā ceva no ca saṃyojanā ti pi; navindriyā na vattaḁbā saṃyojanā ceva saṃyojaniyā cāti siyā saṃyojaniyā ceva no ca saṃyojanā siyā na vattaḁbā saṃyojaniyā ceva no ca saṃyojanā ti. Paṇṇarasindriyā<sup>1</sup> na vattaḁbā saṃyojanā ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanā ti pi; domanassindriyaṇ na vattaḁbaṇ saṃyojanaṇ ceva saṃyojanasampayuttaṇ cāti saṃyojanasampayuttaṇ ceva no ca saṃyojanaṇ; cha indriyā na vattaḁbā saṃyojanā ceva saṃyojanasampayuttā cāti siyā saṃyojanasampayuttā ceva no ca saṃyojanā siyā na vattaḁbā saṃyojanasampayuttā ceva no ca saṃyojanā ti. Navindriyā saṃyojanavippayutta-saṃyojaniyā; tiṇindriyā saṃyojanavippayutta-asāṃyojaniyā; domanassindriyaṇ na vattaḁbaṇ saṃyojanavippayutta-saṃyojaniyaṇ ti pi saṃyojanavippayutta-asāṃyojaniyaṇ ti pi; tiṇindriyā siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asāṃyojaniyā; cha indriyā siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asāṃyojaniyā siyā na vattaḁbā saṃyojanavippayutta-saṃyojaniyā ti pi saṃyojanavippayutta-asāṃyojaniyā ti pi.

No ganthā. Dasindriyā ganthaniyā; tiṇindriyā aganthaniyā; navindriyā siyā ganthaniyā siyā aganthaniyā. Paṇṇarasindriyā ganthavippayuttā; domanassindriyaṇ ganthasampayuttaṇ; cha indriyā siyā ganthasampayuttā siyā ganthavippayuttā. Dasindriyā na vattaḁbā ganthā ceva ganthaniyā cāti ganthaniyā ceva no ca ganthā; tiṇindriyā na vattaḁbā ganthā ceva ganthaniyā cāti pi ganthaniyā ceva no ca ganthā ti pi; navindriyā na vattaḁbā ganthā ceva ganthaniyā cāti siyā ganthaniyā ceva no ca ganthā siyā na vattaḁbā ganthaniyā ceva no ca ganthā ti. Paṇṇarasindriyā na vattaḁbā ganthā ceva ganthasampayuttā cāti pi ganthasampayuttā ceva no ca ganthā ti pi; domanassindriyaṇ na vattaḁbaṇ gantho ceva ganthasampayuttaṇ cāti ganthasampayuttaṇ ceva no ca gantho; cha indriyā na vattaḁbā ganthā ceva ganthasampayuttā cāti siyā ganthasampayuttā ceva no ca ganthā siyā na vattaḁbā ganthasampayuttā ceva no ca ganthā ti. Navindriyā ganthavippayutta-ganthaniyā; tiṇindriyā gan-

<sup>1</sup> B: Paṇṇaras° *always*.

thavippayutta-aganthaniyā; domanassindriyaṃ na vattabbāṃ  
 ganthavippayutta-ganthaniyaṃ ti pi ganthavippayutta-  
 aganthaniyaṃ ti pi; tñindriyā siyā ganthavippayutta-  
 ganthaniyā siyā ganthavippayutta-aganthaniyā; cha  
 indriyā siyā ganthavippayutta-ganthaniyā siyā gantha-  
 vippayutta-aganthaniyā siyā na vattabbā ganthavippa-  
 yutta-ganthaniyā ti pi ganthavippayutta-aganthaniyā ti pi.

No oghā . . . pe . . . No yogā . . . pe . . .

No nīvaraṇā. Dasindriyā nīvaraṇiṇi; tñindriyā anīva-  
 raniṇi; navindriyā siyā nīvaraṇiṇi siyā anīvaraṇiṇi.  
 Paṇṇarasindriyā nīvaraṇavippayuttā; domanassindriyaṃ  
 nīvaraṇasampayuttaṃ; cha indriyā siyā nīvaraṇasam-  
 payuttā siyā nīvaraṇavippayuttā. Dasindriyā na vattabbā  
 nīvaraṇā ceva nīvaraṇiṇi cāti nīvaraṇiṇi ceva no ca  
 nīvaraṇā; tñindriyā na vattabbā nīvaraṇā ceva nīvara-  
 niṇi cāti pi nīvaraṇiṇi ceva no ca nīvaraṇā ti pi; navin-  
 driyā na vattabbā nīvaraṇā ceva nīvaraṇiṇi cāti siyā  
 nīvaraṇiṇi ceva no ca nīvaraṇā siyā na vattabbā nīvara-  
 niṇi ceva no ca nīvaraṇā ti. Paṇṇarasindriyā na vattabbā  
 nīvaraṇā ceva nīvaraṇasampayuttā<sup>1</sup> cāti pi nīvaraṇa-  
 sampayuttā ceva no ca nīvaraṇā ti pi; domanassindriyaṃ  
 na vattabbā nīvaraṇāṇi ceva nīvaraṇasampayuttaṇi cāti pi  
 nīvaraṇasampayuttaṇi ceva no ca nīvaraṇāṇi ti pi; cha  
 indriyā na vattabbā nīvaraṇā ceva nīvaraṇasampayuttā  
 cāti siyā nīvaraṇasampayuttā ceva no ca nīvaraṇā siyā na  
 vattabbā nīvaraṇasampayuttā ceva no ca nīvaraṇā ti.  
 Navindriyā nīvaraṇavippayutta-nīvaraṇiṇi; tñindriyā nī-  
 varaṇavippayutta-anīvaraṇiṇi; domanassindriyaṃ na vat-  
 tabbāṃ nīvaraṇavippayutta-nīvaraṇiṇi ti pi nīvaraṇavip-  
 payutta-anīvaraṇiṇi ti pi; tñindriyā siyā nīvaraṇavip-  
 payutta-nīvaraṇiṇi siyā nīvaraṇavippayutta-anīvaraṇiṇi :  
 cha indriyā siyā nīvaraṇavippayutta-nīvaraṇiṇi siyā nīvara-  
 ṇavippayutta-anīvaraṇiṇi siyā na vattabbā nīvaraṇavip-  
 payutta-nīvaraṇiṇi ti pi nīvaraṇavippayutta-anīvaraṇiṇi  
 ti pi.

No parāmāsā. Dasindriyā parāmatthā; tñindriyā aparā-  
 matthā; navindriyā siyā parāmatthā siyā aparāmatthā.  
 Soḷasindriyā parāmāsavippayuttā; cha indriyā siyā parā-  
 māsavippayuttā siyā parāmāsavippayuttā. Dasindriyā na  
 vattabbā parāmāsā ceva parāmatthā cāti parāmatthā ceva  
 no ca parāmāsā; tñindriyā na vattabbā parāmāsā ceva

<sup>1</sup> S<sup>a</sup> omits from nīvaraṇasampayuttā to siyā nīvaraṇa-  
 sampayuttā, inclusive, . . . lines below.

parāmatthā cāti pi parāmatthā ceva no ca parāmāsā ti pi; navindriyā na vattabbā parāmāsā ceva parāmatthā cāti siyā parāmatthā ceva no ca parāmāsā siyā na vattabbā parāmatthā ceva no ca parāmāsā ti. Dasindriyā parāmāsavippayutta-parāmatthā; tīnindriyā parāmāsavippayutta-aparāmatthā; tīnindriyā siyā parāmāsavippayutta-parāmatthā siyā parāmāsavippayutta-aparāmatthā; cha indriyā siyā parāmāsavippayutta-parāmatthā siyā parāmāsavippayutta-aparāmatthā siyā na vattabbā parāmāsavippayutta-parāmatthā ti pi parāmāsavippayutta-aparāmatthā ti pi.

Sattindriyā anārammaṇā; cuddasindriyā sārammaṇā; jīvitindriyaṇ siyā sārammaṇaṇ siyā anārammaṇaṇ.

Ekavisatindriyaṇ no citta; manindriyaṇ cittaṇ.<sup>1</sup> Terasindriyā cetasikā; atthindriyā acetasikā; jīvitindriyaṇ siyā cetasikaṇ siyā acetasikaṇ. Terasindriyā cittasampayuttā; sattindriyā cittavippayuttā; jīvitindriyaṇ siyā cittasampayuttaṇ siyā cittavippayuttaṇ; manindriyaṇ na vattabbā cittaena sampayuttan ti pi cittaena vippayuttan ti pi. Terasindriyā cittasaṅsatthā; sattindriyā cittavisaṅsatthā; jīvitindriyaṇ siyā cittasaṅsatthaṇ siyā cittavisaṅsatthaṇ; manindriyaṇ na vattabbā cittaena saṅsatthan ti pi cittaena visaṅsatthan ti pi. Terasindriyā cittasamuṭṭhānā; atthindriyā no cittasamuṭṭhānā; jīvitindriyaṇ siyā cittasamuṭṭhānaṇ siyā no cittasamuṭṭhānaṇ. Terasindriyā cittasahabhuno; atthindriyā no cittasahabhuno; jīvitindriyaṇ siyā cittasahabhu siyā no cittasahabhu. Terasindriyā cittaṇuparivattino; atthindriyā no cittaṇuparivattino; jīvitindriyaṇ siyā cittaṇuparivatti siyā no cittaṇuparivatti. Terasindriyā cittasaṅsattha-samuṭṭhānā; atthindriyā no cittasaṅsattha-samuṭṭhānā; jīvitindriyaṇ siyā cittasaṅsattha-samuṭṭhānaṇ siyā no cittasaṅsattha-samuṭṭhānaṇ. Terasindriyā cittasaṅsattha-samuṭṭhāna-sahabhuno; atthindriyā no cittasaṅsattha-samuṭṭhāna-sahabhuno; jīvitindriyaṇ siyā cittasaṅsattha-samuṭṭhāna-sahabhu siyā no cittasaṅsattha-samuṭṭhāna-sahabhu. Terasindriyā cittasaṅsattha-samuṭṭhānānuparivattino; atthindriyā no cittasaṅsattha-samuṭṭhānānuparivattino; jīvitindriyaṇ siyā cittasaṅsattha-samuṭṭhānānuparivatti siyā no cittasaṅsattha-samuṭṭhānānuparivatti.

Cha indriyā ajjhattikā; soḷasindriyā bāhirā.

<sup>1</sup> S<sup>d</sup> inverts order of these two clauses.

Sattindriyā upādā; cuddasindriyā no upādā;<sup>1</sup> jivitin-  
driyaṃ siyā upādā siyā no upādā.<sup>2</sup>

Navindriyā upādiṇṇā; cattāriindriyā anupādiṇṇā; nav-  
indriyā siyā upādiṇṇā siyā anupādiṇṇā.

No upādānā.<sup>3</sup> Dasindriyā upādāniyā; tñindriyā anupā-  
dāniyā; navindriyā siyā upādāniyā siyā anupādāniyā.  
Soḷasindriyā upādānavippayuttā; cha indriyā siyā upādāna-  
sampayuttā siyā upādānavippayuttā. Dasindriyā na vat-  
tabbā upādānā ceva upādāniyā cāti upādāniyā ceva no ca  
upādānā; tñindriyā na vattabbā upādānā ceva upādāniyā  
cāti pi upādāniyā ceva no ca upādānā ti pi; navindriyā na  
vattabbā upādānā ceva upādāniyā cāti siyā upādāniyā ceva  
no ca upādānā siyā na vattabbā upādāniyā ceva no ca  
upādānā ti. Soḷasindriyā na vattabbā upādānā ceva  
upādānasampayuttā cāti pi upādānasampayuttā ceva no  
ca upādānā ti pi; cha indriyā na vattabbā upādānā ceva  
upādānasampayuttā cāti siyā upādānasampayuttā ceva no  
ca upādānā siyā na vattabbā upādānasampayuttā ceva no  
ca upādānā ti. Dasindriyā upādānavippayutta-upādāniyā;  
tñindriyā upādānavippayutta-anupādāniyā; tñindriyā siyā  
upādānavippayutta-upādāniyā siyā upādānavippayutta-  
anupādāniyā;<sup>4</sup> cha indriyā siyā upādānavippayutta-upā-  
dāniyā siyā upādānavippayutta-anupādāniyā siyā na vat-  
tabbā upādānavippayutta-upādāniyā ti pi upādānavip-  
payutta-anupādāniyā ti pi.

No kilesā. Dasindriyā saṅkilesikā; tñindriyā asaṅ-  
kilesikā; navindriyā siyā saṅkilesikā siyā asaṅkilesikā.  
Paṇṇarasindriyā asaṅkiliṭṭhā; domanassindriyaṃ saṅkiliṭ-  
ṭhaṃ; cha indriyā siyā saṅkiliṭṭhā siyā asaṅkiliṭṭhā. Paṇ-  
ṇarasindriyā kilesavippayuttā; domanassindriyaṃ kilesa-  
sampayuttā; cha indriyā siyā kilesasampayuttā siyā  
kilesavippayuttā. Dasindriyā na vattabbā kilesā ceva  
saṅkilesikā cāti saṅkilesikā ceva no ca kilesā; tñindriyā  
na vattabbā kilesā ceva saṅkilesikā cāti pi saṅkilesikā ceva  
no ca kilesā ti pi; navindriyā na vattabbā kilesā ceva saṅ-  
kilesikā cāti siyā saṅkilesikā ceva no ca kilesā siyā na  
vattabbā saṅkilesikā ceva no ca kilesā ti. Paṇṇarasin-  
driyā no vattabbā kilesā ceva saṅkiliṭṭhā cāti pi saṅkiliṭṭhā  
ceva no ca kilesā ti pi; domanassindriyaṃ na vattabbā

<sup>1</sup> Both K. and S<sup>d</sup> have nupādā; S<sup>d</sup> here only.

<sup>2</sup> S<sup>d</sup>: no upādā.

<sup>3</sup> K: Nupādānā.

<sup>4</sup> S<sup>d</sup> here only: °vippayuttānupādāniyā.

kilesa ceva saṅkiliṭṭhañ cāti saṅkiliṭṭhañ ceva no ca kilesa; cha indriyā na vattabbā kilesā ceva saṅkiliṭṭhā cāti siyā saṅkiliṭṭhā ceva no ca kilesā siyā na vattabbā saṅkiliṭṭhā ceva no ca kilesā ti. Paññarasindriyā na vattabbā kilesā ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā ti pi; domanassindriyaṇ na vattabbaṇ kilesa ceva kilesasampayuttañ cāti kilesasampayuttañ ceva no ca kilesa; cha indriyā na vattabbā kilesā ceva kilesasampayuttā cāti siyā kilesasampayuttā ceva no ca kilesā siyā na vattabbā kilesasampayuttā ceva no ca kilesā ti. Navindriyā kilesavippayutta-saṅkilesikā; tñindriyā kilesavippayutta-asāṅkilesikā; domanassindriyaṇ na vattabbaṇ kilesavippayutta-saṅkilesikan ti pi kilesavippayutta-asāṅkilesikan ti pi; tñindriyā siyā kilesavippayutta-saṅkilesikā siyā kilesavippayutta-asāṅkilesikā; cha indriyā siyā kilesavippayutta-saṅkilesikā siyā kilesa-vippayutta-asāṅkilesikā siyā na vattabbā kilesavippayutta-saṅkilesikā cāti pi kilesavippayutta-asāṅkilesikā cāti pi.

Paññarasindriyā na dassanena pahātabbā; sattindriyā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Paññarasindriyā na bhāvanāya pahātabbā; sattindriyā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Paññarasindriyā na dassanena pahātabbāhetukā; sattindriyā siyā dassanena pahātabbāhetukā siyā na dassanena pahātabbāhetukā. Paññarasindriyā na bhāvanāya pahātabbāhetukā; sattindriyā siyā bhāvanāya pahātabbāhetukā siyā na bhāvanāya pahātabbāhetukā.

Navindriyā avitakkā; domanassindriyaṇ savitakkaṇ; dvādasindriyā siyā savitakkā siyā avitakkā. Navindriyā avicārā; domanassindriyaṇ savicāraṇ; dvādasindriyā siyā savicārā siyā avicārā.

Ekādasindriyā appītikā; ekādasindriyā siyā sappītikā siyā appītikā. Ekādasindriyā na pītisahagatā; ekādasindriyā siyā pītisahagatā siyā na pītisahagatā. Dvādasindriyā na sukhasahagatā; dasindriyā siyā sukhasahagatā siyā na sukhasahagatā. Dvādasindriyā na upekhāsahagatā; dasindriyā siyā upekhāsahagatā siyā na upekhāsahagatā.

Dasindriyā kāmāvacarā; tñindriyā na kāmāvacarā; navindriyā siyā kāmāvacarā siyā na kāmāvacarā. Terasindriyā rūpāvacarā; navindriyā siyā rūpāvacarā siyā na rūpāvacarā. Cuddasindriyā arūpāvacarā; aṭṭhindriyā siyā arūpāvacarā siyā na arūpāvacarā. Dasindriyā pariyaṇṇā; tñindriyā apariyaṇṇā; navindriyā siyā pariyaṇṇā siyā apariyaṇṇā.



Ekādasindriyā aniyyānikā; anaññātāññassāmītindriyaṇ  
niyyānikaṇ; dasindriyā siyā niyyānikā siyā aniyyānikā.

Dasindriyā aniyatā; anaññātāññassāmītindriyaṇ niya-  
taṇ; ekādasindriyā siyā niyatā siyā aniyatā.

Dasindriyā sa-uttarā; tīṇindriyā anuttarā; navindriyā  
siyā sa-uttarā siyā anuttarā.

Pañparasindriyā arañā; domanassindriyaṇ saraṇaṇ;  
cha indriyā siyā saraṇā siyā arañā ti.

PAÑHĀPUCCHAKAṆ.

INDRIYA-VIBHAṆḂO SAMATTO PAÑCAMO.<sup>1</sup>

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<sup>1</sup> K. omits *niṭṭhitaṇ and pañcamo*. S omits *samatto*.  
B: *niṭṭhito only*.

## VI

## PACCAYĀKĀRA-VIBHAṅGO

Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṇ, viññānapaccayā nāmarūpaṇ, nāmarūpapaccayā saḷāyatanaṇ, saḷāyatanaṇpaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ so-kaparidevadukkhadomanassupāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Dukkhe aññāṇaṇ dukkhasamudaye aññāṇaṇ dukkhani-rodhe aññāṇaṇ dukkhanirodhagāminiyā paṭipadāya aññā-ṇaṇ : ayaṇ vuccati avijjā.

Tattha katame avijjāpaccayā saṅkhārā?

Puññābhisāṅkhāro apuññābhisāṅkhāro āneñjābhisāṅkhāro<sup>1</sup> kāyasāṅkhāro vacīsāṅkhāro cittasāṅkhāro.

Tattha katamo puññābhisāṅkhāro?

Kusalā cetanā kāmāvacarā rūpāvacarā dānamayā sīla-mayā bhāvanāmayā : ayaṇ vuccati puññābhisāṅkhāro.

Tattha katamo apuññābhisāṅkhāro?

Akusalā cetanā kāmāvacarā : ayaṇ vuccati apuññābhisāṅkhāro.

Tattha katamo āneñjābhisāṅkhāro?<sup>1</sup>

Kusalā cetanā arūpāvacarā : ayaṇ vuccati āneñjābhisāṅkhāro.

Tattha katamo kāyasāṅkhāro? Kāyasañcetanā kāya-sāṅkhāro . . . Vacīsāñcetanā vacīsāṅkhāro . . . Mano-sañcetanā cittasāṅkhāro.

Ime vuccanti avijjāpaccayā saṅkhārā.

<sup>1</sup> Sd : ānañjābhisāṅkhāro.

Tattha katamaṃ saṃkhārapaccayā viññāṇaṃ?  
Cakkhuviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhā-  
viññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ : idaṃ vuccati saṃ-  
khārapaccayā viññāṇaṃ.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ?  
Atthi nāmaṃ, atthi rūpaṃ.  
Tattha katamaṃ nāmaṃ?  
Vedanākkhandho saññākkhandho saṃkhārakkhandho :<sup>1</sup>  
idaṃ vuccati nāmaṃ.

Tattha katamaṃ rūpaṃ?  
Cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ  
upādāya rūpaṃ; idaṃ vuccati rūpaṃ.  
Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññāṇa-  
paccayā nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā saḷāyatanāṃ?  
Cakkhāyatanāṃ sotāyatanāṃ ghāṇāyatanāṃ jivhāyatanāṃ  
kāyāyatanāṃ manāyatanāṃ : idaṃ vuccati nāmarūpapaccayā  
saḷāyatanāṃ.

Tattha katamo saḷāyatanapaccayā phasso?  
Cakkhusamphassaṃ sotasamphassaṃ ghānasamphassaṃ jivhā-  
samphassaṃ kāyasamphassaṃ manosamphassaṃ : ayaṃ vuccati  
saḷāyatanapaccayā phasso.

Tattha katamā phassapaccayā vedanā?  
Cakkhusamphassajā vedanā sotasamphassajā vedanā  
ghānasamphassajā vedanā jivhāsamphassajā vedanā kāya-  
samphassajā vedanā manosamphassajā vedanā : ayaṃ vuc-  
cati phassapaccayā vedanā.

Tattha katamā vedanāpaccayā tanhā?  
Rūpatanhā saddatanhā gandhatanhā rasatanhā phoṭṭhab-  
batanhā dhammatanhā : ayaṃ vuccati vedanāpaccayā tanhā.

Tattha katamaṃ tanhāpaccayā upādānaṃ?  
Kāmapādānaṃ diṭṭhupādānaṃ silabbatupādānaṃ uttavā-  
dupādānaṃ : idaṃ vuccati tanhāpaccayā upādānaṃ.

Tattha katamo upādānapaccayā bhavo?

<sup>1</sup> K : Vedanā saññā cetanā phasso manasikāro : idaṃ . . .  
Cf. Dh. S. § 1309.

Duvidhena bhavo :<sup>1</sup> atthi kammabhavo, atthi uppattibhavo.

Tattha katamo kammabhavo?

Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro : ayaṃ vuccati kammabhavo. Sabbam pi bhavagamikammaṃ kammabhavo.

Tattha katamo uppattibhavo?

Kāmaabhavo rūpaabhavo arūpaabhavo saññābhavo asaññābhavo neva-saññā-nāsaññābhavo, ekavokāraabhavo catuvokāraabhavo pañcavokāraabhavo : ayaṃ vuccati uppattibhavo. Iti ayaṃ ca kammabhavo ayaṃ ca uppattibhavo,<sup>2</sup> ayaṃ vuccati upādānapaccayā bhavo.

Tattha katamā bhavapaccayā jāti?

Yā tesāṃ tesāṃ sattānaṃ tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhavo āyatanāṃ paṭilūbho : ayaṃ vuccati bhavapaccayā jāti.

Tattha katamaṃ jātippaccayā jarāmaranaṃ?

Atthi jarā, atthi maraṇaṃ.

Tattha katamā jarā?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jarā jiraṇatā<sup>3</sup> khaṇḍiccaṃ paliccaṃ valittacatā<sup>4</sup> āyuno saṅghāni indriyānaṃ paripāko : ayaṃ vuccati jarā.

Tattha katamaṃ maraṇaṃ?

Yā tesāṃ tesāṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyaṃ khandhānaṃ bhedo kaḷevarassa nikkhepo jivitindriyassa upacchedo : idaṃ vuccati maraṇaṃ.

Iti ayaṃ ca jarā idaṃ ca maraṇaṃ, idaṃ vuccati jātippaccayā jarāmaranaṃ.

Tattha katamo soko?

Nātivyaśanena vā phutṭhassa bhogavyaśanena vā phutṭhassa rogaśyaśanena vā phutṭhassa sīlavyaśanena vā phutṭhassa dīṭhivyaśanena vā phutṭhassa aññataraññatarena vyaśanena samannāgatassa aññataraññatarena dukkhaḍḍhammena phutṭhassa soko socanā socitattaṃ anto soko anto parisoko cetaso pariñjhāyanā domanassaṃ sokasallaṃ : ayaṃ vuccati soko.

Tattha katamo paridevo?

Nātivyaśanena vā phutṭhassa bhogavyaśanena vā phutṭ-

<sup>1</sup> B : Bhavo duvidhena. <sup>2</sup> S<sup>d</sup> omits from Iti to this word.

<sup>3</sup> B : jiraṇatā always. <sup>4</sup> K : valittacatā always.

thassa rogavyasanena vā phutthassa silavyasanena vā phutthassa dīṭṭhivyaśanena vā phutthassa aññataraññātarena vyaśanena samannāgatassa aññataraññātarena phutthassa dukkhaḍḍhammena phutthassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ vācā palāpo vippalāpo lālapo lālappanā<sup>1</sup> lālapitattaṃ<sup>2</sup> ayaṃ vuccati paridevo.

Tattha kaṭamaṃ dukkhaṃ?

Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassaṃ asatā dukkhā vedanā: idaṃ vuccati dukkhaṃ.

Tattha kaṭamaṃ domanassaṃ?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ asatā dukkhā vedanā: idaṃ vuccati domanassaṃ.

Tattha kaṭamo upāyāso?

Nātivyaśanena vā phutthassa bhogavyaśanena vā phutthassa rogavyaśanena vā phutthassa silavyaśanena vā phutthassa dīṭṭhivyaśanena vā phutthassa aññataraññātarena vyaśanena samannāgatassa aññataraññātarena dukkhaḍḍhammena phutthassa āyāso upāyāso āyāsitaṃ upāyāsitaṃ ayaṃ vuccati upāyāso.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti: evam etassa kevalassa dukkhakkhandhassa saṃgati hoti, samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti: tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

SUTTANTABHĀJANĪYAṃ.

MĀTIKĀ.

i.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

ii.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ,

<sup>1</sup> K: lālapānā. B: lālapo lālappanā lālapitattaṃ.

<sup>2</sup> Sd omits.

upādānapaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmaraññ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## iii.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇañ, viññānapaccayā nāmarūpañ, nāmarūpapaccayā chaṭṭhāyatanañ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedānapaccayā tanhā, tanhāpaccayā upādānañ, upādānapaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmaraññ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## iv.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇañ, viññānapaccayā nāmarūpañ, nāmarūpapaccayā saḷāyatanañ, saḷāyatana-paccayā phasso, phassapaccayā vedanā, vedānapaccayā tanhā, tanhāpaccayā upādānañ, upādānapaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmaraññ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Paccaya-catukkañ.<sup>1</sup>

## v.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇañ saṅkhārahetukañ, viññānapaccayā nāmañ viññāṇa-hetukañ, nāmapaccayā chaṭṭhāyatanañ nāma-hetukañ; chaṭṭhāyatana-paccayā phasso chaṭṭhāyatana-hetuko, phassapaccayā vedanā phassa-hetukā, vedānapaccayā tanhā vedāna-hetukā, tanhāpaccayā upādānañ tanhā-hetukañ, upādānapaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmaraññ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## vi.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇañ saṅkhārahetukañ, viññānapaccayā nāmañ viññāṇa-hetukañ, nāmapaccayā phasso nāma-hetuko, phassapaccayā vedanā phassa-hetukā, vedānapaccayā tanhā vedāna-hetukā, tanhāpaccayā upādānañ tanhā-hetukañ, upādānapaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmaraññ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## vii.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇañ saṅkhārahetukañ, viññānapaccayā nāmarūpañ

<sup>1</sup> So B. only. S<sup>d</sup> has Pathamacatukkañ.

viññāṇahetukaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukaṃ, chaṭṭhāyatanaṃ paccayā phasso chaṭṭhāyatanaṃ hetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

viii.

Avijjāpaccayā saṃkhāro avijjāhetuko, saṃkhārapaccayā viññāṇaṃ saṃkhārahetaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ, nāmarūpapaccayā saṭṭhāyatanaṃ nāmarūpahetukaṃ, saṭṭhāyatanaṃ paccayā phasso saṭṭhāyatanaṃ hetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Hetucattukkaṃ dutiyaṃ.<sup>1</sup>

ix.

Avijjāpaccayā saṃkhāro avijjāsampayutto, saṃkhārapaccayā viññāṇaṃ saṃkhārasampayuttaṃ, viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ, nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ, chaṭṭhāyatanaṃ paccayā phasso chaṭṭhāyatanaṃ sampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

x.

Avijjāpaccayā saṃkhāro avijjāsampayutto, saṃkhārapaccayā viññāṇaṃ saṃkhārasampayuttaṃ, viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ, nāmapaccayā phasso nāmasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

xi.

Avijjāpaccayā saṃkhāro avijjāsampayutto, saṃkhārapaccayā viññāṇaṃ saṃkhārasampayuttaṃ, viññāṇapaccayā nāma-

<sup>1</sup> S<sup>d</sup>: Hetuka°. B omits dutiyaṃ.





## xv.

Avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṇ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmarūpaṇ nāmarūpapaccayā pi viññāṇaṇ, nāmarūpapaccayā chaṭṭhāyatanaṇ chaṭṭhāyatanaṇapaccayā pi nāmarūpaṇ, chaṭṭhāyatanaṇapaccayā phasso phassapaccayā pi chaṭṭhāyatanaṇ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā tanhā tanhāpaccayā pi vedanā, tanhāpaccayā upādānaṇ upādānapaccayā pi tanhā, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## xvi.

Avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṇ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmarūpaṇ nāmarūpapaccayā pi viññāṇaṇ, nāmarūpapaccayā salāyatanaṇ salāyatanaṇapaccayā<sup>1</sup> pi nāmarūpaṇ, salāyatanaṇapaccayā phasso phassapaccayā pi salāyatanaṇ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā tanhā tanhāpaccayā pi vedanā, tanhāpaccayā upādānaṇ upādānapaccayā pi tanhā, upādānapaccayā bhavo, bhavapaccayā jāti jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Aññamaññacatukkaṇ.<sup>2</sup>

## xvii.

Saṅkhārapaccayā avijjā,<sup>3</sup> avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāma-

<sup>1</sup> *Sd and B revert here and in following lines to chaṭṭhāyatanaṇ.*

<sup>2</sup> *So B only.*

<sup>3</sup> *K and B have, after avijjā, as follows: . . . pe . . . Viññāṇapaccayā avijjā Nāmapaccayā avijjā, . . . Chaṭṭhāyatanaṇapaccayā avijjā. . . Phassapaccayā avijjā. . . Vedanāpaccayā avijjā. . . Tanhāpaccayā avijjā. . . Upādānapaccayā avijjā . . . pe . . . Avijjā paccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā salāyatanaṇ, salāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā maraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.*

paccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā . . . pe . . . samudayo hoti.

xviii.

Viññānapaccayā avijjā, avijjāpaccayā saṅkhāro,<sup>1</sup> saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, . . . pe . . . samudayo hoti.

xix.

Nāmapaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ . . . pe . . . . Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

xx.

Chaṭṭhāyatanapaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso . . . pe . . . . Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

xxi.

Phassapaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā . . . pe . . . samudayo hoti.

xxii.

Vedanāpaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā . . . pe . . . samudayo hoti.

xxiii.

Taṇhāpaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ . . . pe . . . samudayo hoti.

xxiv.

Upādānapaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ . . . pe . . . samudayo hoti.

MĀTIKĀ NĪTTHITĀ.<sup>2</sup>

<sup>1</sup> So K.

<sup>2</sup> K. and B. omit nītthitā.

i.<sup>1</sup>

Katame dhammā akusalā?

Yasmiṇ samaye akusalaṇ cittaṇ uppannaṇ hoti somanas-sasahagataṇ dīṭṭhigatasampayuttaṇ, rūpārammaṇaṇ vā<sup>2</sup> saddārammaṇaṇ vā gandhārammaṇaṇ vā rasārammaṇaṇ vā phoṭṭhabbārammaṇaṇ vā dhammārammaṇaṇ vā, yaṇ yaṇ vā paṇ'ārabbha; tasmīṇ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādāṇapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tatthā katamā avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe<sup>3</sup> . . . avijjālaṇṇi moho akusalamūlaṇ: ayaṇ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā saṇcetaṇitattaṇ:<sup>4</sup> ayaṇ vuccati avijjāpaccayā saṅkhāro.

Tattha katamaṇ saṅkhārapaccayā viññāṇaṇ?

Yaṇ cittaṇ mano mānaṇaṇ hadayaṇ paṇḍaraṇ mano manāyatanaṇ manindriyaṇ viññāṇaṇ viññāṇakkhandho tajiā manoviññāṇadhātu: idaṇ vuccati saṅkhārapaccayā viññāṇaṇ.

Tattha katamaṇ viññāṇapaccayā nāmaṇ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṇ vuccati viññāṇapaccayā nāmaṇ.

Tattha katamaṇ nāmapaccayā chaṭṭhāyatanaṇ?

Yaṇ cittaṇ mano mānaṇaṇ hadayaṇ paṇḍaraṇ mano manāyatanaṇ manindriyaṇ viññāṇaṇ viññāṇakkhandho tajiā manoviññāṇadhātu: idaṇ vuccati nāmapaccayā chaṭṭhāyatanaṇ.

Tattha katamo chaṭṭhāyatanaṇapaccayā phasso?

Yo phasso phusanā samphusanā samphusitattaṇ: ayaṇ vuccati chaṭṭhāyatanaṇapaccayā phasso.

Tattha katamā phassapaccayā vedanā?

Yaṇ cetasaṇa sātaṇ cetasaṇa sukhaṇ cetosamphassaṇa sātaṇ sukhaṇ vedayitaṇ cetosamphassajā sātā sukhaṇ vedanā: ayaṇ vuccati phassapaccayā vedanā.

<sup>1</sup> First of the Dvādaśa Akusalacittāni. Dh. S. §§ 365-430.

<sup>2</sup> Sd: . . . pe . . . down to dhammārammaṇaṇ vā.

<sup>3</sup> See above p. 85. S<sup>d</sup> gives text in full.

<sup>4</sup> S<sup>d</sup> and B: cetayitattaṇ always.

Tattha katamā vedanāpaccayā taṇhā?

Yo rāgo sārāgo anunayo anurodho nandī nandirāgo  
cittassa sārāgo : ayaṇ vuccati vedanāpaccayā taṇhā.

Tattha katamaṇ taṇhāpaccayā upādānaṇ?

Ya dīṭṭhi ditthigataṇ<sup>1</sup> dīṭṭhigahanaṇ dīṭṭhikantāro dī-  
ṭṭhivisūkāyikaṇ dīṭṭhivipphanditaṇ dīṭṭhisañjyojanaṇ gāho  
patiggāho abhiniveso parāmāso kummaggo micchāpatho  
micchattaṇ titthāyatananaṇ vipariyesagāho :<sup>2</sup> idaṇ vuccati  
taṇhāpaccayā upādānaṇ.

Tattha katamo upādānapaccayā bhavo?

Ṭhapetvā upādānaṇ vedanākkhandho saññākkhandho  
saṅkhārakkhandho viññāṇakkhandho : ayaṇ vuccati upā-  
dānapaccayā bhavo.

Tattha katamā bhavapaccayā jāti?

Yā tesañ<sup>3</sup> dhammānaṇ jāti sañjāti nibbatti abhinibbatti  
pātubhāvo : ayaṇ vuccati bhavapaccayā jāti.

Tattha katamaṇ jātipaccayā jarāmarāṇaṇ?

Atthi jarā, atthi marāṇaṇ.

Tattha katamā jarā?

Yā tesañ dhammānaṇ jarā jīraṇatā āyuno saṇhāni : ayaṇ  
vuccati jarā.

Tattha katamaṇ marāṇaṇ?

Yo tesañ dhammānaṇ khayō vayo bhedo paribhedo  
aniccatā antaradhānaṇ : idaṇ vuccati marāṇaṇ.

Iti ayaṇ ca jarā idaṇ ca marāṇaṇ, idaṇ vuccati jātipac-  
cayā jarāmarāṇaṇ.

Evam etassa kevalassa dukkhakkhandhassa samudayo  
hotīti : evam etassa kevalassa dukkhakkhandhassa saṅgati  
hoti, samāgamo hoti, samodhānaṇ hoti, pātubhāvo hoti ;  
tena vuccati evam etassa kevalassa dukkhakkhandhassa  
samudayo hotīti.<sup>4</sup>

## ii.

Tasmiṇ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā  
viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā phasso,  
phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpac-

<sup>1</sup> Dh. S. § 381. K. and B. have . . . pe . . . down to  
titthāyatananaṇ.

<sup>2</sup> K : vipariyesagāho.

<sup>3</sup> Only B has tesañ here and below. Cf.  
p. 136.

<sup>4</sup> S<sup>d</sup> omits iti.

cayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ. Evam etassa kevalassa dukkhakkhandho samudayo hoti.

Tattha katamā avijjā?<sup>1</sup>

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaggi moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṃkhāro?

Yā cetanā sañcetanā sañcetaññatattā :<sup>2</sup> ayaṃ vuccati avijjāpaccayā saṃkhāro?

Tattha katamaṃ saṃkhārapaccayā viññānaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tujjā manoviññānadhātu : idaṃ vuccati saṃkhārapaccayā viññānaṃ.

Tattha katamaṃ viññānapaccayā nāmaṃ?

Vedanākkhandho saññākkhandho saṃkhārakkhandho : idaṃ vuccati viññānapaccayā nāmaṃ.

Nāmapaccayā phasso ti : tattha katamaṃ nāmaṃ?

Thapetvā phassaṃ vedanākkhandho saññākkhandho saṃkhārakkhandho viññānakkhandho : idaṃ vuccati nāmaṃ.

Tattha katamo nāmapaccayā phasso?

Yo phasso phusaṇā samphusaṇā samphusitattā : ayaṃ vuccati nāmapaccayā phasso . . . pe<sup>3</sup> . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.<sup>4</sup>

### iii.

Tasmiṃ samaye avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaggi moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṃkhāro?

Yā cetanā sañcetanā sañcetaññatattā : ayaṃ vuccati avijjāpaccayā saṃkhāro.

Tattha katamaṃ saṃkhārapaccayā viññānaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tujjā manoviññānadhātu : idaṃ vuccati saṃkhārapaccayā viññānaṃ.

<sup>1</sup> See p. 85.

<sup>2</sup> S<sup>d</sup> and B : cetayitattā, and always.

<sup>3</sup> S<sup>d</sup> gives the text in full.

<sup>4</sup> So S<sup>d</sup>.

Tattha katamaṃ viññānapaccayā nāmarūpaṃ ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ ? Cakkhāyatanaṃ upacayo sotāyatanaṃ upacayo ghanāyatanaṃ upacayo jivhāyatanaṃ upacayo kāyāyatanaṃ upacayo, yaṃ vā paṇ'ānāmaṃ pi atthi rūpaṃ cittaṃ cittaheṭṭhakaṃ citta-samutthānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññānapaccayā nāmarūpaṃ.

Nāmarūpapaccayā chaṭṭhāyatanaṃ ti : atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ ? Yaṃ rūpaṃ nissāya manoviññānadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā chaṭṭhāyatanaṃ ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā manoviññānadhātu : idaṃ vuccati nāmarūpapaccayā chaṭṭhāyatanaṃ.

Tattha katamo chaṭṭhāyatanaṃ paccayā phasso ?

Yo phasso samphusaṇā samphusitattaṃ : ayaṃ vuccati chaṭṭhāyatanaṃ paccayā phasso . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

#### iv.

Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā saṭṭhāyatanaṃ, saṭṭhāyatanaṃ paccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā ?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetaṃ cittaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro.

Tattha katamaṃ saṅkhārapaccayā viññānaṃ ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā manoviññānadhātu : idaṃ vuccati saṅkhārapaccayā viññānaṃ.

Tattha katamaṃ viññānapaccayā nāmarūpaṃ ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ ? Cakkhāyatanassa upacayo . . . pe . . . kāyāyatanassa upacayo yaṃ vā paṇ' aññam pi atthi rūpaṃ cittaṃ, cittahetukaṃ cittasamuṭṭhānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññānapaccayā nāmarūpaṃ.

Nāmarūpapaccayā saḷāyatanan ti : atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ ? Cattāro ca mahābhūtā yaṃ ca rūpaṃ nissāya manoviññānadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ : idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā saḷāyatanan ?

Cakkhāyatanan sotāyatanan ghāṇāyatanan jivhāyatanan kāyāyatanan manāyatanan : idaṃ vuccati nāmarūpapaccayā saḷāyatanan.

Tattha katamaṃ saḷāyatanapaccayā<sup>1</sup> phasso ?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati saḷāyatanapaccayā<sup>1</sup> phasso . . . pe<sup>2</sup> . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Paccayacattakkaṃ niṭṭhitāṃ.<sup>3</sup>

v.

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññānaṃ saṅkhārahetukaṃ, viññānapaccayā nāmaṃ viññānahetukaṃ, nāmapaccayā chaṭṭhāyatanan nāmahetukaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā tanhā vedanāhetukā, tanhāpaccayā upādānaṃ tanhāhetukaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

<sup>1</sup> S<sup>d</sup> and B : chaṭṭhāyatanapaccayā.

<sup>2</sup> S<sup>d</sup> gives text in full.

<sup>3</sup> K. has no final title. B. omits niṭṭhitāṃ. S<sup>d</sup> reads Pathama° for Paccaya°.

Tattha katamā avijjā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṃgī moho akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko?

Yā cetanā sañcetanā sañcetaṃtattaṃ: ayaṃ vuccati avijjāpaccayā saṅkhāro avijjāhetuko.

Tattha katamaṃ saṅkhārapaccayā viññānaṃ saṅkhārahetukaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajaṃ mano-viññānadhātu: idaṃ vuccati saṅkhārapaccayā viññānaṃ saṅkhārahetukaṃ.

Tattha katamaṃ viññāpaccayā nāmaṃ viññārahetukaṃ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṃ vuccati viññāpaccayā nāmaṃ viññārahetukaṃ.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaṃ nāmahetukaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajaṃ mano-viññānadhātu: idaṃ vuccati nāmapaccayā chaṭṭhāyatanaṃ nāmahetukaṃ.

Tattha katamo chaṭṭhāyatanaṃpaccayā phasso chaṭṭhāyatanahetuko?

Yo phasso phusaṇā samphusaṇā samphusitattaṃ: ayaṃ vuccati chaṭṭhāyatanaṃpaccayā phasso chaṭṭhāyatanahetuko.

Tattha katamā phassapaccayā vedanā phassahetukā?

Yaṃ cetasaikaṃ sāttaṃ cetasaikaṃ sukhaṃ cetosamphassaṃ sāttaṃ sukhaṃ vedanā: ayaṃ vuccati phassapaccayā vedanā phassahetukā.

Tattha katamā vedanāpaccayā taṇhā vedanāhetukā?

Yo rāgo sārāgo . . . pe<sup>1</sup> . . . cittassa sārāgo: ayaṃ vuccati vedanāpaccayā taṇhā vedanāhetukā.

Tattha katamaṃ taṇhāpaccayā upādānaṃ taṇhāhetukaṃ?

Yā dīṭṭhi dīṭṭhigataṃ<sup>2</sup> dīṭṭhigahanaṃ dīṭṭhikantāro dīṭṭhivisūkāyikaṃ dīṭṭhivipphanditaṃ dīṭṭhisanyojanaṃ gāho paṭiggaḥho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ tiṭṭhāyatanaṃ vipariyesagāho: idaṃ vuccati taṇhāpaccayā upādānaṃ taṇhāhetukaṃ . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

<sup>1</sup> S<sup>d</sup> gives text in full.

<sup>2</sup> S<sup>d</sup> cuts this answer short, but gives all the remaining questions and answers, condensing the latter.



## vi.

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmaṃ viññāṇaṇhetukaṃ, nāmapaccayā phasso nāmaṇhetuko, phassapaccayā vedanā phassaṇhetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṃgī moho akusalamūlaṃ ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko?

Yā cetanā sañcetanā sañcetaṇitattaṃ: ayaṃ vuccati avijjāpaccayā saṅkhāro avijjāhetuko.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . taṃhā mano-viññāṇadhātu: idaṃ vuccati saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ.

Tattha katamaṃ viññāṇapaccayā nāmaṃ viññāṇaṇhetukaṃ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṃ vuccati viññāṇapaccayā nāmaṃ viññāṇaṇhetukaṃ.

Nāmapaccayā phasso nāmaṇhetuko ti: tattha katamaṃ nāmaṃ?

Thapetvā phassaṃ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: idaṃ vuccati nāmaṃ.

Tattha katamo nāmapaccayā phasso nāmaṇhetuko?

Yo phasso phusaṇā samphusaṇā samphusitattaṃ: ayaṃ vuccati nāmapaccayā phasso nāmaṇhetuko . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## vii.

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇaṇhetukaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpaṇhetukaṃ, chaṭṭhāyatanaṇhetuko, phassapaccayā vedanā phassaṇhetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ, upādānapaccayā bhavo,

bhavapaccayā jāti, jātipaccayā jarāmaṇaṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>1</sup>

Tattha katamā avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇṇi moho akusalamūlaṇ: ayaṇ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko?

Yā cetanā sañcetanā sañcetaṇitattaṇ: ayaṇ vuccati avijjāpaccayā saṅkhāro avijjāhetuko.

Tattha katamaṇ saṅkhārapaccayā viññāṇaṇ saṅkhārahetukaṇ?

Yaṇ cittaṇ mano mānaṇaṇ . . . pe . . . tajaṇ mano-viññāṇadhātu: idaṇ vuccati saṅkhārapaccayā viññāṇaṇ saṅkhārahetukaṇ.

Tattha katamaṇ viññāṇapaccayā nāmarūpaṇ viññāṇa-  
hetukaṇ?

Atthi nāmaṇ, atthi rūpaṇ. Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Cakkhāyatanaṇa upacayo . . . pe . . . kāyāyatanaṇa upacayo, yaṇ vā paṇ'āññaṇ pi atthi rūpaṇ cittaṇaṇ cittaṇhetukaṇ cittaṇsamuttāṇaṇ: idaṇ vuccati rūpaṇ.

Iti idaṇ ca nāmaṇ idaṇ ca rūpaṇ, idaṇ vuccati viññāṇapaccayā nāmarūpaṇ viññāṇaṇhetukaṇ.

Nāmarūpapaccayā chaṭṭhāyatanaṇ nāmarūpaṇhetukaṇ ti: atthi nāmaṇ, atthi rūpaṇ.

Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Yaṇ rūpaṇ nissāya manoviññāṇadhātu vattati: idaṇ vuccati rūpaṇ.

Iti idaṇ ca nāmaṇ idaṇ ca rūpaṇ, idaṇ vuccati nāmarūpaṇ.

Tattha katamaṇ nāmarūpapaccayā chaṭṭhāyatanaṇ nāmarūpaṇhetukaṇ?

Yaṇ cittaṇ mano mānaṇaṇ . . . pe . . . tajaṇ mano-viññāṇadhātu: idaṇ vuccati nāmarūpapaccayā chaṭṭhāyatanaṇ nāmarūpaṇhetukaṇ.

Tattha katamo chaṭṭhāyatanaṇpaccayā phasso chaṭṭhāyatanaṇhetuko?

Yo phasso phusanā samphusanā samphusitattaṇ: ayaṇ vuccati chaṭṭhāyatanaṇpaccayā phasso chaṭṭhāyatanaṇhetuko . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

<sup>1</sup> K: hoti.

## viii.

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññānaṃ saṅkhārahetukaṃ, viññānapaccayā nāmarūpaṃ viññānaṃhetukaṃ, nāmarūpapaccayā salāyatanāṃ nāmarūpaṃhetukaṃ, salāyatanapaccayā phasso salāyatanāhetuko, phassapaccayā vedanā phassaṃhetukā, vedanāpaccayā tanhā vedanāhetukā, tanhāpaccayā upādānaṃ tanhāhetukaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>1</sup>

Tattha katamā avijjā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko?

Yā cetanā sañcetanā sañcetaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro avijjāhetuko.

Tattha katamaṃ saṅkhārapaccayā viññānaṃ saṅkhārahetukaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tujjā mano-viññānadhātu : idaṃ vuccati saṅkhārapaccayā viññānaṃ saṅkhārahetukaṃ.

Tattha katamaṃ viññānapaccayā nāmarūpaṃ viññānaṃhetukaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanakkhandho saññakkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanaṃ upacayo . . . pe . . . kāyāyatanaṃ upacayo yaṃ vā paṇ' aññaṃ pi atthi rūpaṃ cittaṃ cittaṃhetukaṃ cittaṃsamutthānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññānapaccayā nāmarūpaṃ viññānaṃhetukaṃ.

Nāmarūpapaccayā salāyatanāṃ nāmarūpaṃhetukaṃ ti : atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanakkhandho saññakkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cattāro ca mahābhūtā yaṃ ca rūpaṃ nissāya manoviññānadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā salāyatanāṃ<sup>2</sup> nāmarūpaṃhetukaṃ?

<sup>1</sup> S<sup>d</sup> : hotiti.

<sup>2</sup> So S<sup>d</sup> ; see below.

Cakkhāyatanaj . . . pe . . . manāyatanaj : idaṃ vuccati nāmarūpapaccayā saḷāyatanaj nāmarūpahetukaj.

Tattha katamo saḷāyatanapaccayā<sup>1</sup> phasso saḷāyatana-hetuko ?

Yo phasso phusanā samphusanā samphusitattaj : ayaṃ vuccati saḷāyatanapaccayā phasso saḷāyatanahetuko . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Hetucattukaj niṭṭhitaj dutiyaṃ.<sup>2</sup>

ix.

Tasmiṃ samaye avijjāpaccayā saṃkhāro avijjāsampayutto, saṃkhārapaccayā viññāṇaj saṃkhārasampayuttaj, viññāṇapaccayā nāmaj viññāṇasampayuttaj, nāmapaccayā chaṭṭhāyatanaj nāmasampayuttaj, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā tanhā vedanāsampayuttā, tanhāpaccayā upādāṇaj tanhāsampayuttaj, upādāṇapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jārāmarāṇaj. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>3</sup>

Tattha katamā avijjā ?

Yaṃ aññāṇaj adassanaṃ . . . pe . . . avijjālaṅgi moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṃkhāro avijjāsampayutto ?

Yā cetanā sañcetanā sañcetaṃyitattaj : ayaṃ vuccati avijjāpaccayā saṃkhāro avijjāsampayutto.

Tattha katamaṃ saṃkhārapaccayā viññāṇam saṃkhārasampayuttaj ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññāṇadhātu : idaṃ vuccati saṃkhārapaccayā viññāṇaj saṃkhārasampayuttaj.

Tattha katamaṃ viññāṇapaccayā nāmaj viññāṇasampayuttaj ?

Vedanākkhandho saññākkhandho saṃkhārakkhandho : idaṃ vuccati viññāṇapaccayā nāmaj viññāṇasampayuttaj ?

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaj nāmasampayuttaj ?

<sup>1</sup> S<sup>d</sup> and B : chaṭṭhāyatana<sup>o</sup> to end of section.

<sup>2</sup> K. omits this line. B omits niṭṭhitaj dutiyaṃ. S<sup>d</sup> : Hetucattukaj.

<sup>3</sup> S<sup>d</sup> : hotīti.

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tajaṃ mano-viññāpadhātu : idaṃ vuccati nāmapaccayā chaṭṭhāyatanāṃ nāmasampayuttaṃ.

Tattha katamo chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto.

Tattha katamā phassapaccayā vedanā phassasampayuttā?

Yaṃ cetasaṃ sātā cetasaṃ sukhā cetosamphassa-jā sātā sukhā vedayitā cetosamphassajā sātā sukhā vedanā : ayaṃ vuccati phassapaccayā vedanā phassasampayuttā?

Tattha katamā vedanāpaccayā taṇhā vedanāsampayuttā?

Yo rūgo sārāgo . . . pe<sup>1</sup> . . . cittassa sārāgo : ayaṃ vuccati vedanāpaccayā taṇhā vedanāsampayuttā.

Tattha katamā taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ?

Yā dīṭṭhi dīṭṭhigataṃ . . . pe . . . tittāyatanāṃ vipariyesagāho<sup>2</sup> : idaṃ vuccati taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ . . . pe<sup>3</sup> . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

# X.

Tasmiṃ samaye avijjāpaccayā saṃkhāro avijjāsampayutto, saṃkhārapaccayā viññānaṃ saṃkhārasampayuttaṃ, viññānapaccayā nāmaṃ viññānasampayuttaṃ, nāmapaccayā phasso nāmasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayutta, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.<sup>4</sup>

Tattha katamā avijjā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṃkhāro avijjāsampayutto?

<sup>1</sup> S<sup>d</sup> gives text in full.

<sup>3</sup> S<sup>d</sup> gives text in full.

<sup>2</sup> K : vipariyesaggaḥo.

<sup>4</sup> K : hotīti.

Yā cetanā sañcetanā sañcetaṇitattaṇ: ayaṇ vuccati avijjāpaccayā saṅkhāro avijjāsampayutto.

Tattha katamaṇ saṅkhārapaccayā viññāṇaṇ saṅkhārasampayuttaṇ?

Yaṇ cittaṇ maṇ māsaṇ, . . . pe . . . tajaṇ maṇ viññāṇadhātu: idaṇ vuccati saṅkhārapaccayā viññāṇaṇ saṅkhārasampayuttaṇ.

Tattha katamaṇ viññāṇapaccayā nāmaṇ viññāṇasampayuttaṇ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṇ vuccati viññāṇapaccayā nāmaṇ viññāṇasampayuttaṇ.

Nāmapaccayā phasso nāmasampayutto ti: tattha katamaṇ nāmaṇ?

Thapetvā phassaṇ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: idaṇ vuccati nāmaṇ.

Tattha katamaṇ nāmapaccayā phasso nāmasampayutto?

Yo phasso phusaṇā samphusaṇā samphusitattaṇ: ayaṇ vuccati nāmapaccayā phasso nāmasampayutto . . . pe . . . tena vuccati evaṇ etassa kevalassa dukkhakkhandhassa samudayo hoti.

# xi.

Tasmiṇ samaye avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṇ saṅkhārasampayuttaṇ, viññāṇapaccayā nāmarūpaṇ viññāṇasampayuttaṇ nāmaṇ,<sup>1</sup> nāmarūpapaccayā chaṭṭhāyatanāṇ nāmasampayuttaṇ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādāṇaṇ taṇhāsampayuttaṇ, upādāṇapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evaṇ etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>2</sup>

Tattha katamaṇ avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇgi moho akusalamūlaṇ: ayaṇ vuccati avijjā.

Tattha katamaṇ avijjāpaccayā saṅkhāro avijjāsampayutto?

Yā cetanā sañcetanā sañcetaṇitattaṇ: ayaṇ vuccati avijjāpaccayā saṅkhāro avijjāsampayutto.

<sup>1</sup> So S<sup>d</sup>, K and B.

<sup>2</sup> K: hoti.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ?

Yaṃ cittaṃ mano mānasā . . . pe . . . tajiṃ manoviññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanaṃ upacayo . . . pe . . . kāyāyatanaṃ upacayo, yaṃ vā paṇḍitaṃ pi atthi rūpaṃ cittaṃ cittaṃhetukaṃ cittasamuṭṭhānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ.

Nāmarūpapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ ti : atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ?

Yaṃ cittaṃ mano mānasā . . . pe . . . tajiṃ manoviññāṇadhātu : idaṃ vuccati nāmarūpapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ.

Tattha katamaṃ chaṭṭhāyatanaṃ paccayā phasso chaṭṭhāyatanaṃ sampayutto?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati chaṭṭhāyatanaṃ paccayā phasso chaṭṭhāyatanaṃ sampayutto . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

## xii.

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ, nāmaṃ, nāmarūpapaccayā salāyatanaṃ nāmasampayuttaṃ, salāyatanaṃ paccayā<sup>1</sup> phasso salāyatanaṃ sampayutto,<sup>1</sup> phassa-

<sup>1</sup> S<sup>d</sup> and B : chaṭṭhāyatana°.

paccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṇ taṇhāsampayuttaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>1</sup>

Tattha katamā avijjā?

Yaṇ aññānaṇ adassanaṇ . . . pe . . . avijjālaṇḍī moho akusalamūlaṇ: ayaṇ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāsampayutto?

Yā cetanā sañcetanā sañcetaṇitattaṇ: ayaṇ vuccati avijjāpaccayā saṅkhāro avijjāsampayutto.

Tattha katamaṇ saṅkhārāpaccayā viññānaṇ saṅkhārasampayuttaṇ?

Yaṇ cittaṇ mano mānaṇ, . . . pe . . . tajiā mano-viññānadhātu: idaṇ vuccati saṅkhārāpaccayā viññānaṇ saṅkhārasampayuttaṇ.

Tattha katamaṇ viññānapaccayā nāmarūpaṇ viññānasampayuttaṇ?

Atthi nāmaṇ, atthi rūpaṇ. Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Cakkhāyatanaṇsa upacayo . . . pe . . . kāyāyatanaṇsa upacayo, yaṇ vā paṇ' aññam pi atthi rūpaṇ cittaṇaṇ cittaṇhetukaṇ cittasamutṭhānaṇ: idaṇ vuccati rūpaṇ.

Iti idaṇ ca nāmaṇ idaṇ ca rūpaṇ, idaṇ vuccati viññānapaccayā nāmarūpaṇ viññānasampayuttaṇ nāmaṇ.

Nāmarūpapaccayā saḷāyatanaṇ nāmasampayuttan ti: atthi nāmaṇ, atthi rūpaṇ.

Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Cattaro ca mahābhūtā yaṇ ca rūpaṇ nissāya manoviññānadhātu vattati: idaṇ vuccati rūpaṇ.

Iti idaṇ ca nāmaṇ idaṇ ca rūpaṇ, idaṇ vuccati nāmarūpaṇ.

Tattha katamaṇ nāmarūpapaccayā saḷāyatanaṇ<sup>2</sup> nāmasampayuttaṇ?<sup>3</sup>

Cakkhāyatanaṇ . . . pe . . . manāyatanaṇ: idaṇ vuccati nāmarūpapaccayā saḷāyatanaṇ nāmasampayuttaṇ.<sup>3</sup>

<sup>1</sup> K: hotīti.

<sup>2</sup> So S<sup>d</sup>.

<sup>3</sup> S<sup>d</sup> and B add chaṭṭhāyatanaṇ.



Tattha katamo saḷāyatana-paccayā<sup>1</sup> phasso saḷāyatana-sampayutto?<sup>2</sup>

Yo phasso phusanā samphusanā samphusitattay: ayaṃ vuccati saḷāyatana-paccayā phasso saḷāyatana-sampayutto . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkakkhandhassa samudayo hotīti.<sup>2</sup>

Sampayuttacatukkaṃ niṭṭhitay tatiyaṃ.<sup>3</sup>

xiii.

Tasmiṃ samaye avijjāpaccayā saṅkhāro saṅkhāra-paccayā pi avijjā; saṅkhārapaccayā viññāṇaṃ viññānapaccayā pi saṅkhāro; viññānapaccayā nāmaṃ nāmapaccayā pi viññāṇaṃ; nāmapaccayā chaṭṭhāyatanaṃ chaṭṭhāyatana-paccayā pi nāmaṃ; chaṭṭhāyatana-paccayā phasso phassapaccayā pi chaṭṭhāyatanaṃ: phassapaccayā vedanā vedanāpaccayā pi phasso; vedanāpaccayā tanhā tanhāpaccayā pi vedanā; tanhāpaccayā upādānaṃ upādānapaccayā pi tanhā; upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>4</sup>

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṃyitattay: ayaṃ vuccati avijjāpaccayā saṅkhāro.

Tattha katamā saṅkhārapaccayā pi avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: ayaṃ vuccati saṅkhārapaccayā pi avijjā.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajiṃ mano-viññāṇadhātu: idaṃ vuccati saṅkhārapaccayā viññāṇaṃ.

Tattha katamo viññānapaccayā pi saṅkhāro?

Yā cetanā sañcetanā sañcetaṃyitattay: ayaṃ vuccati viññānapaccayā pi saṅkhāro.

Tattha katamaṃ viññānapaccayā nāmaṃ?

Vedanakkhandho saññākkhandho saṅkhārakkhandho: idaṃ vuccati viññānapaccayā nāmaṃ.

Tattha katamaṃ nāmapaccayā pi viññāṇaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajiṃ mano-viññāṇadhātu: idaṃ vuccati nāmapaccayā pi viññāṇaṃ.

<sup>1</sup> S<sup>d</sup> and B: chaṭṭhāyatana<sup>o</sup>. <sup>2</sup> S<sup>d</sup> adds . . . pe . . .

<sup>3</sup> K. omits this line. B omits niṭṭhitay tatiyaṃ.

<sup>4</sup> So also K.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanāṃ ?

Yaṃ cittaṃ maṇo mānaṃ . . . pe . . . tajaṃ maṇo-viññānadhātu : idaṃ vuccati nāmapaccayā chaṭṭhāyatanāṃ.

Tattha katamaṃ chaṭṭhāyatanapaccayā pi nāmaṃ ?

Vedanakkhandho saññakkhandho saṃkhārakkhandho : idaṃ vuccati chaṭṭhāyatanapaccayā pi nāmaṃ.

Tattha katamo chaṭṭhāyatanapaccayā phasso ?

Yo phasso phusanā samphusanā samphusitattaṃ : idaṃ vuccati chaṭṭhāyatanapaccayā phasso.

Tattha katamaṃ phassapaccayā pi chaṭṭhāyatanāṃ ?

Yaṃ cittaṃ maṇo mānaṃ . . . pe . . . tajaṃ maṇo-viññānadhātu : idaṃ vuccati phassapaccayā pi chaṭṭhāyatanāṃ.

Tattha katamā phassapaccayā vedanā ?

Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhāṃ cetosamphassa-jaṃ sātaṃ sukhāṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā : ayaṃ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā pi phasso ?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati vedanāpaccayā pi phasso.

Tattha katamā vedanāpaccayā taṇhā ?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṃ vuccati vedanāpaccayā taṇhā.

Tattha katamā taṇhāpaccayā pi vedanā ?

Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhāṃ cetosamphassa-jaṃ sātaṃ sukhāṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā : ayaṃ vuccati taṇhāpaccayā pi vedanā.

Tattha katamaṃ taṇhāpaccayā upādānaṃ ?

Yā dīṭṭhi dīṭṭhigataṃ . . . pe . . . tithāyatanāṃ vipariyesaggāho :<sup>1</sup> idaṃ vuccati taṇhāpaccayā upādānaṃ.

Tattha katamā upādānapaccayā pi taṇhā ?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṃ vuccati upādānapaccayā pi taṇhā.

Tattha katamo upādānapaccayā bhavo ?

Thapetvā upādānaṃ vedanakkhandho saññakkhandho saṃkhārakkhandho viññānakkhandho : ayaṃ vuccati upādānapaccayā bhavo.

Tattha katamā bhavapaccayā jāti ?

Yā tesāṃ dhammānaṃ jāti saṃjāti nibbatti abhinibbatti pātubhāvo : ayaṃ vuccati bhavapaccayā jāti.

Tattha katamaṃ jātipaccayā jarāmaraṇaṃ ?

Atthi jarā, atthi maraṇaṃ. Tattha katamā jarā ? Yā tesāṃ dhammānaṃ jarā jiraṇatā āyuno sagghāni : ayaṃ

<sup>1</sup> K : vipariyesaggāho.

vuccati jarā. Tattha katamaṃ maraṇaṃ? Yo tesañ dhammānaṃ khayō vayo bhedo paribhedo aniccatā antaradhānaṃ: idaṃ vuccati maraṇaṃ.

Iti ayañ ca jarā idañ ca maraṇaṃ, idaṃ vuccati jāti-paccayā jarāmaraṇaṃ.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti: evam etassa kevalassa dukkhakkhandhassa saṃgati hoti, samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti; tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

## xiv.

Tasmiṃ samaye avijjāpaccayā saṃkhāro saṃkhārapaccayā pi avijjā; saṃkhārapaccayā viññānaṃ viññānapaccayā pi saṃkhāro; viññānapaccayā nāmaṃ nāmapaccayā pi viññānaṃ; nāmapaccayā phasso phassapaccayā pi nāmaṃ; phassapaccayā vedanā vedanāpaccayā pi phasso; vedanāpaccayā tanhā tanhāpaccayā pi vedanā; tanhāpaccayā upādānaṃ, upādānapaccayā bhavo; bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṃkhāro?

Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati avijjāpaccayā saṃkhāro.

Tattha katamā saṃkhārapaccayā pi avijjā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: ayaṃ vuccati saṃkhārapaccayā pi avijjā.

Tattha katamaṃ saṃkhārapaccayā viññānaṃ?

Yaṃ cittaṃ mano mānasasṃ . . . pe . . . tajaṃ mano-viññānadhātu: idaṃ vuccati saṃkhārapaccayā viññānaṃ.

Tattha katamo viññānapaccayā pi saṃkhāro?

Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati viññānapaccayā pi saṃkhāro.

Tattha katamaṃ viññānapaccayā nāmaṃ?

Vedanākhandho saññākhandho saṃkhārakkhandho: idaṃ vuccati viññānapaccayā nāmaṃ.

Tattha katamaṃ nāmapaccayā pi viññānaṃ?

Yaṃ cittaṃ mano mānasasṃ . . . pe . . . tajaṃ mano-viññānadhātu: idaṃ vuccati nāmapaccayā pi viññānaṃ.<sup>1</sup>

<sup>1</sup> S<sup>d</sup> omits the following question and reply.

Nāmapaccayā phasso ti : tattha katamañ nāmañ ?

Thapetvā phassañ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho : idaṃ vuccati nāmañ.

Tattha katamo nāmapaccayā phasso ?

Yo phasso phusanā samphusanā samphusitattañ : ayañ vuccati nāmapaccayā phasso.

Tattha katamañ phassapaccayā pi nāmañ ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho : idaṃ vuccati phassapaccayā pi nāmañ . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

XV.

Tasmiñ samaye avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṃ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmarūpañ nāmarūpapaccayā pi viññāṇaṃ, nāmarūpapaccayā chaṭṭhāyatanañ chaṭṭhāyatanaṇapaccayā pi nāmarūpañ, chaṭṭhāyatanaṇapaccayā phasso phassapaccayā pi chaṭṭhāyatanañ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānañ upādāṇapaccayā pi taṇhā, upādāṇapaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmarañ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā ?

Yaṃ aññāṇaṃ adassanañ . . . pe . . . avijjālaṅgī moho akusalamūlañ : ayañ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetañtattañ : ayañ vuccati avijjāpaccayā saṅkhāro.

Tattha katamā saṅkhārapaccayā pi avijjā ?

Yaṃ aññāṇaṃ adassanañ . . . pe . . . avijjālaṅgī moho akusalamūlañ : ayañ vuccati saṅkhārapaccayā pi avijjā.

Tattha katamañ saṅkhārapaccayā viññāṇaṃ ?

Yaṃ cittaṃ mano mānañ . . . pe . . . tañjā manoviññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ.

Tattha katamo viññāṇapaccayā pi saṅkhāro ?

Yā cetanā sañcetanā sañcetañtattañ : ayañ vuccati viññāṇapaccayā pi saṅkhāro.

Tattha katamañ viññāṇapaccayā nāmarūpañ ?

Atthi nāmañ atthi rūpañ. Tattha katamañ nāmañ ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmañ. Tattha katamañ rūpañ ? Cakkhāyatanaṇassa

upacayo . . . pe . . . kāyāyatanassa upacayo yaṃ vā pan' aññam pi atthi rūpaṃ cittaṃ cittaḥetukaṃ cittasamutthānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññāna-paccayā nāmarūpaṃ.

Nāmarūpapaccayā pi viññānaṃ ti : atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññānādhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā pi viññānaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajaṃ manoviññānādhātu : idaṃ vuccati nāmarūpapaccayā pi viññānaṃ.

Nāmarūpapaccayā chaṭṭhāyatanaṃ ti : atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññānādhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā chaṭṭhāyatanaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajaṃ manoviññānādhātu : idaṃ vuccati nāmarūpapaccayā chaṭṭhāyatanaṃ.

Tattha katamaṃ chaṭṭhāyatana-paccayā pi nāmarūpaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanaṃ upacayo . . . pe . . . kāyāyatanassa upacayo yaṃ vā pan' aññam pi atthi rūpaṃ cittaṃ cittaḥetukaṃ cittasamutthānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati chaṭṭhāyatana-paccayā pi nāmarūpaṃ.

Tattha katamaṃ chaṭṭhāyatana-paccayā phasso?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati chaṭṭhāyatana-paccayā phasso.

Tattha katamaṃ phassa-paccayā pi chaṭṭhāyatanaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajaṃ manoviññānādhātu : idaṃ vuccati phassa-paccayā pi chaṭṭhāyatanaṃ . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

xvi.

Tasmiñ samaye avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññānañ viññānapaccayā pi saṅkhāro, viññānapaccayā nāmarūpañ nāmarūpaccayā pi viññānañ, nāmarūpaccayā salāyatanañ salāyatanañ salāyatanañ salāyatanañ salāyatanañ salāyatanañ phasso phassapaccayā pi salāyatanañ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā tanhā tanhāpaccayā pi vedanā, tanhāpaccayā upādānañ upādānapaccayā pi tanhā, upādānapaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmaranañ. Evam etassa kevalassa dukkhakkhandho samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññānañ adassanañ . . . pe . . . avijjālaṅgī moho akusalamūlañ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetañcattā : ayaṃ vuccati avijjāpaccayā saṅkhāro.

Tattha katamā saṅkhārapaccayā pi avijjā?

Yaṃ aññānañ adassanañ . . . pe . . . avijjālaṅgī moho akusalamūlañ : ayaṃ vuccati saṅkhārapaccayā pi avijjā.

Tattha katamañ saṅkhārapaccayā viññānañ?

Yaṃ cittaṃ mano mānañ . . . pe . . . tajjā manoviññānadhātu : idaṃ vuccati saṅkhārapaccayā viññānañ.

Tattha katamo viññānapaccayā pi saṅkhāro?

Yā cetanā sañcetanā sañcetañcattā : ayaṃ vuccati viññānapaccayā pi saṅkhāro.

Tattha katamañ viññānapaccayā nāmarūpañ?

Atthi nāmañ, atthi rūpañ. Tattha katamañ nāmañ? Vedanākkhandho saññākkhandho saṅkhāraakkhandho : idaṃ vuccati nāmañ. Tattha katamañ rūpañ? Cakkhāyatana upacayo . . . pe . . . kāyāyatana upacayo yaṃ vā pañ' aññam pi atthi rūpañ cittaṃ cittaṃ cittaṃ cittaṃ cittaṃ cittaṃ samutthānañ : idaṃ vuccati rūpañ.

Iti idaṃ ca nāmañ idaṃ ca rūpañ, idaṃ vuccati viññānapaccayā nāmarūpañ.

Nāmarūpaccayā pi viññānañ ti : atthi nāmañ, atthi rūpañ.

Tattha katamañ nāmañ? Vedanākkhandho saññākkhandho saṅkhāraakkhandho : idaṃ vuccati nāmañ. Tattha katamañ rūpañ? Yaṃ rūpañ nissāya manoviññānadhātu vattati : idaṃ vuccati rūpañ.

Iti idaṃ ca nāmañ idaṃ ca rūpañ, idaṃ vuccati nāmarūpañ.

Tattha katamaṃ nāmarūpapaccayā pi viññāṇaṃ?

Yaṃ cittaṃ mano mānasā . . . pe . . . tajaṃ mano-viññāṇadhātu: idaṃ vuccati nāmapaccayā pi viññāṇaṃ.

Nāmarūpapaccayā saḷāyatanaṃ ti: atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cattāro ca mahābhūtā yaṃ ca rūpaṃ nissāya manoviññāṇadhātu vattati: idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā saḷāyatanaṃ?

Cakkhāyatanaṃ . . . pe . . . manāyatanaṃ: idaṃ vuccati nāmarūpapaccayā saḷāyatanaṃ.

Tattha katamaṃ saḷāyatanaṃ<sup>1</sup> pi nāmarūpaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanaṃ upacayo . . . pe . . . kāyāyatanaṃ upacayo yaṃ vā paṇ' aññaṃ pi atthi rūpaṃ cittaṃ cittaḥetukaṃ citta-samuṭṭhānaṃ: idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati saḷāyatanaṃ<sup>2</sup> pi nāmarūpaṃ.

Tattha katamo saḷāyatanaṃ<sup>3</sup> phasso?

Yo phasso phusaṇā samphusaṇā samphusitattaṃ: ayaṃ vuccati saḷāyatanaṃ<sup>4</sup> phasso?

Tattha katamaṃ phassaṃ<sup>5</sup> pi saḷāyatanaṃ?

Cakkhāyatanaṃ . . . pe . . . manāyatanaṃ: idaṃ vuccati phassaṃ<sup>6</sup> pi saḷāyatanaṃ . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>7</sup>

Aññamaññacetukkaṃ niṭṭhitaṃ.<sup>8</sup>

2—4.

Katame dhammā akusalā?

Yasmiṃ samaye<sup>9</sup> akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatasampayuttaṃ sasamāhārena<sup>10</sup> . . . pe . . . somanassasahagataṃ diṭṭhigatavipphayuttaṃ

<sup>1</sup> S<sup>d</sup> and B: chatthāyatana<sup>o</sup> henceforth. <sup>2</sup> S<sup>d</sup>: hoti.

<sup>3</sup> K omits this line. S<sup>d</sup>: aññamaññapaccayacetukkaṃ. B. omits niṭṭhitaṃ.

<sup>4</sup> Dh. S. § 365 foll.

<sup>5</sup> K. omits . . . pe . . .

... somanassasahagataṇ dīṭṭhigatavippayuttaṇ sasaṇ-  
khārena, rūpārammaṇaṇ vā . . . pe . . . dhammāram-  
maṇaṇ vā yaṇ yaṇ vā paṇ' ārabha, tasmīṇ samaye avijjā-  
paccayā saṅkhāro, saṅkhārapaccayā viññānaṇ, viññānapac-  
cayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatana-  
paccayā phasso, phassapaccayā vedanā, vedanāpaccayā  
taṇhā, taṇhāpaccayā adhimokkho, adhimokkhapaccayā  
bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ. Evam  
etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamaṇ avijjā?

Yaṇ aññānaṇ adassanaṇ . . . pe . . . avijjālaṅgī moho  
akusalamūlaṇ : ayaṇ vuccati avijjā.<sup>1</sup>

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṇitattaṇ : ayaṇ vuccati  
avijjāpaccayā saṅkhāro . . . pe . . .

Tattha katamo taṇhāpaccayā adhimokkho?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā :  
ayaṇ vuccati taṇhāpaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Thapetvā adhimokkhaṇ vedanākkhandho saññākkhandho  
saṅkhārakkhandho viññānakkhandho : ayaṇ vuccati adhi-  
mokkhapaccayā bhavo . . . pe . . . tena vuccati evam  
etassa kevalassa dukkhakkhandhassa samudayo hotīti  
. . . pe . . .<sup>2</sup>

## 5.

Katame dhammā akusalā?

Yasmiṇ samaye akusalaṇ cittaṇ uppannaṇ hoti upekhā-  
sahagataṇ dīṭṭhigatasampayuttaṇ rūpārammaṇaṇ vā . . .  
pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā paṇ' ārabha,  
tasmīṇ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā  
viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā chaṭṭhā-  
yatanaṇ, chaṭṭhāyatanaṇpaccayā phasso, phassapaccayā  
vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ,  
upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā  
jarāmaranaṇ. Evam etassa kevalassa dukkhakkhandhassa  
samudayo hoti.<sup>3</sup>

<sup>1</sup> S<sup>d</sup> begins its . . . pe . . . here.

<sup>2</sup> S<sup>d</sup> and B. omit . . . pe . . . at end of every section.  
Presumably the contents of pp. 145-64 are to be applied to  
each akusalaṇ cittaṇ.

<sup>3</sup> S<sup>d</sup> omits the following questions, passing on to the next  
'Katame dhammā akusalā.'



Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalaṃ : ayaṃ vuccati avijjā . . . pe . . .

Tattha katamā phassapaccayā vedanā?

Yaṃ cetasaṅgaṃ neva sātāṃ nāsātāṃ cetosamphassaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassaṃ adukkhamasukhā vedanā : ayaṃ vuccati phassapaccayā vedanā . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakhandhassa samudayo hotīti . . . pe . . .

6—8.

Katame dhammā akusalā?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekhā-sahagataṃ ditthigatasampayuttaṃ saṃgaṃhārena . . . upekhā-sahagataṃ ditthigatavippayuttaṃ . . . upekhā-sahagatā ditthigatavippayuttaṃ saṃgaṃhārena, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ'ārabbha, tasmiṃ samaye avijjāpaccayā saṃgaṃhāro, saṃgaṃhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ paccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti . . . pe . . .

9—10.

Katame dhammā akusalā?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti domanassasahagataṃ paṭighasampayuttaṃ . . . domanassasahagataṃ paṭighasampayuttaṃ saṃgaṃhārena, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ'ārabbha, tasmiṃ samaye avijjāpaccayā saṃgaṃhāro, saṃgaṃhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ paccayā phasso, phassapaccayā vedanā, vedanāpaccayā paṭighaṃ, paṭighapaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati avijjā . . . pe . . .

Tattha katamā phassapaccayā vedanā?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassa-  
sajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajaṃ asāta  
dukkhā vedanā: ayaṃ vuccati phassapaccayā vedanā.

Tattha katamaṃ vedanāpaccayā paṭighañ?

Yo cittassa āghāto<sup>1</sup> paṭighāto<sup>2</sup> paṭivirodho kopo pakopo  
sampakopo doso padoso sampadoso cittassa vyāpatti  
manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā  
dussitattaṃ vyāpatti vyajjanā virodho paṭivirodho caṇḍik-  
kaṃ asuro po anattamanatā cittassa: idaṃ vuccati vedanā-  
paccayā paṭighañ.

Tattha katamaṃ paṭighapaccayā adhimokkhaṃ?

Yo cittassa adhimokkhaṃ adhimuccanā tad-adhimuttatā:  
ayaṃ vuccati paṭighapaccayā adhimokkhaṃ.

Tattha katamaṃ adhimokkhapaccayā bhavo?

Thapetvā adhimokkhaṃ vedanākkhandho saññāk-  
khandho saṅkhārakkhandho viññāṇakkhandho: idaṃ  
vuccati adhimokkhapaccayā bhavo . . . pe . . . tena  
vuccati evaṃ etassa kevalassa dukkhakkhandhassa samu-  
dayo hotīti . . . pe . . .

## 11.

Katame dhammā akusalā?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upe-  
khāsahagataṃ vicikicchāsampayuttaṃ, rūpārammaṇaṃ vā  
. . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ-  
ārabha, tasmīṃ samaye avijjāpaccayā saṅkhāro, saṅ-  
khārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāma-  
paccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ paccayā phasso,  
phassapaccayā vedanā, vedanāpaccayā vicikicchā, vici-  
kicchāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarā-  
maraṇaṃ. Evaṃ etassa kevalassa dukkhakkhandhassa  
samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho  
akusalamūlaṃ: ayaṃ vuccati avijjā . . . pe . . .

Tattha katamā phassapaccayā vedanā?

Yaṃ cetasikaṃ neva sūtaṃ nāsataṃ cetosamphassa-  
jadukkhamasukhaṃ vedayitaṃ cetosamphassajā aduk-  
khamasukhā vedanā: ayaṃ vuccati phassapaccayā vedanā.

<sup>1</sup> Cf. Dh. S. § 1060.

<sup>2</sup> K and B have . . . pe . . . to caṇḍikkaṃ.

<sup>3</sup> S<sup>d</sup> excises here, and under § 12, to ayaṃ vuccati avijjā.

Tattha katamā vedanāpaccayā vicikicchā?

Yā<sup>1</sup> kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vimati vicikicchā dvelhakaṃ dvedhāpatho<sup>2</sup> saṃsāro anekasāgāho āsappanā parisappanā apariyogāhanā thambhitattaṃ<sup>3</sup> cittaassa manovilekho: ayaṃ vuccati vedanāpaccayā vicikicchā.

Tattha katamo vicikicchāpaccayā bhavo?

Thapetvā vicikicchā vedanākkhandho saññākkhandho saṅkhārakkhandho viññānakkhandho: ayaṃ vuccati vicikicchāpaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti . . . pe . . .

## 12.

Katame dhammā akusalā?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ uddhaccasampayuttaṃ rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ'ārabbha, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā uddhaccaṃ, uddhaccapaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: ayaṃ vuccati avijjā . . . pe<sup>4</sup> . . .

Tattha katamā phassapaccayā vedanā?

Yaṃ cetasikaṃ neva sataṃ nāsataṃ cetosamphassaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassaṃ adukkhamasukhā vedanā: ayaṃ vuccati phassapaccayā vedanā.

Tattha katamaṃ vedanāpaccayā uddhaccaṃ?

Yaṃ<sup>5</sup> cittaassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittaassa: idaṃ<sup>6</sup> vuccati vedanāpaccayā uddhaccaṃ.

Tattha katamo uddhaccapaccayā adhimokkha?

<sup>1</sup> Dh. S. § 425.

<sup>2</sup> B: dvidhāpatho.

<sup>3</sup> B: chambhitattaṃ. Cf. *Psychological Ethics*, p. 242, n. 8.

<sup>4</sup> S<sup>a</sup> omits down to next question.

<sup>5</sup> Dh. S. § 429.

<sup>6</sup> K: ayaṃ.

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā :  
ayaṃ vuccati uddhaccapaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo ?

Thapetvā adhimokkhaṃ vedanākkhandho saññākkhandho  
saṃkhārakkhandho viññāṇakkhandho : ayaṃ vuccati adhi-  
mokkhapaccayā bhavo . . . pe . . . tena vuccati evam  
etassa kevalassa dukkhakkhandhassa samudayo hotīti . . .  
pe . . .

### AKUSALACITTAY NITTHITAY.<sup>1</sup>

#### 1.<sup>2</sup>

Katamā dhammā kusalā ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti somanassasahagataṃ ñāṇasampayuttaṃ, rūpāra-  
maṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ  
vā paṇ' ārabba, tasmīṃ samaye kusalamūlapaccayā  
saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā  
nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapac-  
cayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo,  
pasādapaccayā adhimokkho, adhimokkhappaccayā bhavo,  
bhavapaccayā jāti, jātipaccayā jarāmaranaṃ. Evam-etassa  
kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katame kusalamūlā ?

Alobho<sup>3</sup> adoso amoho.

Tattha katamo alobho ?

Yo alobho alubbhanā alubbhittattaṃ asāraḡo asārajjanā  
asārajjitattaṃ abhijjhā alobho kusalamūlay : ayaṃ vuc-  
cati alobho.

Tattha katamo adoso ?

Yo adoso adussanā<sup>4</sup> adussittattaṃ avyāpādo avyāpaj-  
jhaṃ<sup>5</sup> adoso kusalamūlay : ayaṃ vuccati adoso.

Tattha katamo amoho ?

Yā paññā pajānanā . . . pe<sup>6</sup> . . . amoho dhammavi-  
cayo sammādiṭṭhi : ayaṃ vuccati amoho.

Ime vuccanti kusalamūlā.

<sup>1</sup> So K. as well as S<sup>d</sup>. B : akusalaniiddeso.

<sup>2</sup> First of the Kāmāvacara-aṭṭha-mahācittāni. Dh. S.  
§§ 1-159.

<sup>3</sup> Cf. Dh. S. § 32 foll.

<sup>4</sup> K : adūsana, adūsittattaṃ.

<sup>5</sup> S<sup>d</sup> : avyāpajjhā. B : abyāpajjo. Cf. Dh. S. § 33.

<sup>6</sup> Dh. S. § 34.

Tattha katamo kusalamūlapaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetañitattayā : ayañ vuccati kusalamūlapaccayā saṅkhāro . . . pe . . .<sup>1</sup>

Tattha katamā phassapaccayā vedanā?

Yañ cetasikañ sātay cetasikañ sukhay cetosamphassa-  
jañ sātay sukhay vedayitañ cetosamphassajā sātā sukhā  
vedanā : ayañ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā pasādo?

Yā saddhā saddahanā okappanā abhippasādo : ayañ  
vuccati vedanāpaccayā pasādo.

Tattha katamo pasādapaccayā adhimokkho?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā :  
ayañ vuccati pasādapaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Thapetvā adhimokkhañ vedanākkhandho saññā-  
kkhandho saṅkhārakkhandho viññānākkhandho : ayañ vuc-  
cati adhimokkhapaccayā bhavo . . . pe<sup>2</sup> . . . tena vuccati  
evam etassa kevalassa dukkhakkhandhassa samudayo  
hotīti.

## 2-8.<sup>3</sup>

Katame dhammā kusalā?

Yasmiñ samaye kāmāvacarañ kusalañ cittañ uppannañ  
hoti somanassasahagatañ ānāsampayuttañ sasāṅkhārena,  
. . . somanassasahagatañ ānāvippayuttañ . . . somanassa-  
sahagatañ ānāvippayuttañ sasāṅkhārena . . . upekhāsa-  
hagatañ ānāsampayuttañ . . . upekhāsaḥagatañ ānā-  
sāmpayuttañ sasāṅkhārena . . . upekhāsaḥagatañ ānā-  
vippayuttañ . . . upekhāsaḥagatañ ānāvippayuttañ  
sasāṅkhārena, rūpārammaṇaṇ vā . . . pe . . . dhammā-  
rammaṇaṇ vā yañ yañ vā pañ' ārabba, tasmiñ samaye  
kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānañ,  
viññānapaccayā nāmañ, nāmapaccayā chaṭṭhāyatanañ,  
chaṭṭhāyatanaḥpaccayā phasso, phassapaccayā vedanā,  
vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhi-  
mokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā  
jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhan-  
dhassa samudayo hoti.

<sup>1</sup> S<sup>d</sup> gives full text.

<sup>2</sup> S<sup>d</sup> gives full text.

<sup>3</sup> S<sup>d</sup> abbreviates as in text. K. and B. give detailed treat-  
ment of kusala-cittāni thus : 2-4, 5 and 6, 7 and 8.

Tattha katame kusalamūlā ?

Alobho adoso . . . pe . . .

Ime vuccanti kusalamūlā.

Tattha katamo kusalamūlapaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetaññatattā : ayaṃ vuccati kusalamūlapaccayā saṅkhāro . . . pe<sup>1</sup> . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.<sup>2</sup>

Katame dhammā kusalā ?

Yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmīṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha<sup>3</sup> katame kusalamūlā ? Alobho adoso . . . pe . . .

Ime vuccanti kusalamūlā.

Tattha katamo kusalamūlapaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetaññatattā : ayaṃ vuccati kusalamūlapaccayā saṅkhāro . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame<sup>4</sup> dhammā kusalā ?

Yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti vitakkaṃ, vitakkaṃ vūpasamā dutiyaṃ jhānaṃ . . . tatiyaṃ jhānaṃ . . . catutthaṃ jhānaṃ . . . paṭhamāṃ jhānaṃ . . . pañcamaṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmīṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapac-

<sup>1</sup> S<sup>d</sup> gives after . . . pe . . . Tattha katamā vedanā, &c.

<sup>2</sup> S<sup>d</sup> omits itī.

<sup>3</sup> Rūpāvacarakusalaṃ. Cf. Dh. S. §§ 161-174. S<sup>d</sup> omits all questions and answers.

<sup>4</sup> This section is omitted in K. and B. S<sup>d</sup> gives it.

cayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassupaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti. . . .

Katame dhammā kusalā?

Yasmiṇ samaye<sup>1</sup> arūpūpapattiyaṇ maggaṇ bhāveti<sup>2</sup> . . . pe . . . sabbaso ākiṇcaṇñāyatanāṇ samatikkamma neva-saṇñā-nāsaṇñāyatanasaṇñāśahagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmiṇ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassupaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katame kusalamūlā? Alobo adoso amoho . . . pe . . .

Ime vuccanti kusalamūla.

Tattha katamo kusalamūlapaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṇitattaṇ: ayaṇ vuccati kusalamūlapaccayā saṅkhāro . . . pe . . .

Tattha katamā phassapaccayā vedanā?

Yaṇ cetasiṇ neva sātaṇ nāsātaṇ cetosamphassaṇaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassaṇā vedanā: ayaṇ vuccati phassapaccayā vedanā . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā kusalā?<sup>3</sup>

Yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayaḡamiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyaṇ vivicc' eva kāmehi . . . pe . . . paṭhamāṇ

<sup>1</sup> Arūpāvacarakusalaṇ. Cf. Dh. S. §§ 265-76. S<sup>d</sup> inserts rūpūpapattiyaṇ maggaṇ bhāveti . . . pe . . .

<sup>2</sup> S<sup>d</sup> has . . . pe . . . down to lokuttaraṇ jhānaṇ in next section. Dh. S. §§ 265-8.

<sup>3</sup> Lokuttaraṇ cittaṇ. Cf. Dh. S. 277 foll.

jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhīṇaṃ, tasmīṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etesaṃ dhammānaṃ samudayo hoti.

Tattha katame kusalamūlā ?

Alobho adoso amoho . . . pe . . .

Tattha katamo amoho ?

Yā pañña pajānaṃ . . . pe . . . amoho dhammavīcayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṃ-gaṃ maggāpariyāpannaṃ : ayaṃ vuccati amoho.

Ime vuccanti kusalamūlā.

Tattha katamo kusalamūlapaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetaṃyitattaṃ : ayaṃ vuccati kusalamūlapaccayā saṅkhāro . . . pe<sup>1</sup> . . . evam etesaṃ dhammānaṃ samudayo hotīti : evam etesaṃ dhammānaṃ saṅgati hoti, samāgamo hoti, samodhānaṃ hoti, pātu-bhavo hoti ; tena vuccati evam etesaṃ dhammānaṃ samu-udayo hotīti.

KUSALAMŪLAṆ NITṬHITAṆ.<sup>2</sup>

Katame dhammā avyākataṃ ?

Yasmīṃ<sup>3</sup> samaye kāmāvacarassa kusalassa kammassa katattaṃ upacitattaṃ vipākāṃ cakkhuviññānaṃ uppannaṃ hoti upekkhāsahagataṃ rūpārammaṇaṃ, tasmīṃ samaye saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanā sañcetaṃyitattaṃ : ayaṃ vuccati saṅkhāro.

Tattha katamaṃ saṅkhārapaccayā viññānaṃ ?

Yay cittaṃ māno mānaṃ . . . pe . . . tājā cakkhu-viññānadhātu : idaṃ vuccati saṅkhārapaccayā viññānaṃ.

Tattha katamaṃ viññānapaccayā nāmaṃ ?

<sup>1</sup> So S<sup>d</sup>. K and B abbreviate less.

<sup>2</sup> B : kusalaniddeso.

<sup>3</sup> Kusalavipākāni pañcaviññānāni. Cf. Dh. S. § 431.



Vedanākkhandho saññākkhandho saṅkhārakkhandho :  
idaṃ vuccati viññānapaccayā nāmaṃ.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanam?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajiṇ cakkhu-  
viññānadhātu : idaṃ vuccati nāmapaccayā chaṭṭhāyatanam.

Tattha katamo chaṭṭhāyatanapaccayā phasso?

Yo phasso phusanā samphusanā samphusittatṭaṃ : ayaṃ  
vuccati chaṭṭhāyatanapaccayā phasso.

Tattha katamā phassapaccayā vedanā?

Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajam  
adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkham-  
asukhā vedanā : ayaṃ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā bhavo?

Thapetvā vedanaṃ saññākkhandho saṅkhārakkhandho  
viññānakkhandho : ayaṃ vuccati vedanāpaccayā bhavo

. . . pe<sup>1</sup> . . . tena vuccati evam etassa kevalassa duk-  
khakkhandhassa samudayo hotīti . . .

v.<sup>2</sup>

Tasmiṃ samaye saṅkhārappaccayā viññānaṃ saṅkhārāhe-  
tukaṃ, viññānapaccayā nāmaṃ viññānāhetukaṃ, nāma-  
paccayā chaṭṭhāyatanam nāmahetukaṃ, chaṭṭhāyatanapac-  
cayā phasso chaṭṭhāyatanāhetuko, phassapaccayā vedanā  
phassāhetukā, vedanāpaccayā bhavo, bhavapaccayā jāti,  
jātipaccayā jarāmaraṇaṃ.<sup>3</sup> Evam etassa kevalassa duk-  
khakkhandhassa samudayo hoti . . .

ix.

Tasmiṃ samaye saṅkhārakkhandho viññānaṃ saṅkhāra-  
sampayuttaṃ, viññānapaccayā nāmaṃ viññānasampayut-  
taṃ, nāmapaccayā chaṭṭhāyatanam nāmasampayuttaṃ,  
chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto,  
phassapaccayā vedanā phassasampayuttā, vedanāpaccayā  
bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṃ.<sup>4</sup>  
Evam etassa kevalassa dukkhakkhandhassa samudayo  
hoti.

xiii.

Tasmiṃ samaye saṅkhārappaccayā viññānaṃ viññāna-  
paccayā pi saṅkhāro, viññānapaccayā nāmaṃ nāmapac-

<sup>1</sup> S<sup>d</sup> gives full text.      <sup>2</sup> See above, Mātikā, pp. 139, 140.

<sup>3</sup> S<sup>d</sup> : . . . pe . . . tena vuccati evam etassa keva-  
lassa, &c.

<sup>4</sup> S<sup>d</sup> : . . . pe . . . tena vuccati evam etassa keva-  
lassa, &c.

cayā pi viññāṇaṇ, nāmapaccayā chaṭṭhāyatanāṇ, phassa-paccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. . . .

Katame dhammā avyākata?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ sotaviññāṇaṇ<sup>2</sup> uppannaṇ hoti upekkhāsahagataṇ saddārammaṇaṇ,<sup>3</sup> ghānaviññāṇaṇ uppannaṇ hoti upekkhāsahagataṇ gandhārammaṇaṇ, jivhāviññāṇaṇ uppannaṇ hoti upekkhāsahagataṇ rasārammaṇaṇ, kāyaviññāṇaṇ uppannaṇ hoti sukkhāsahagataṇ phoṭṭhabbārammaṇaṇ; tasmīṇ samaye saṅkhārāpaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>4</sup>

Tattha katamo saṅkhāro?

Yā cetanā sañcetanā sañcetaṇitattaṇ: ayaṇ vuccati saṅkhāro . . . pe . . .<sup>5</sup>

Tattha katamā phassapaccayā vedanā?

Yaṇ kāyikaṇ sātāṇ kāyikaṇ sukhaṇ kāyasamphassaṇaṇ sātāṇ sukhaṇ vedayitaṇ kāyasamphassaṇaṇ sātā sukhaṇ vedanā: ayaṇ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā bhavo?

Thapetvā vedanaṇ saññākkhandho saṅkhārakkhandho viññāṇakkhandho: ayaṇ vuccati vedanāpaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākata?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā . . . pe . . . ārammaṇaṇ vā yaṇ yaṇ vā pan' ārabba, tasmīṇ samaye saṅkhārā-

<sup>1</sup> S<sup>d</sup>: . . . pe . . . tena vuccati evam etassa kevalassa, &c.

<sup>2</sup> Dh. S. § 443.

<sup>3</sup> S<sup>d</sup> inserts here . . . pe . . .

<sup>4</sup> S<sup>d</sup>: hotīti. B excises to next section.

<sup>5</sup> S<sup>d</sup> gives full text.

<sup>6</sup> Kusalavipākā manodhātu. Cf. Dh. S. § 455.

paccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkha-paccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāma-  
raṇaṃ. Evam etassa kevalassa dukkhakkhandhassa  
samudayo hoti.

Tattha katamo saṅkhāro?

Yā cetanā sañcetanā sañcetaṃyitattaṃ: ayaṃ vuccati  
saṅkhāro.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajaṃ maṇo-  
dhātu: idaṃ vuccati saṅkhārapaccayā viññāṇaṃ . . .  
pe . . .<sup>1</sup>

Tattha katamā phassapaccayā vedanā? Yaṃ ceta-  
sikaṃ neva sātāṃ nāsātāṃ cetosamphassaṃ adukkham-  
asukhaṃ vedayitaṃ cetosamphassajā sātā adukkhamasukhā  
vedanā: ayaṃ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā adhimokkho?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:  
ayaṃ vuccati vedanāpaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Thapetvā adhimokkhaṃ vedanākkhandho saññākkhandho  
saṅkhārakkhandho viññāṇakkhandho: ayaṃ vuccati adhi-  
mokkhapaccayā bhavo . . . pe . . . tena vuccati evam  
etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyakatā?

Tasmiṃ<sup>2</sup> samaye kāmāvacarassa kusalassa kammassa  
katattā upacitattā vipākā manoviññāṇādhātu uppannā  
hoti somanassasahagatā rūpārammaṇā vā . . . pe . . .  
dhammārammaṇā vā yaṃ yaṃ vā paṃ' ārabha, tasmiṃ  
samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā na-  
maṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā  
phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho,  
adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātippaccayā  
jarāmarāṇaṃ.<sup>3</sup>

<sup>1</sup> S<sup>d</sup> gives full text.

<sup>2</sup> Kusala vipākā somanassasahagatā manoviññāṇādhātu.  
Cf. Dh. S. § 469.

<sup>3</sup> K: Evam etassa kevalassa, &c. Tattha katamo  
saṅkhāro . . . adhimokkhapaccayā bhavo . . . pe . . .  
tena vuccati, &c. B. condenses also, but less.

Katame dhammā avyākataṃ?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipakā manoviññānadhātu uppannaṃ hoti upekhāsahagatā rūpārammaṇā vā . . . dhammārammaṇā vā yaṃ yaṃ vā paṇ' ārabha, tasmīṃ samaye saṃkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākataṃ?

Yasmiṃ<sup>2</sup> samaye kāmāvacarassa kusalassa kammassa upacitattā vipakā manoviññānadhātu uppannā hoti somanassasahagatā ñānasampayuttā . . . somanassasahagatā ñānasampayuttā saṃkhāreṇa . . . somanassasahagatā ñānavippayuttā . . . somanassasahagatā ñānavippayuttā saṃkhāreṇa . . . upekhāsahagatā ñānasampayuttā . . . upekhāsahagatā ñānasampayuttā saṃkhāreṇa . . . upekhāsahagatā ñānavippayuttā . . . upekhāsahagatā ñānavippayuttā saṃkhāreṇa, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ' ārabha, tasmīṃ samaye saṃkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam<sup>3</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṃkhāro?

Yā cetanā sañcetanā sañcetaṃ, itatthaṃ: ayaṃ vuccati saṃkhāro.

Tattha katamaṃ saṃkhārapaccayā viññānaṃ?

Yaṃ cittaṃ mano mānasā . . . pe . . . tajjā manoviññānadhātu: idaṃ vuccati saṃkhārapaccayā viññānaṃ . . . pe . . .

Tattha katamo vedanāpaccayā pasādo?

<sup>1</sup> So S<sup>d</sup> and B. K. omits this section. Cf. Dh.S. § 484: Kusalavipakā upekhāsahagatā manoviññānadhātu.

<sup>2</sup> Attha mahāvīpākā. Dh.S. § 498.

<sup>3</sup> S<sup>d</sup> omits the following down to tena vuccati evam etassa . . . hotīti on the following page.

Yā saddhā saddahanā okappanā abhippasādo: ayaṃ vuccati vedanāpaccayā pasādo.

Tattha katamo pasādapaccayā adhimokkho?

Yo cittaṣa adhimokkho adhimuccanā tad-adhimuttatā: ayaṃ vuccati pasādapaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Thapetvā adhimokkhaṃ vedanākkhandho saññākkhandho saṃkhārakkhandho viññānakkhandho: ayaṃ vuccati adhimokkhapaccayā bhavo . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākata?

Yasmiṃ<sup>1</sup> samaye rūpūpapattiyaṃ maggaṃ bhāveti vivie-c'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva rūpāvacarassa kusalassa kammassa katattā upa-citattā vipākaṃ vivie'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ; tasmīṃ samaye saṃkhārappaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ.<sup>2</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame<sup>3</sup> dhammā avyākata?

Yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti vitakka-vicārānaṃ vūpasamā dutiyaṃ jhānaṃ . . . tatiyaṃ jhānaṃ . . . catutthaṃ jhānaṃ . . . paṭhamāṃ jhānaṃ . . . pañ-camaṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmīṃ samaye phasso hoti . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sukhassa ca pahūnā . . . pe . . . pañcamaṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmīṃ samaye saṃkhārappaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā

<sup>1</sup> Rūpāvacaravipākā. Dh.S. § 499.

<sup>2</sup> Sd: . . . pe . . . tena vuccati evaṃ etassa, etc.

<sup>3</sup> So Sd. K. and B. omit this section. Cf. Dh.S. § 500.

bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṇ  
 . . . pe . . . tena vuccati evam etassa kevalassa dukkhak-  
 khandhassa samudayo hotīti.

Katame dhammā avyākata?

Yasmiṇ<sup>1</sup> samaye arūpāpapattiyā maggaṇ bhāveti  
 . . . pe . . . sabbaso ākiñcaññāyatanaṇ samatikkamma  
 neva-saññā-nāsaññāyatana-saññāsahagataṇ sukhassa ca  
 pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja  
 viharati, tasmīṇ samaye phasso hoti . . . pe . . .  
 avikkhepo hoti: ime dhammā kusalā. Tass'eva arūpāva-  
 carassa<sup>2</sup> kusalassa kammassa katattā upacittattā vipākaṇ  
 sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-  
 nāsaññāyatana-saññāsahagataṇ sukhassa ca pahānā  
 . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati;  
 tasmīṇ samaye saṅkhārāpaccayā viññānaṇ, viññānapaccayā  
 nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatana-  
 paccayā phasso, phassapaccayā vedanā, vedanāpaccayā  
 pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā  
 bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṇ.  
 Evam<sup>3</sup> etassa kevalassa dukkhakkhandhassa samudayo  
 hoti.

Katame dhammā avyākata?

Yasmiṇ<sup>4</sup> samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ  
 apacayaḍḍamīṇ diṭṭhigatānaṇ pahānāya pathamāya bhūmiyā  
 pattiyā vivicc'eva kāmehi . . . pe . . . pathamaṇ jhānaṇ  
 upasampajja viharati dukkhāpatipadaṇ dandhābhiññaṇ,  
 tasmīṇ samaye phasso hoti . . . pe . . . avikkhepo hoti:  
 ime dhammā kusalā. Tass'eva lokuttarassa kusalassa  
 jhānassa katattā bhāvitattā vipākaṇ vivicc'eva kāmehi  
 . . . pe . . . pathamaṇ jhānaṇ upasampajja viharati  
 dukkhāpatipadaṇ dandhābhiññaṇ suññataṇ; tasmīṇ  
 samaye saṅkhārāpaccayā viññānaṇ, viññānapaccayā nāmaṇ,  
 nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatana-paccayā  
 phasso, phassapaccayā vedanā, vedanāpaccayā pasādo,  
 pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo,

<sup>1</sup> Arūpāvacaravipākā. Dh.S. §§ 501-4. B. omits

. . . pe . . .

<sup>2</sup> S<sup>d</sup>: rūpāvacarassa.

<sup>3</sup> S<sup>d</sup>: . . . pe . . . tena vuccati evam etassa &c. . .  
 hotīti.

<sup>4</sup> Suddhikapaṭipadā. Cf. Dh.S. § 505.

bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ. Evam  
etesañ dhammānaṃ samudayo hoti<sup>1</sup> . . . pe . . .

KUSALAVIPĀKA-SANĀKHĀRAMŪLAKAṆ NITTHITAṆ.<sup>2</sup>

Katame<sup>3</sup> dhammā avyākatā?

Yasmiṃ samaye akusalassa kammassa katattā upacittatā  
vipākāṃ cakkhaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ  
rūpārammaṇaṃ . . . pe<sup>4</sup> . . . sotāviññāṇaṃ uppannaṃ hoti  
upekhāsahagataṃ saddārammaṇaṃ . . . pe . . . ghāna-  
viññāṇaṃ uppannaṃ hoti upekhāsahagataṃ gandhāram-  
maṇaṃ . . . pe . . . jivhāviññāṇaṃ uppannaṃ hoti upe-  
khāsahagataṃ rasārammaṇaṃ . . . pe . . . kāyaviññāṇaṃ  
uppannaṃ hoti dukkhasahagataṃ phoṭṭhabbārammaṇaṃ,  
tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā  
nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-  
paccayā phasso, phassapaccayā vedanā, vedanāpaccayā  
bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ. Evam  
etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro?

Yā cetanā sañcetanā sañcetayitattaṃ : ayaṃ vuccati  
saṅkhāro.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajaṃ kāya-  
viññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ  
. . . pe . . .

Tattha katamā phassapaccayā vedanā?

Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphas-  
sajaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphasasāṃ asātā  
dukkhā vedanā : ayaṃ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā bhavo?

Thapetvā vedanaṃ saññākkhandho saṅkhārakkhandho  
viññāṇakkhandho : ayaṃ vuccati vedanāpaccayā bhavo  
. . . pe . . . tena vuccati evam etassa kevalassa dukkhak-  
khandhassa samudayo hotīti.

Katame<sup>5</sup> dhammā avyākatā?

<sup>1</sup> S<sup>d</sup> : Tattha katamo saṅkhāro . . . &c., giving full text  
to dukkhakkhandhassa samudayo hotīti.

<sup>2</sup> K and B. omit this title.

<sup>3</sup> Akusalavipākā avyākatā. Dh.S. § 556.

<sup>4</sup> S<sup>d</sup> gives the next four viññāṇāni in a separate section.

<sup>5</sup> S<sup>d</sup> omits this section. Dh.S. § 562.

Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṃ yaṃ vā paṇ' ārabba, tasmīṃ samaye saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ. Evam<sup>1</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṃkhāro ?

Yā cetanā sañcetanā sañcetayitattaṃ : ayaṃ vuccati saṃkhāro.

Tattha katamaṃ saṃkhārapaccayā viññāṇaṃ ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu : idaṃ vuccati saṃkhārapaccayā viññāṇaṃ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākatā ?

Yasmiṃ<sup>2</sup> samaye akusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā paṇ' ārabba, tasmīṃ samaye saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ. Evam<sup>3</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṃkhāro ?

Yā cetanā sañcetanā sañcetayitattaṃ : ayaṃ vuccati saṃkhāro.

Tattha katamaṃ saṃkhārapaccayā viññāṇaṃ ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu : idaṃ vuccati saṃkhārapaccayā viññāṇaṃ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

AKUSALAVIPĀKA-SAMKHAṬĀMŪLAKAṆ NITTHTITAṆ.<sup>4</sup>

<sup>1</sup> S<sup>d</sup> omits the following sentences to tena vuccati evam etassa, etc.

<sup>2</sup> Dh.S. § 564.

<sup>3</sup> S<sup>d</sup> omits remainder of section (down to title).

<sup>4</sup> K and B. omit this title.



Katame<sup>1</sup> dhammā avyākātā?

Yasmiṃ samaye manodhātu uppannā hoti kiriyā, neva kusalā nākusalā na ca kammavipākā, upekkhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṃ yaṃ vā pan' ārabha<sup>2</sup> . . . pe . . . manoviññāna-dhātu<sup>3</sup> uppannā hoti kiriyā, neva kusalā nākusalā na ca kammavipākā, somanassasahagatā, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā pan' ārabha . . . pe . . . manoviññānadhātu<sup>4</sup> uppannā hoti kiriyā, neva kusalā nākusalā na ca kammavipākā, upekkhāsahagatā, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā pan' ārabha, tasmīṃ samaye saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañāṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti . . . pe.<sup>5</sup> . . .

Katame dhammā avyākātā?

Yasmiṃ<sup>6</sup> samaye manoviññānadhātu uppannā hoti, kiriyā, neva kusalā nākusalā na ca kammavipākā, somanassasahagatā ñāṇasampayuttā . . .<sup>7</sup> somanassasahagatā ñāṇasampayuttā sasāṅkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā sasāṅkhārena . . . upekkhāsahagatā ñāṇasampayuttā . . . upekkhāsahagatā ñāṇasampayuttā sasāṅkhārena . . . upekkhāsahagatā ñāṇavippayuttā . . . upekkhāsahagatā ñāṇavippayuttā sasāṅkhārena, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā pan' ārabha, tasmīṃ samaye saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo,

<sup>1</sup> Kamāvacarakiriyā. Dh.S. § 566.

<sup>2</sup> S<sup>d</sup> first completes this section in the usual way, but with more than usual condensation.

<sup>3</sup> Dh.S. § 568.

<sup>4</sup> Dh.S. § 574.

<sup>5</sup> S<sup>d</sup> adds the usual questions and answers highly condensed.

<sup>6</sup> Dh.S. § 576.

<sup>7</sup> Neither K nor S<sup>d</sup> inserts . . . where it stands in the text.

bhavapaccayā jāti, jātipaccayā jarāmaraññaṇ. Evam<sup>1</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Yasmiṇ<sup>2</sup> samaye rūpāvacaraṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ dīṭṭha-dhammasukhavihāraṇ, vivicce'eva kāmehi . . . pe . . . paṭhamāṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ, tasmīṇ samaye saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṇ.<sup>3</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Yasmiṇ<sup>4</sup> samaye rūpāvacaraṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ dīṭṭha-dhammasukhavihāraṇ, vitakkavicāraṇaṇ vūpasamā . . . dutiyaṇ jhānaṇ . . . tatiyaṇ jhānaṇ . . . catutthaṇ jhānaṇ . . . paṭhamāṇ jhānaṇ . . . pañcamaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ, tasmīṇ samaye saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṇ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākata?

Yasmiṇ<sup>5</sup> samaye arūpāvacaraṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ dīṭṭhadhammasukhavihāraṇ, sabbaso . . . pe<sup>6</sup> . . . ākiñcaññāyatanaṇ samatikkamma neva-sañña-nāsañña-yatana-sañña-sahagatā sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmīṇ samaye saṅkhārapaccayā viññā-

<sup>1</sup> S<sup>d</sup>: tena vuccati evam etassa, &c. . . . hotīti.

<sup>2</sup> Rūpāvacarakiriya. Dh.S. § 577.

<sup>3</sup> S<sup>d</sup> . . . pe . . . tena vuccati evam etassa . . . hotīti.

<sup>4</sup> K. and B. omit this section. Cf. Dh.S. § 578.

<sup>5</sup> Arūpāvacarakiriya. Dh.S. §§ 579-82. B omits

. . . pe . . .

<sup>6</sup> K. and B. omit . . . pe . . .

naṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañā.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

KIRIYĀ-SANĶHĀRAMŪLAKAṆ NITTHITAṆ.<sup>2</sup>

1(i)<sup>3</sup>

Katame dhammā kusalā?

Yasmiṃ samaye kāmāvacaraṇaṃ kusalaṇaṃ cittaṇaṃ uppannaṇaṃ hoti somanassasahagataṇaṃ nāpasampayuttaṇaṃ rūpārammaṇaṇaṃ vā . . . pe . . . dhammārammaṇaṇaṃ vā yaṇaṇaṃ vā paṇ' ārabha, tasmiṃ samaye avijjāpaccayā<sup>4</sup> saṅkhārā, saṅkhārapaccayā viññānaṇaṃ, viññānapaccayā nāmaṇaṃ, nāmapaccayā chaṭṭhāyatanaṇaṃ, chaṭṭhāyatanaṇaṃ paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañā. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṇitattaṇaṃ: ayaṇaṃ vuccati avijjāpaccayā saṅkhāro . . . pe<sup>5</sup> . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

(ii)

Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṇaṃ, viññānapaccayā nāmaṇaṃ, nāmapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañā.<sup>6</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

<sup>1</sup> S<sup>d</sup>: tena vuccati evam etassa . . . hoti. S<sup>d</sup> thereupon rehearses the varied formulae: Tasmiṃ samaye saṅkhārapaccayā viññānaṇaṃ saṅkhārahetukaṇaṃ . . . saṅkhārasampayuttaṇaṃ . . . viññānapaccayā pi saṅkhāro.

<sup>2</sup> K. omits this line. B. has only Avyākata-niddeso.

<sup>3</sup> Kāmāvacara-aṭṭha-mahācittāni. Cf. Dh.S. §§ 1-169.

<sup>4</sup> K and B have . . . pe . . . only to Tattha katamā . . . vedanā.

<sup>5</sup> See above Mātikā i, pp. 197 foll.

<sup>6</sup> S<sup>d</sup>: . . . pe . . . tena vuccati evam etassa . . . hoti.

(iii)

Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañṇaṇ.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

(iv)

Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā saṅkhāyatanāṇ, saṅkhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañṇaṇ.<sup>2</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

2—8.

Katame dhammā kusalā ?

Yasmiṃ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ sasaṅkhārena . . . somanassasahagataṇ ñāṇavippayuttaṇ . . . somanassasahagataṇ ñāṇavippayuttaṇ sasaṅkhārena . . . upekkhāsahagataṇ ñāṇasampayuttaṇ . . . upekkhāsahagataṇ ñāṇasampayuttaṇ sasaṅkhārena . . . upekkhāsahagataṇ ñāṇavippayuttaṇ . . . upekkhāsahagataṇ ñāṇavippayuttaṇ sasaṅkhārena, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā paṇ' ārabba, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañṇaṇ.<sup>3</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā kusalā ?

Yasmiṃ samaye rūpūpapattiyā maggaṇ bhāveti, vivicc'eva

<sup>1</sup> Sd: . . . pe . . . tena vuccati evam etassa . . . hotīti.

<sup>2</sup> Sd: . . . pe . . . tena vuccati evam etassa . . . hotīti.

<sup>3</sup> Sd: . . . pe . . . tena vuccati evam etassa . . . hotīti.

kāmehi . . . pe . . . paṭhamañ jhānañ upasampajja viharati paṭhavikasiṇañ, tasmīñ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānañ, viññānapaccayā nāmañ, nāmapaccayā chaṭṭhāyatanañ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañ.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame<sup>2</sup> dhammā kusalā?

Yasmiñ samaye rūpūpapattiyaṃ maggañ bhāveti, vitakka-vicarānañ vūpasamā . . . pe . . . duttiyañ jhānañ . . . tatiyañ jhānañ . . . catutthañ jhānañ . . . pañcamañ jhānañ upasampajja viharati paṭhavikasiṇañ, tasmīñ samaye avijjāpaccayā saṅkhāro . . . pe<sup>3</sup> . . . jarāmarañ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame<sup>4</sup> dhammā kusalā?

Yasmiñ samaye arūpūpapattiyaṃ maggañ bhāveti, sabbaso . . . pe<sup>5</sup> . . . ākiñcaññāyatanañ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagatañ sukhassa ca pahānā . . . pe . . . catutthañ jhānañ upasampajja viharati, tasmīñ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānañ, viññānapaccayā nāmañ, nāmapaccayā chaṭṭhāyatanañ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā kusalā?

Yasmiñ samaye lokuttarañ jhānañ bhāveti niyyānikañ apaccayagāmiñ dīṭṭhigatānañ pahānāya paṭhamāya bhūmiyaṃ pattiyaṃ, vivicc'eva kāmehi . . . pe . . . paṭhamañ jhānañ upasampajja viharati dukkhāpatipadañ dandhabhīṇañ, tasmīñ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānañ, viññānapaccayā nāmañ, nāmapaccayā chaṭṭhāyatanañ, chaṭṭhāyatana-paccayā phasso, phassapaccayā

<sup>1</sup> S<sup>d</sup>: . . . pe . . . tena vuccati evam etassa . . . hotīti.

<sup>2</sup> K. and B. omit this section. <sup>3</sup> S<sup>d</sup> gives full text.

<sup>4</sup> S<sup>d</sup> omits this section. <sup>5</sup> K. and B. omit . . . pe . . .

vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Eṃam etesaṇ dhammānaṇ samudayo hoti . . . pe . . .<sup>1</sup>

Katame dhammā avyākata?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ cakkhaviññānaṇ uppannaṇ hoti, upekhāsahagataṇ rūpārammaṇaṇ, tasmīṇ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇpaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Eṃam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo kusalamūlapaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṇitattaṇ: ayaṇ vuccati kusalamūlapaccayā saṅkhāro . . . pe . . . tena vuccati eṃam etassa kevalassa dukkhakkhandhassa samudayo hotti.<sup>2</sup>

Katame dhammā avyākata?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ sotaviññānaṇ uppannaṇ hoti upekhāsahagataṇ saddārammaṇaṇ . . . ghaṇaviññānaṇ uppannaṇ hoti upekhāsahagataṇ gandhārammaṇaṇ . . . jivhaviññānaṇ uppannaṇ hoti upekhāsahagataṇ rasārammaṇaṇ . . . kāyaviññānaṇ uppannaṇ hoti sukhāsahagataṇ phoṭṭhabbārammaṇaṇ,<sup>3</sup> . . . manodhātu uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṇ yaṇ vā pan'ārabbha<sup>3</sup> . . . pe . . . manoviññānadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā pan'ārabbha<sup>3</sup> . . . pe . . . manoviññānadhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā pan'ārabbha, tasmīṇ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇpaccayā phasso, phassapaccayā

<sup>1</sup> S<sup>d</sup> adds, in condensed form, the usual catechism.

<sup>2</sup> B appends here Avijjāmūlakakusala-niddeso, the more fitting place being end of preceding section.

<sup>3</sup> S<sup>d</sup> concludes this separately.

vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranāṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>1</sup> . . .

Katame dhammā avyākata?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipakā manoviññānadhātu uppannā hoti somanassasahagatā nānasampayuttā . . . somanassasahagatā nānasampayuttā saṅkhāreṇa . . . somanassasahagatā nānavippayuttā . . . somanassasahagatā nānavippayuttā saṅkhāreṇa . . . upekhāsahagatā nānasampayuttā . . . upekhāsahagatā nānasampayuttā saṅkhāreṇa . . . upekhāsahagatā nānavippayuttā . . . upekhāsahagatā nānavippayuttā saṅkhāreṇa, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā paṇ' ārabha, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranāṇaṃ.<sup>2</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti vivice'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipakāṃ vivice'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ<sup>3</sup> . . . pe . . . vitakka-vicārānaṃ rūpasamā . . . pe . . . duttiyaṃ jhānaṃ . . . tatiyaṃ jhānaṃ . . . catutthaṃ jhānaṃ . . . paṭhamāṃ jhānaṃ . . . pañcamaṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmiṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā

<sup>1</sup> S<sup>d</sup> gives a fraction of the usual catechism.

<sup>2</sup> S<sup>d</sup>: tena vuccati evam etassa . . . hotiti.

<sup>3</sup> K and B omit these sections; S<sup>d</sup> deals with them collectively in one separate section.

jarāmarañaj.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame<sup>2</sup> dhammā avyākata?

Yasmiñ samaye arūpūpapattiya maggañ bhāveti sabbaso . . . pe . . . ākiñcaññāyatanañ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagatañ sukhassa ca pahānā . . . pe . . . catutthañ jhānañ upasampajja viharati, tasmiñ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākañ sabbaso ākiñcaññāyatanañ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagatañ sukhassa ca pahānā . . . pe . . . catutthañ jhānañ upasampajja viharati; tasmiñ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānañ, viññānapaccayā nāmañ, nāmapaccayā chaṭṭhāyatanañ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanā-paccayā pasādo, pasādapaccayā adhimokkho, adhimokkha-paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañaj. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Yasmiñ samaye lokuttarañ jhānañ bhāveti niyyānikañ apacayagāmiñ dīṭṭhigatānañ pahānāya paṭhamāya bhūmiyā pattiya, vivicc'eva kāmehi . . . pe . . . paṭhamañ jhānañ upasampajja viharati dukkhāpaṭipadañ dandhābhiññañ, tasmiñ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākañ vivicc'eva kāmehi . . . pe . . . paṭhamañ jhānañ upasampajja viharati dukkhāpaṭipadañ dandhābhiññañ suññatañ; tasmiñ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānañ, viññānapaccayā nāmañ, nāmapaccayā chaṭṭhāyatanañ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanā-paccayā pasādo, pasādapaccayā adhimokkho, adhimokkha-paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañaj. Evam etesañ dhammānañ samudayo hoti.<sup>3</sup>

KUSALAMŪLA-VIPĀKAMŪLAKAJ NIṬṬHITAÑ.<sup>4</sup>

<sup>1</sup> S<sup>d</sup>: tena vuccati evam etassa, &c.

<sup>2</sup> S<sup>d</sup> omits this section. B. omits . . . pe . . .

<sup>3</sup> S<sup>d</sup> gives the catechism condensed.

<sup>4</sup> K. omits this line. B has Kusalamūlakavipāka-niddeso.



Katame dhammā avyākataṃ ?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākajā cakkhaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rūpārammaṇaṃ ; tasmīṃ samaye akusalamūlapaccayā saṃ-  
khāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ,  
nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā  
phasso, phassapaccayā vedanā, vedanāpaccayā bhavo,  
bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa  
kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo akusalamūlapaccayā saṃkhāro ?

Yā cetanā sañcetanā sañcetaṇitattaṃ : ayaṃ vuccati  
akusalamūlapaccayā saṃkhāro . . . pe . . . tena vuccati  
evam etassa kevalassa dukkhakkhandhassa samudayo  
hoti.

Katame dhammā avyākataṃ ?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā  
vipākajā sotaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ  
saddārammaṇaṃ . . . ghānaviññāṇaṃ uppannaṃ hoti upe-  
kkhāsahagataṃ gandhārammaṇaṃ . . . jīvhāviññāṇaṃ up-  
pannaṃ hoti upekkhāsahagataṃ rasārammaṇaṃ . . . kāya-  
viññāṇaṃ uppannaṃ hoti dukkhasahagataṃ phoṭṭhabbāram-  
maṇaṃ . . . manodhātu<sup>1</sup> uppannā hoti upekkhāsahagatā  
rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā  
yaṃ vā paṇ'ārabbha, tasmīṃ samaye akusalamūla-  
paccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇa-  
paccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhā-  
yatanapaccayā phasso, phassapaccayā vedanā, vedanā-  
paccayā adhimokkha, adhimokkhapaccayā bhavo, bhava-  
paccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam<sup>2</sup> etassa  
kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākataṃ ?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā  
vipākā manoviññāṇadhātu uppannā hoti upekkhāsahagatā  
rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ  
vā paṇ'ārabbha, tasmīṃ samaye akusalamūlapaccayā  
saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā  
nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanā-  
paccayā phasso, phassapaccayā vedanā, vedanāpaccayā  
adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā

<sup>1</sup> S<sup>d</sup> takes this into a separate section.

<sup>2</sup> S<sup>d</sup> : tena vuccati evam etassa . . . hoti.

jāti, jātippaccayā jarāmaraññaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo akusalamūlapaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṇṇatāṇ: ayaṇ vuccati akusalamūlapaccayā saṅkhāro.

Tattha katamaṇ saṅkhārapaccayā viññāṇaṇ?

Yaṇ cittaṇ mano mānaṇ . . . pe . . . tajiā mano-viññāṇadhātu: idaṇ vuccati saṅkhārapaccayā viññāṇaṇ.

Tattha katamaṇ viññāṇapaccayā nāmaṇ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṇ vuccati viññāṇapaccayā nāmaṇ.

Tattha katamaṇ nāmapaccayā chaṭṭhāyatanaṇ?

Yaṇ cittaṇ mano mānaṇ . . . pe . . . tajiā mano-viññāṇadhātu: idaṇ vuccati nāmapaccayā chaṭṭhāyatanaṇ.

Tattha katamo chaṭṭhāyatanaṇpaccayā phasso?

Yo phasso phusanā samphusanā samphusittatāṇ: ayaṇ vuccati chaṭṭhāyatanaṇpaccayā phasso.

Tattha katamā phassapaccayā vedanā?

Yaṇ cetasiṇaṇ neva sūtaṇ nāsataṇ cetosamphassaṇaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassajā adukkhamasukhā vedanā: ayaṇ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā adhimokkho?

Yo cittaṇ adhimokkho adhimuccanā tad-adhimuttatā: ayaṇ vuccati vedanāpaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Thapetvā adhimokkhaṇ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: ayaṇ vuccati vedanāpaccayā bhavo.

Tattha katamā bhavapaccayā jāti?

Yā tesāṇ dhammāṇaṇ jāti sañjāti nibbatti abhinibbatti pātubhāvo: ayaṇ vuccati bhavapaccayā jāti.

Tattha katamaṇ jātipaccayā jarāmaraññaṇ?

Atthi jarā, atthi maraññaṇ. Tattha katamā jarā? Yā tesāṇ dhammāṇaṇ jarā jiraṇatā āyuno saḅhāni: ayaṇ vuccati jarā. Tattha katamaṇ maraññaṇ? Yo tesāṇ dhammāṇaṇ khayō vayo bhedo paribhedo aniccatā antaradhāṇaṇ: idaṇ vuccati maraññaṇ.

Iti ayaṇ ca jarā idaṇ ca maraññaṇ: idaṇ vuccati jātipaccayā jarāmaraññaṇ.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti: evam etassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhāṇaṇ hoti, pātubhāvo hoti;

tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa  
samudayo hotīti.

Akusalavipāka-mūlakaṃ niṭṭhitaṃ.<sup>1</sup>

ABHIDHAMMA BHĀJANĪYAṆ<sup>2</sup> NIṬṬHITAṆ.<sup>3</sup>

PACCAYĀKĀRAVIBHAṆGO SAMATTO CHATṬHO.<sup>4</sup>

<sup>1</sup> K. omits this title.

<sup>2</sup> K. °bhājanīyaṇ.

<sup>3</sup> S<sup>d</sup> adds this note: Kusalākusala-solasikā samūlā nesaṃ paccayā nesaṃ vipākā saṃvaḍḍhitā, tehi saṃkhārappaccayā paṭhama-catukka-kusala-avijjā tassa paccayo ekaṇālo vipākasmīṃ tehi kusalākusala-mūlakā. Vicikicchā dasa viññāṇe abhimokkha na labhati. Ahetuke vā kusale pasādo nūpalabbhati.

<sup>4</sup> S<sup>d</sup>: Paṭiccasamuppādavibhaṅgo niṭṭhito chaṭṭho. K. and B. omit chaṭṭho. B has niṭṭhito for samatto.

## VII.

## SATIPATTHĀNAVIBHAṄGO.

CATTARO satipaṭṭhānā : idha bhikkhu ajjhattaṇ kāye kāyānupassī viharati, bahiddhā kāye kāyānupassī viharati, ajjhattabahiddhā kāye kāyānupassī viharati ātāpī<sup>1</sup> sampajāno satimā vineyya loke abhiijhādomanassay; ajjhattaṇ vedanāsu vedanānupassī viharati, bahiddhā vedanāsu vedanānupassī viharati, ajjhattabahiddhā vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassay; ajjhattaṇ citta cittānupassī viharati, bahiddhā citta cittānupassī viharati, ajjhattabahiddhā citta cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassay; ajjhattaṇ dhammesu dhammānupassī viharati, bahiddhā dhammesu dhammānupassī viharati, ajjhattabahiddhā dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassay.

Kathaṇ ca bhikkhu ajjhattaṇ kāye kāyānupassī viharati ?

Idha bhikkhu ajjhattaṇ kāyaṇ uddhaṇ pādatalā adho kesamatthakā<sup>2</sup> tacapariyaṇṇaṇ pūraṇ nānappakāraṇ<sup>3</sup> asucino paccavekkhati : atthi imasmiṇ kāye kesā lomā nakhā dantā tacc māṇṣaṇ nahārū<sup>4</sup> atthi<sup>5</sup> atthimiñjā<sup>6</sup> vakkāṇ hadayaṇ yakaṇaṇ kilomakaṇ pihakaṇ papphāsaṇ aṇṇaṇ antagaṇaṇ udariyaṇ karisaṇ pittaṇ semhaṇ pubbo lohitaṇ sedo medo assu vasā kheḷo singhāpikā lasikā muttan ti.<sup>7</sup> So taṇ nimittaṇ āsevati bhāveti bahulīkaroti svāvatthitaṇ<sup>8</sup> vavattāpeti.<sup>9</sup> So taṇ nimittaṇ āsevitaṇ bhāvetvā bahulīkaritvā svāvatthitaṇ vavattāpetvā bahiddhā kāye cittaṇ upasaṇharati.

<sup>1</sup> S<sup>d</sup> : ātāpī *always*.

<sup>2</sup> K : uddhampādatalā adhokesa<sup>o</sup> *always*.

<sup>3</sup> S<sup>d</sup> : pūraṇṇāna<sup>o</sup> *always*. K : pūraṇṇāna<sup>o</sup> *always*.

<sup>4</sup> S<sup>d</sup> : nahāru. B : nhāru. <sup>5</sup> B : atthi.

<sup>6</sup> K and B : °miñjaṇ. <sup>7</sup> B. omits ti *always*.

<sup>8</sup> K : svāvatthitaṇ *always*.

<sup>9</sup> K : avatthap<sup>o</sup> *always*. B : vavattap<sup>o</sup> *always*.

Kathaṃ ca bhikkhu bahiddhā kāye kāyānupassī viharati?  
 Idha bhikkhu bahiddhā kāyaṃ uddhaṃ pādatalā adho  
 kesamatthakā tacapariyantāṃ pūraṃ nānappakāraṃsa asucīmo  
 paccavekkhati: atthi<sup>1</sup>ssa kāye<sup>2</sup> kesā lomā nakhā dantā  
 taco māṃsaṃ nahārū<sup>2</sup> atthi<sup>2</sup> atthimiñña<sup>2</sup> vakkāṃ hadayaṃ  
 yakanāṃ kilomakāṃ pihakāṃ papphāsāṃ antaṃ antaṇuṇaṃ  
 udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo  
 assu vasā kheḷo singhāṇikā lasikā muttan ti. So taṃ  
 nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ<sup>2</sup> vavut-  
 thāpeti.<sup>2</sup> So taṃ nimittaṃ āsevitvā bhāvetvā bahulikaritvā  
 svāvatthitaṃ vavatthāpetvā ajjhatabahiddhā kāye cittaṃ  
 upasaṃharati.

Kathaṃ ca bhikkhu ajjhatabahiddhā kāye kāyānupassī  
 viharati?

Idha bhikkhu ajjhatabahiddhā kāyaṃ uddhaṃ pādatalā  
 adho kesamatthakā tacapariyantāṃ pūraṃ nānappakāraṃsa  
 asucīmo paccavekkhati: atthi<sup>3</sup> kāye<sup>3</sup> kesā lomā nakhā  
 dantā taco māṃsaṃ nahārū atthi<sup>3</sup> atthimiñña<sup>3</sup> vakkāṃ  
 hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsāṃ antaṃ  
 antaṇuṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ  
 sedo medo assu vasā kheḷo singhāṇikā lasikā muttan  
 ti. Evaṃ bhikkhu ajjhatabahiddhā kāye kāyānupassī  
 viharati ātāpi sampajāno satimā vineyya loke abhiññhādo-  
 manassā.

A n u p a s s i t i : tattha katamā anupassanā?

Yā paññā pajānanā . . . pe<sup>4</sup> . . . amoho dhammavicayo  
 sammādiṭṭhi: idaṃ vuccati anupassanā. Imāya anupa-  
 sanāya upeto hoti samupeto upāgato samupāgato<sup>5</sup> uppanno  
 samuppanno samannāgato, tena vuccati anupassitī.

V i h a r a t i t i : iriyati vattati pāleti yapeti yapeti carati  
 viharati: tena vuccati viharatitī.

Ā t ā p i t i : tattha katamaṃ ātappaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammavāyāmo:  
 idaṃ vuccati ātappaṃ. Iminā ātappena upeto hoti  
 samupeto upāgato samupāgato uppanno samuppanno  
 samannāgato, tena vuccati ātāpi ti.

S a m p a j ā n o t i : tattha katamaṃ sampajaññaṃ?

Yā paññā pajānanā . . . pe<sup>4</sup> . . . amoho dhamma-  
 vicayo sammādiṭṭhi: idaṃ vuccati sampajaññaṃ. Iminā  
 sampajaññena upeto hoti samupeto upāgato samupāgato

<sup>1</sup> S<sup>d</sup>: atthi kāye.

<sup>3</sup> So K. B: imasmiṃ kāye.

<sup>2</sup> Cf. preceding page.

<sup>4</sup> Cf. below p. 250.

<sup>5</sup> S<sup>d</sup>: upagato samupagato always.

uppanno samuppanno samannāgato, tena vuccati sam-pajāno ti.

Satimā ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati. Imāya satiyā upeto hoti samupeto upāgato samup-āgato uppanno samuppanno samannāgato, tena vuccati satimā ti.

Vineyya loke abhijjhādomanassan ti: tattha katamo loko?

Sveva kāyo loko, pañca pi upādānakkhandhā loko: ayaṃ vuccati loko.

Tattha katamā abhijjhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhijjhā.

Tattha katamaṃ domanassan?

Yaṃ cetasaṃ asātaṃ cetasaṃ dukkhaṃ cetosam-phassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ asātaṃ dukkhā vedanā: idaṃ vuccati domanassan.

Iti ayaṃ ca abhijjhā idaṃ ca domanassan imamahā loke vinītā honti paṭivinitā santā samitā vūpasantā atthagatā abbhathagatā<sup>1</sup> appitā vyappitā sositā visositā vyantikatā, tena vuccati vineyya loke abhijjhādomanassan ti.<sup>2</sup>

Kathaṃ ca bhikkhu ajjhataṃ vedanāsu vedanānupassī viharati?

Idha bhikkhu sukhaṃ vedanaṃ vediyamāno:<sup>3</sup> sukhaṃ vedanaṃ vediyāmiti<sup>2</sup> pajānāti, dukkhaṃ vedanaṃ vediyamāno:<sup>3</sup> dukkhaṃ vedanaṃ vediyāmiti pajānāti, adukkhamasukhaṃ vedanaṃ vediyamāno: adukkhamasukhaṃ vedanaṃ vediyāmiti pajānāti, sāmisayaṃ vā sukhaṃ vedanaṃ vediyamāno: sāmisayaṃ sukhaṃ vedanaṃ vediyāmiti pajānāti, nirāmisayaṃ vā sukhaṃ vedanaṃ vediyamāno: nirāmisayaṃ sukhaṃ vedanaṃ vediyāmiti pajānāti, sāmisayaṃ vā sukhaṃ vedanaṃ vediyamāno: sāmisayaṃ dukkhaṃ vedanaṃ vediyāmiti pajānāti, nirāmisayaṃ vā dukkhaṃ vedanaṃ vediyamāno: nirāmisayaṃ sukhaṃ vedanaṃ vediyāmiti pajānāti, sāmisayaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno: sāmisayaṃ adukkhamasukhaṃ vedanaṃ vediyāmiti pajānāti, nirāmisayaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno: nirāmisayaṃ adukkhamasukhaṃ vedanaṃ

<sup>1</sup> So K., B. and S<sup>d</sup>.

<sup>2</sup> B. adds here Kāyānupassanā-niddeso.

<sup>3</sup> K and B: vedaya° always.

vediyāmiti pajānāti. So taṃ nimittañ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthāpeti.<sup>1</sup> So taṃ nimittañ āsevitaṃ bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthāpetvā ajjhattaṃ vedanāsu cittaṃ upasaṃharati.

Kathaṃ ca bhikkhu bahiddhā vedanāsu vedanānupassī viharatī?

Idha bhikkhu sukhāṃ vedanāṃ vediyamānaṃ: sukhāṃ vedanāṃ vedayāmiti pajānāti, dukkhāṃ vedanāṃ vediyamānaṃ: dukkhāṃ vedanāṃ vediyāmiti pajānāti, adukkhamasukhāṃ vedanāṃ vediyamānaṃ: adukkhamasukhāṃ vedanāṃ vediyāmiti pajānāti, sāmisāṃ sukhāṃ vedanāṃ vediyāmiti pajānāti, nirāmisāṃ sukhāṃ vedanāṃ vediyamānaṃ: nirāmisāṃ sukhāṃ vedanāṃ vediyāmiti pajānāti, sāmisāṃ sukhāṃ vedanāṃ vediyāmiti pajānāti, sāmisāṃ vā dukkhāṃ vedanāṃ vediyamānaṃ: sāmisāṃ dukkhāṃ vedanāṃ vediyāmiti pajānāti, nirāmisāṃ vā dukkhāṃ vedanāṃ vediyamānaṃ: nirāmisāṃ dukkhāṃ vedanāṃ vediyāmiti pajānāti, sāmisāṃ vā adukkhamasukhāṃ vedanāṃ vediyamānaṃ: sāmisāṃ adukkhamasukhāṃ vedanāṃ vediyāmiti pajānāti, nirāmisāṃ vā adukkhamasukhāṃ vedanāṃ vediyamānaṃ: nirāmisāṃ adukkhamasukhāṃ vedanāṃ vediyāmiti pajānāti. So taṃ nimittañ āsevati bhāveti bahulīkaroti svāvatthitaṃ vavatthāpeti. So taṃ nimittañ āsevitaṃ bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthāpetvā ajjhattabahiddhā vedanāsu cittaṃ upasaṃharati.

Kathaṃ ca bhikkhu ajjhattabahiddhā vedanāsu vedanānupassī viharatī?

Idha bhikkhu sukhāṃ vedanāṃ: sukhā vedanā ti pajānāti, dukkhāṃ vedanāṃ: dukkhā vedanā ti pajānāti, adukkhamasukhāṃ vedanāṃ: adukkhamasukhā vedanā ti pajānāti, sāmisāṃ sukhāṃ vedanāṃ: sāmisā sukhā vedanā ti pajānāti, nirāmisāṃ sukhāṃ vedanāṃ: nirāmisā sukhā vedanā ti pajānāti, sāmisāṃ dukkhāṃ vedanāṃ: sāmisā dukkhā vedanā ti pajānāti, nirāmisāṃ dukkhāṃ vedanāṃ: nirāmisā dukkhā vedanā ti pajānāti, sāmisāṃ adukkhamasukhāṃ vedanāṃ: sāmisā adukkhamasukhā vedanā ti pajānāti, nirāmisāṃ adukkhamasukhāṃ vedanāṃ: nirāmisā adukkhamasukhā vedanā ti pajānāti. Evaṃ bhikkhu ajjhattabahiddhā vedanāsu vedanānupassī viharatī atāpi sampajāno satimā vineyya loke abhiññādomanassap.

Anupassī ti . . . pe<sup>2</sup> . . . viharatī ti . . . pe . . . atāpī ti . . . pe . . . sampajāno ti . . .

<sup>1</sup> Cf. p. 193, nn. 8, 9.

<sup>2</sup> K. omits these . . . pe . . . s.

pe . . . satimā ti . . . pe . . . vineyya loke  
abhiññhādomanassan ti: tattha katamo loko?

Sā yeva<sup>1</sup> vedanā loko, pañca pi upādānakkhandhā loko:  
ayaṃ vuccati loko.

Tattha katamā abhiññhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ  
vuccati abhiññhā.

Tattha katamaṃ domanassan?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosam-  
phassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ  
asātaṃ dukkhā vedanā: idaṃ vuccati domanassan.

Iti ayaṃ ca abhiññhā idaṃ ca domanassan imamhi loke  
vinītā honti paṭiviniṭā santā samitā vūpasantā atthaṃgatā  
abbhatthagatā<sup>2</sup> appitā vyappitā sositā visositā vyantīkatā,  
tena vuccati vineyya loke abhiññhādomanassan ti.<sup>3</sup>

Kathaṃ ca bhikkhu ajjhataṃ citte cittānupassī viharati?

Idha bhikkhu sarāgaṃ vā cittaṃ: sarāgaṃ me cittaṃ  
ti pajānāti, vitarāgaṃ vā cittaṃ: vitarāgaṃ me cittaṃ ti  
pajānāti, sadosaṃ vā cittaṃ: sadosaṃ me cittaṃ ti  
pajānāti, vitadosaṃ vā cittaṃ: vitadosaṃ me cittaṃ ti  
pajānāti, samohaṃ vā cittaṃ: samohaṃ me cittaṃ ti  
pajānāti, vitamohaṃ vā cittaṃ: vitamohaṃ me cittaṃ ti  
pajānāti, saṃkhittaṃ vā cittaṃ: saṃkhittaṃ me cittaṃ ti  
pajānāti, vikkhittaṃ vā cittaṃ: vikkhittaṃ me cittaṃ ti  
pajānāti, mahaggataṃ vā cittaṃ: mahaggataṃ me  
cittaṃ ti pajānāti, amahaggataṃ vā cittaṃ: amahag-  
gataṃ me cittaṃ ti pajānāti; sa-uttaraṃ vā cittaṃ:  
sa-uttaraṃ me cittaṃ ti pajānāti, anuttaraṃ vā cittaṃ:  
anuttaraṃ me cittaṃ ti pajānāti, samāhitaṃ vā cittaṃ:  
samāhitaṃ me cittaṃ ti pajānāti, asamāhitaṃ vā cittaṃ:  
asamāhitaṃ me cittaṃ ti pajānāti, vimuttaṃ vā cittaṃ:  
vimuttaṃ me cittaṃ ti pajānāti, avimuttaṃ vā cittaṃ:  
avimuttaṃ me cittaṃ ti pajānāti. So taṃ nimittaṃ  
āseveti bhāveti bahulīkaroti svāvatthitaṃ vavatthāpeti.  
So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvat-  
thitaṃ vavatthāpetvā bahiddhā citte cittaṃ upasaṃharati.

Kathaṃ ca bhikkhu bahiddhā citte cittānupassī viharati?

Idha bhikkhu sarāgaṃ vā'ssa cittaṃ: sarāgassa cittaṃ  
ti pajānāti, vitarāgaṃ vā'ssa cittaṃ: vitarāgassa cittaṃ  
ti pajānāti, sadosaṃ vā'ssa cittaṃ: sadosassa cittaṃ

<sup>1</sup> B: sā va.

<sup>2</sup> Sā. atthagatā abbhatthagatā.

<sup>3</sup> B. has here Vedanānupassanā-niddeso.



ti pajānāti, vitadosaṃ vā'ssa cittaṃ : vitadosassa cittaṃ ti pajānāti, samohaṃ vā'ssa cittaṃ : samohassa cittaṃ ti pajānāti, vitamohaṃ vā'ssa cittaṃ : vitamohassa cittaṃ ti pajānāti, saṃkhittaṃ vā'ssa cittaṃ : saṃkhitassa cittaṃ ti pajānāti, vikkhittaṃ vā'ssa cittaṃ : vikkhittassa cittaṃ ti pajānāti, mahaggataṃ vā'ssa cittaṃ : mahaggatassa cittaṃ ti pajānāti, amahaggataṃ vā'ssa cittaṃ : amahaggatassa cittaṃ ti pajānāti, sa-uttaraṃ vā'ssa cittaṃ : sa-uttarassa cittaṃ ti pajānāti, anuttaraṃ vā'ssa cittaṃ : anuttarassa cittaṃ ti pajānāti, samāhitaṃ vā'ssa cittaṃ : samāhitassa cittaṃ ti pajānāti, asa-māhitaṃ vā'ssa cittaṃ : asamāhitassa cittaṃ ti pajānāti, vimuttaṃ vā'ssa cittaṃ : vimuttassa cittaṃ ti pajānāti, avimuttaṃ vā'ssa cittaṃ : avimuttassa cittaṃ ti pajānāti. So taṃ nimittaṃ āsevatī bhāvetī bahulikarotī svāvattitaṃ vavattāpetī. So taṃ nimittaṃ āsevitvā bhāvetvā bahulika-ritvā svāvattitaṃ vavattāpetvā ajjhatabhiddhā citte cittaṃ upasaṃharatī.

Kathaṃ ca bhikkhu ajjhatabhiddhā citte cittaṇupassī viharatī?

Idha bhikkhu sarāgaṃ vā cittaṃ : sarāgaṃ cittaṃ ti pajānāti, vitarāgaṃ vā cittaṃ : vitarāgaṃ cittaṃ ti pajānāti, sadosaṃ vā cittaṃ : sadosaṃ cittaṃ ti pajānāti, vitadosaṃ vā cittaṃ : vitadosaṃ cittaṃ ti pajānāti, samohaṃ vā cittaṃ : samohaṃ cittaṃ ti pajānāti, vitamohaṃ vā cittaṃ : vitamohaṃ cittaṃ ti pajānāti, saṃkhittaṃ vā cittaṃ : saṃkhitassa cittaṃ ti pajānāti, vikkhittaṃ vā cittaṃ : vikkhittassa cittaṃ ti pajānāti, mahaggataṃ vā cittaṃ : mahaggatassa cittaṃ ti pajānāti, amahaggataṃ vā cittaṃ : amahaggatassa cittaṃ ti pajānāti, sa-uttaraṃ vā cittaṃ : sa-uttarassa cittaṃ ti pajānāti, anuttaraṃ vā cittaṃ : anuttarassa cittaṃ ti pajānāti, samāhitaṃ vā cittaṃ : samāhitassa cittaṃ ti pajānāti, asa-māhitaṃ vā cittaṃ : asamāhitassa cittaṃ ti pajānāti, vimuttaṃ vā cittaṃ : vimuttassa cittaṃ ti pajānāti, avimuttaṃ vā cittaṃ : avimuttassa cittaṃ ti pajānāti. Evaṃ bhikkhu ajjhatabhiddhā citte cittaṇupassī viharatī ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ.

Anupassī ti . . . pe . . . viharatī ti . . . pe . . . ātāpī ti . . . pe . . . sampajāno ti . . . pe . . . satimā ti . . . pe . . . vineyya loke abhiijhādomanassan ti: tattha katamo loko?

Taṃ yeva cittaṃ loko, pañca pi upādānakkhandhā loko: ayaṃ vuccati loko.

Tattha katamā abhiijhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṃ vuccati abhijjhā.

Tattha katamaṃ domanassaṃ ?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ asātaṃ dukkhā vedanā : idaṃ vuccati domanassaṃ.

Iti ayaṃ ca abhijjhā idaṃ ca domanassaṃ imambhi loke vinītā honti paṭivinitā santā samitā vūpasantā atthaṅgatā abbhathāṅgatā<sup>1</sup> appitā vyappitā sositā visositā vyantikatā : tena vuccati vineyya loke abhijjhādomanassaṃ ti.<sup>2</sup>

Kathaṃ ca bhikkhu ajjhataṃ dhammesu dhammānupassī viharati ?

Idha bhikkhu santaṃ vā ajjhataṃ kāmaccandaṃ : atthi me ajjhataṃ kāmaccando ti pajānāti, asantaṃ vā ajjhataṃ kāmaccandaṃ : natthi me ajjhataṃ kāmaccando ti pajānāti, yathā ca anuppannassa kāmaccandassa uppādo hoti, taṃ ca pajānāti, yathā ca uppannassa kāmaccandassa pahānaṃ hoti, taṃ ca pajānāti, yathā ca pahinassa kāmaccandassa āyatiṃ anuppādo hoti, taṃ ca pajānāti, santaṃ vā ajjhataṃ vyāpādaṃ . . . pe . . .<sup>3</sup> santaṃ vā ajjhataṃ thīnamiddhaṃ . . . pe . . . santaṃ vā ajjhataṃ uddhaccakukkucceṃ . . . pe . . . santaṃ vā ajjhataṃ vicikicchā : atthi me ajjhataṃ vicikicchā ti pajānāti, asantaṃ vā ajjhataṃ vicikicchā : natthi me ajjhataṃ vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti, taṃ ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti, taṃ ca pajānāti, yathā ca pahināya vicikicchāya āyatiṃ anuppādo hoti, taṃ ca pajānāti. Santaṃ vā ajjhataṃ satisambojjhaṅgaṃ : atthi me ajjhataṃ satisambojjhaṅgo ti pajānāti, asantaṃ vā ajjhataṃ satisambojjhaṅgaṃ : natthi me ajjhataṃ satisambojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti, taṃ ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripurī<sup>4</sup> hoti, taṃ ca pajānāti. Santaṃ vā ajjhataṃ dhammavicāya-sambojjhaṅgaṃ<sup>5</sup> . . . pe . . . santaṃ vā ajjhataṃ viriyasambojjhaṅgaṃ . . . pe . . . santaṃ vā ajjhataṃ pītisa-

<sup>1</sup> So S<sup>d</sup>.

<sup>2</sup> B. has here Cittānupassanā-niddeso.

<sup>3</sup> S<sup>d</sup> and B. give each case in full. K. omits . . . pe . . .

<sup>4</sup> S<sup>d</sup> and K. : °pāripurī always. Cf. D. II., 303.

<sup>5</sup> S<sup>d</sup> has . . . pe . . . for this case only, then contracts without . . . pe . . .

bojjhaṅgaṃ . . . pe . . . santaṃ vā ajjhataṃ passaddhi-sambojjhaṅgaṃ . . . pe . . . santaṃ vā ajjhataṃ samādhī-sambojjhaṅgaṃ . . . pe . . . santaṃ vā ajjhataṃ upekhā-sambojjhaṅgaṃ : atthi me ajjhataṃ upekhā-sambojjhaṅgo ti pajānāti, asantaṃ vā ajjhataṃ upekhā-sambojjhaṅgaṃ : natthi me ajjhataṃ upekhā-sambojjhaṅgo ti pajānāti, yathā ca anupannassa upekhā-sambojjhaṅgassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa upekhā-sambojjhaṅgassa bhāvanāparipūri hoti, tañ ca pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvattitaṃ vavattāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulikaritvā svāvattitaṃ vavattāpetvā bahiddhā dhammesu cittaṃ upasāharati.

Kathañ ca bhikkhu bahiddhā dhammesu dhammānupassī viharati ?

Idha bhikkhu santaṃ vā'ssa kāmacchandaṃ : atthi'ssa kāmacchando ti pajānāti, asantaṃ vā'ssa kāmacchandaṃ : natthi'ssa kāmacchando ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti, tañ ca pajānāti, yathā ca pahinassa kāmacchandassa āyatiṃ anuppādo hoti, tañ ca pajānāti. Santaṃ vā'ssa vyāpādan<sup>1</sup> . . . pe . . . santaṃ vā'ssa uddhaccakukkuccaṃ . . . pe . . . santaṃ vā'ssa vicikicchā : atthi'ssa vicikicchā ti pajānāti, asantaṃ vā'ssa vicikicchā : natthi'ssa vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti, tañ ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañ ca pajānāti, yathā ca pahināya vicikicchāya āyatiṃ anuppādo hoti, tañ ca pajānāti. Santaṃ vā'ssa satisambojjhaṅgaṃ : atthi'ssa satisambojjhaṅgo ti pajānāti, asantaṃ vā'ssa satisambojjhaṅgaṃ : natthi'ssa satisambojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāparipūri hoti, tañ ca pajānāti, santaṃ vā'ssa dhammavicāya-sambojjhaṅgaṃ . . . pe . . . santaṃ vā'ssa viriya-sambojjhaṅgaṃ . . .<sup>2</sup> pe . . . santaṃ vā'ssa pītisambojjhaṅgaṃ . . . pe . . .<sup>2</sup> santaṃ vā'ssa passaddhisambojjhaṅgaṃ, santaṃ vā'ssa samādhī-sambojjhaṅgaṃ, santaṃ vā'ssa upekhā-sambojjhaṅgaṃ : atthi'ssa upekhā-sambojjhaṅgo ti pajānāti, asantaṃ vā'ssa upekhā-samboj-

<sup>1</sup> S<sup>d</sup> gives each case in full. K. omits . . . pe . . .

<sup>2</sup> S<sup>d</sup> has . . . pe . . . down to santaṃ vā'ssa upekhā°.

jhaṅgaṃ: natthi'ssa upekhāsambojjhaṅgo ti pajānāti, yathā ca anuppannassa upekhāsambojjhaṅgassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa upekhāsambojjhaṅgassa bhāvanāpāripurī hoti, tañ ca pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ vavatthāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulikaritvā svāvatthitaṃ vavatthāpetvā ajjhatabhiddhā dhammesu cittaṃ upasaṃharati.

Kathaṃ ca bhikkhu ajjhatabhiddhā dhammesu dhammanupassā viharati?

Idha bhikkhu santaṃ vā kāmaccandaṃ: atthi kāmaccando ti pajānāti, asantaṃ vā kāmaccandaṃ: natthi kāmaccando ti pajānāti, yathā ca anuppannassa kāmaccandassa uppādo hoti tañ ca pajānāti, yathā ca anuppannassa kāmaccandassa pahānaṃ hoti, tañ ca pajānāti, yathā ca pahīnassa kāmaccandassa āyatīṃ anuppādo hoti, tañ ca pajānāti. Santaṃ vā vyāpādaṃ . . . pe . . .<sup>1</sup> santaṃ vā thīnamiddhaṃ . . . pe . . . santaṃ vā uddhacacakkucceṃ . . . pe . . . santaṃ vā vicikicchā: atthi vicikicchā ti pajānāti, asantaṃ vā vicikicchā: natthi vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti, tañ ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañ ca pajānāti, yathā ca pahīnāya vicikicchāya āyatīṃ anuppādo hoti tañ ca pajānāti. Santaṃ vā satisambojjhaṅgaṃ: atthi satisambojjhaṅgo ti pajānāti, asantaṃ vā satisambojjhaṅgaṃ: natthi satisambojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripurī hoti, tañ ca pajānāti, santaṃ vā dhammavicayasambojjhaṅgaṃ,<sup>2</sup> santaṃ vā viriyasambojjhaṅgaṃ, santaṃ vā pīṭhisambojjhaṅgaṃ, santaṃ vā passaddhisambojjhaṅgaṃ, santaṃ vā samādhisambojjhaṅgaṃ . . . pe . . .<sup>3</sup> santaṃ vā upekhāsambojjhaṅgaṃ: atthi upekhāsambojjhaṅgo ti pajānāti, asantaṃ vā upekhāsambojjhaṅgaṃ: natthi upekhāsambojjhaṅgo ti pajānāti, yathā ca anuppannassa upekhāsambojjhaṅgassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa upekhāsambojjhaṅgassa bhāvanāpāripurī hoti, tañ ca pajānāti. Evaṃ bhikkhu ajjhatabhiddhā dhammesu dhammanupassā viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ.

A n u p a s s ā ti: tattha katamā anupassanā?

<sup>1</sup> S<sup>d</sup> gives each following case in condensed form.

<sup>2</sup> B. gives . . . pe . . . at each excision.

<sup>3</sup> So S<sup>d</sup>.

Yā paññā pajānanā . . . pe . . . amoho dhamma-  
vicayo sammādiṭṭhi: ayaṃ vuccati anupassanā. Imāya  
anupassanāya upeto hoti samupeto upāgato samupāgato  
uppanno samuppanno sammānāgato, tena vuccati anup-  
assī ti.

Viharatīti: iriyati vattati pāleti yāpeti yāpeti  
carati viharati: tena vuccati viharatīti.

Ātāpīti: tattha katamaṃ ātappaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo:  
idaṃ vuccati ātappaṃ. Iminā ātappena upeto hoti . . . pe  
. . . samannāgato, tena vuccati ātāpī ti.

Sampajāno ti: tattha katamaṃ sampajānaṃ?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo  
sammādiṭṭhi: idaṃ vuccati sampajānaṃ. Iminā sampā-  
jānena upeto hoti . . . pe . . . samannāgato, tena  
vuccati sampajāno ti.

Satimā ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati  
sati. Imāya satiā upeto hoti . . . pe . . . samannāgato,  
tena vuccati satimā ti.

Vineyya loka abhijjhādomanassan ti:  
tattha katamo loko?

Te va dhammā loko, pañca pi upādānakkhandhā loko:  
ayaṃ vuccati loko.

Tattha katamā abhijjhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ  
vuccati abhijjhā.

Tattha katamaṃ domanassan?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphas-  
sajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ asātaṃ  
dukkhā vedanā: idaṃ vuccati domanassan.

Iti ayaṃ ca abhijjhā idaṃ ca domanassan imañhi loka  
vinitā honti paṭivinitā suntā sumitā vūpasanta atthauggatā  
abbhatthauggatā<sup>1</sup> appitā vyappitā sositā visositā vyun-  
tikatā, tena vuccati vineyya loka abhijjhādomanassan ti.

#### SUTTANTABHĀJANĪYAṃ.<sup>2</sup>

Cattāro satipaṭṭhānā: idha bhikkhu kāye kāyānupassī  
viharati, vedanāsu vedānānupassī viharati, citta citta-  
nupassī viharati, dhammesu dhammānupassī viharati.

<sup>1</sup> So Sd.

<sup>2</sup> K: 'bhājanīyaṃ.

Kathaṇ ca bhikkhu kāye kāyānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaṃgāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇṇaṃ kāye kāyānupassī,<sup>1</sup> yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṇ ca bhikkhu vedanāsu vedanānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaṃgāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇṇaṃ vedanāsu vedanānupassī,<sup>1</sup> yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṇ ca bhikkhu citta cittānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaṃgāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇṇaṃ citta cittānupassī,<sup>1</sup> yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṇ ca bhikkhu dhammesu dhammānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaṃgāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇṇaṃ dhamme dhammānupassī,<sup>1</sup> yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Cattāro satipaṭṭhānā: idha bhikkhu kāye kāyānupassī viharati, vedanāsu vedanānupassī viharati, citta cittānupassī viharati, dhammesu dhammānupassī viharati.

<sup>1</sup> S<sup>d</sup> has viharati.

Kathaṃ ca bhikkhu kāye kāyānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicce' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipakāṃ vivicce' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ suññataṃ kāye kāyānupassī,<sup>1</sup> yā tasmīṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggaṃpariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṃ ca bhikkhu vedanāsu vedanānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicce' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipakāṃ vivicce' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ suññataṃ vedanāsu vedanānupassī, yā tasmīṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggaṃpariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṃ ca bhikkhu citte cittaṇupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicce' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipakāṃ vivicce' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ suññataṃ citte cittaṇupassī, yā tasmīṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggaṃpariyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

<sup>1</sup> Sd omits viharati here and below.

Kathañ ca bhikkhu dhammesu dhammānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇṇaṃ ; tasmiṃ samaye phasso hoti . . . pe . . . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇṇaṃ suññataṃ dhammesu dhammānupassī, yā tasmiṃ samaye sati anusati . . . pe . . . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ : idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Tattha katamaṃ satipaṭṭhānaṃ ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇṇaṃ, tasmiṃ samaye phasso hoti . . . pe . . . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇṇaṃ suññataṃ dhammesu dhammānupassī; yā tasmiṃ samaye sati anussati . . . pe . . . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ : idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

#### ABHIDHAMMA BHĀJANIYAṂ.<sup>1</sup>

Cattāro satipaṭṭhānā : idha bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ, vedanāsu<sup>2</sup> vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ, citta cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ.

<sup>1</sup> K : °bhājaniyaṃ. S<sup>4</sup> adds niṭṭhitaṃ.

<sup>2</sup> S<sup>4</sup> : vedanāsu citta dhammesu dhammānupassī.



Catunnaṃ satipaṭṭhānānaṃ kati kusalā kati akusalā kati avyākata . . . pe . . . kati saraṇā kati araṇā?

Siya kusalā siya avyākata. Siya sukhāya vedanāya sampayuttā siya adukkhamasukhāya vedanāya sampayuttā. Siya vipākā siya vipākadhammadhammā; anupādinna-anupādāniyā; asaṃkiliṭṭha-asaṃkilesikā. Siya savitakka-savicārā siya avitakka-vicāramattā siya avitakka-avicārā. Siya pītisahagatā siya sukhāsahagatā siya upekkhāsahagatā. Neva dassanena na bhāvanāya pahātabbā, neva dassanena na bhāvanāya pahātabbāhetukā. Siya apacayagāmino siya neva ācayagāmino na apacayagāmino. Siya sekhā siya asekhā. Appamāṇā, appamāṇārammaṇā, paṇitā. Siya sammattaniyatā siya aniyatā. Maggārammaṇā, siya maggaḥetukā siya maggāhipatino siya na vattaḥbā maggaḥetukā ti pi maggāhipatino ti pi. Siya uppannā siya anuppannā siya uppādino; siya atitā siya anāgatā siya paccuppannā; na vattaḥbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siya ajjhata siya bahiddhā siya ajjhatabhiddhā; bahiddhārammaṇā, anidassana-appatighā. Na hetū,<sup>1</sup> sahetukā, hetusampayuttā, na vattaḥbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū, na vattaḥbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū, na hetū-sahetukā. Sappaccayā, saṃkhatā. Anidassanā; appatighā; arūpā; lokuttarā; kenaci viññeyyā, kenaci na viññeyyā. No āsavā, anāsavā, āsavavippayuttā, na vattaḥbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi, na vattaḥbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi, āsavavippayutta-anāsavā. No suṃjōjanā . . . pe . . . no ganthā . . . pe . . . no oghā . . . pe . . . no yogā . . . pe . . . no nīvaraṇā . . . pe . . . no parāmasā . . . pe . . . Sārammaṇā, no cītū, cetusikā, cittasampayuttā, cittasāsaṭṭhā, cittasamuṭṭhānā, cittasāhabhuno, cittānuparivattino, cittasāsaṭṭhā-samuṭṭhānā, cittasāsaṭṭhā-samuṭṭhānā-sāhabhuno, cittasāsaṭṭhā-samuṭṭhānānuparivattino. Bāhirā, no upādā, anupādinna.<sup>2</sup> No upādānā<sup>3</sup> . . . no kilesā . . . Na dassanena pahātabbā, na bhāvanāya pahātabbā; na dassanena pahātabbāhetukā, na bhāvanāya pahātabbāhetukā. Siya savitakkā siya avitakkā; siya savicārā siya avicārā. Siya sappitikā siya

<sup>1</sup> Sd: hetu *always*.

<sup>2</sup> Sd: bāhirānopādā anupādinna.

<sup>3</sup> Sd: no'pādānā. K: nupādānā.

appitika; siyā pītisahagatā siyā na pītisahagatā, siyā su-  
khasahagatā siyā na sukhāsahagatā, siyā upekhāsahagatā  
siyā na upekhāsahagatā. Na kāmāvacarā, na rūpāvacarā,  
na arūpāvacarā,<sup>1</sup> apariyāpannā. Siyā niyyānikā siyā aniy-  
yānikā; siyā niyatā siyā aniyatā; anuttarā; arañā ti.

PAÑHĀPUCCHAKAṆ<sup>2</sup>

SATIPATTHĀNAVIBHAṆGO SAMATTO SATTAMO.<sup>3</sup>

<sup>1</sup> S<sup>d</sup> omits na arūpāvacarā.

<sup>2</sup> K and S<sup>d</sup> omit.

<sup>3</sup> S<sup>d</sup> and B substitute niṭṭhito for samatto. K. and B.  
omit sattamo.

VIII.

SAMMAPPA DHĀNAVIBHAṆḤO.

CATTĀRO sammappadhānā : idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anupādāya chanday janeti vāyamaṃ viriyaṃ ārabhati cittaṃ paggaṇhāti padajani, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chanday janeti vāyamaṃ viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chanday janeti vāyamaṃ viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ thitīyā asaṃmosāya bhīyyobhāvāya vepullāya bhāvanāya pāpūriyā chanday janeti vāyamaṃ viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

bhāvanaya paripūṇṇaṃ  
 ārabhati cittaṃ paggaṇhāti padahati.  
 Kathaṃ ca bhikkhu anuppaññānaṃ pāpakānaṃ akusā-  
 lānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamaṃ  
 viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?  
 anuppaññānaṃ pāpakā akusālā dhammā?

viriyāy ārabhāti cittaṃ paggaṇhāti padahati?  
Tattha katame anuppannā pāpaka akusulā dhammā?  
Tāni pañcamaññāni: lobho doso moho, tad-ekakathā

viriyaṇaṃ arādhitaṃ bhāvaṃ paṇāpitaṃ  
 Tattha kaṭame anuppannā pāpaka akusalā dhammā.  
 Tīṇi akusalamūlāni: lobho doṣo moho, tad-ekaggaṃ ca  
 kilesā, taṇ-sampayutto vedanākkhandho saññākkhandho  
 saṅkhārakkhandho viññānakkhandho, taṇ-samuṭṭhānaṃ  
 kāyakammaṃ vacīkammaṃ manokammaṃ: ime vuccanti  
 anuppannā pāpaka akusalā dhammā.  
 Anuppannānāṃ pāpakanāṃ akusalānaṃ dham-

anuppannā papakā akusalā dhammā.  
Iti imesaṃ anuppannānaṃ papakūnaṃ akusalānaṃ dham-  
mānaṃ anuppādāya chandaṃ janeti vāyamaṃ viriyaṃ  
ārabbhati cittaṃ paggaṇhāti padahati.

Chanday janetīti: tattha katamo chando?  
 bandhaka kattukamyatī kusalo dh

Chanday janetiti: tattha katamo chando?  
 Yo chando chandikatā kattukamyatā kusalo dhamma-  
 chando: ayaṃ vuccati chando. Imaṃ chanday janeti sañ-  
 janeti uṭṭhāpeti samuṭṭhāpeti nibbatteti abhinibbatteti,  
 tena vuccati chanday janetīti.  
 Ceti tattha katamo vāyāmo?

Vāyama<sup>1</sup>atīti; tattha katamo vāyāmo?

Vāyamatitī; tattha katamo vāyamo?  
Yo cetasiko viriyārambho . . . pe<sup>1</sup> . . . sammāvāyāmo,

ayaṃ vuccati vāyāmo. Iminā vāyāmena upeto hoti samupeto upāgato samupagato,<sup>1</sup> uppanno samuppanno samannāgato, tena vuccati vāyamattī.

Viriyaṃ ārabhatīti: tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe<sup>2</sup> . . . sammāvāyāmo: idaṃ vuccati viriyaṃ. Imaṃ viriyaṃ ārabhati samārabhati asevati bhāveti bahulikaroti, tena vuccati viriyaṃ ārabhatīti.

Cittaṃ paggaṇhātīti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tajiā manoviññāpadhātu: idaṃ vuccati cittaṃ. Imaṃ cittaṃ paggaṇhāti sampaggaṇhāti upatthambheti paccupatthambheti, tena vuccati cittaṃ paggaṇhātīti.

Padahatīti: tattha katamaṃ padhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaṃ vuccati padhānaṃ. Iminā padhānena upeto hoti . . . pe . . . samannāgato, tena vuccati padahatīti.

Kathaṃ ca bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Tattha katame uppannā pāpakā akusalā dhammā?

Ṭīpi akusalamūlāni: lobho doso moho tad-ekatṭhā ca kilesā, taṇ-sampayutto vedanākkhandho saññākkhandho saṅkhārakkhandho viññānakkhandho, taṇ-samuṭṭhānaṃ kāyakammaṃ vacikammaṃ manokammaṃ: ime vuccanti uppannā pāpakā akusalā dhammā.

Īti imesaṃ uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti<sup>3</sup> . . . pe . . . vāyamattī . . . pe . . . viriyaṃ ārabhatīti . . . pe . . . cittaṃ paggaṇhātīti . . . pe . . . padahatīti: tattha katamaṃ padhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaṃ vuccati padhānaṃ. Iminā padhānena upeto hoti . . . pe . . . samannāgato, tena vuccati padahatīti.

Kathaṃ ca bhikkhu anuppannānaṃ kusalaṇaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

<sup>1</sup> Sd: upagato samupagato *always*.

<sup>2</sup> Dh. S. § 13. B: viriya° *always*.

<sup>3</sup> K. and B. repeat the commentary with excisions.

Tattha katame anuppannā kusalā dhammā?

Tiṇi kusalamūlāni: alobho adoso amoho, taṇ-sampayutto vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho, taṇ-samutṭhānaṃ kāyakammaṃ vacikammaṃ manokammaṃ: ime vuccanti anuppannā kusalā dhammā. Iti imesaṃ anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhāti cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti . . . vāyamati . . . viriyaṃ ārabhatīti . . . cittaṃ paggaṇhātīti . . . padahatīti: tattha katamaṃ padhānaṃ?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo: idaṃ vuccatī padhānaṃ. Iminā padhānena upeto hoti . . . samannāgato, tena vuccatī padahatīti.

Kathaṃ ca bhikkhu uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosaṃ bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhāti cittaṃ paggaṇhāti padahati?

Tattha katame uppannā kusalā dhammā?

Tiṇi kusalamūlāni: alobho adoso amoho, taṇ-sampayutto vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho, taṇ-samutṭhānaṃ kāyakammaṃ vacikammaṃ manokammaṃ: ime vuccanti uppannā kusalā dhammā. Iti imesaṃ uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosaṃ bhiyyo-bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhāti cittaṃ paggaṇhāti padahati.

Ṭhitiyā ti: yā ṭhiti so asammoso; yo asammoso so bhiyyobhāvo; yo bhiyyobhāvo taṇ vepullaṃ; yaṃ vepullaṃ sā bhāvanā; yā bhāvanā sā pāripūri.<sup>1</sup>

Chandaṃ . . . janetīti . . . vāyamati . . . viriyaṃ ārabhatīti . . . cittaṃ paggaṇhātīti . . . padahatīti: tattha katamaṃ padhānaṃ?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo: idaṃ vuccatī padhānaṃ. Iminā padhānena upeto hoti . . . pe . . . samannāgato, tena vuccatī padahatīti.

#### SUTTANTABHĀJANIYAṂ.<sup>2</sup>

<sup>1</sup> S<sup>d</sup>: Yā ṭhiti so asammoso bhiyyobhāvo, taṇ-vephullaṃ, yaṃ vephullaṃ sā bhāvanāya pāripūri. Cf. p. 213.

<sup>2</sup> K bhājanīyaṃ. S<sup>d</sup> adds nīṭṭhitaṃ.

Cattāro sammappadhānā : idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati,<sup>1</sup> uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pāhānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Kathaṃ ca bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pāhānāya paṭhamāya bhūmiyā pattiyaṃ vivice<sup>2</sup> eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇṇaṃ, tasmiṃ samaye anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti : tattha katamo chando?

Yo chando chandikatā kattukamyatā kusalo dhammacchando : ayaṃ vuccati chando. Imaṃ chandaṃ janeti saṇṇaṃ janeti utthāpeti samutthāpeti nibbatteti abhinibbatteti,<sup>2</sup> tena vuccati chandaṃ janetīti.

Vāyamati : tattha katamo vāyāmo?

Yo cetasiko viriyārambho nikkamo parakkamo uyāmo vāyāmo ussāho ussolhi<sup>3</sup> thāmo dhi<sup>4</sup> asithilaparakkamatā anikkhattachandatā anikkhattadhuratā dhurasamaggāho viriyaṃ viriyindriyaṃ viriyabalaṃ sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggappariyāpannaṃ : ayaṃ vuccati vāyāmo. Iminā vāyāmena upeto hoti samupeto upagato samupāgato uppanno samuppanno samannāgato, tena vuccati vāyamati.

Viriyaṃ ārabhatīti : tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggappariyāpannaṃ :

<sup>1</sup> S<sup>d</sup> breaks off here down to Kathaṃ ca.

<sup>2</sup> S<sup>d</sup> omits.

<sup>3</sup> K and B : ussolhi. Cf. M. i., 103; Dh. S. § 289.

<sup>4</sup> B : ṭhiti.

idaṃ vuccati viriyaṃ. Imaṃ viriyaṃ ārabhati samārabhati āsevati bhāveti bahulikaroti, tena vuccati viriyaṃ ārabhatīti.

Cittay paggaṇhātīti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ maṇo mānaṃ . . . pe . . . tassa manoviññāpadhātu: idaṃ vuccati cittaṃ. Imaṃ cittaṃ paggaṇhāti sampaggaṇhāti upatthambheti paccupatthambheti, tena vuccati cittaṃ paggaṇhātīti.

Padahatīti: tattha katamaṃ sammappadhānaṃ?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggaṃ pariyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.

Kathaṃ ca bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamaṭi viriyaṃ ārabhati cittaṃ paggaṇhāti padahatī?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaṅgāmiṃ dīṭṭhigatānaṃ pahānāya paṭha māya bhūmiyā pattiya, vīce' eva kamehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhūtiṇaṃ, tasmīṃ samaye uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamaṭi viriyaṃ ārabhati cittaṃ paggaṇhāti padahatī.

Chandaṃ janetīti . . . vāyamatīti . . . viriyaṃ ārabhatīti . . . cittaṃ paggaṇhātīti . . . padahatīti: tattha katamaṃ sammappadhānaṃ?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggaṃ pariyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.

Kathaṃ ca bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamaṭi viriyaṃ ārabhati cittaṃ paggaṇhāti padahatī?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaṅgāmiṃ dīṭṭhigatānaṃ pahānāya paṭha māya bhūmiyā pattiya, vīce' eva kamehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhūtiṇaṃ, tasmīṃ samaye anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamaṭi viriyaṃ ārabhati cittaṃ paggaṇhāti padahatī.

Chandaṃ janetīti . . . vāyamatīti . . . viriyaṃ ārabhatīti . . . cittaṃ paggaṇhatīti . . . padahatīti; tattha katamaṃ sammappadhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ magga-pariyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.

Kathaṃ ca bhikkhu uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ vivice<sup>1</sup> eva kamehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandabhīṇaṃ, tasmiṃ samaye uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Ṭhitiyā ti: yā ṭhiti so<sup>1</sup> asammoso; yo asammoso so bhiyyobhāvo; yo bhiyyobhāvo taṃ vepullaṃ; yaṃ vepullaṃ sā bhāvanā; yā bhāvanā sā pāripūri.

Chandaṃ janetīti: tattha katamo chando?

Yo chando chandikatā kattukamyatā kusalo dhammacchando: ayaṃ vuccati chando. Imaṃ chandaṃ janeti saṃjaneti utthāpeti samutthāpeti nibbatteti abhinibbatteti, tena vuccati chandaṃ janetīti.

Vāyamatīti: tattha katamo vāyāmo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ magga-pariyāpannaṃ: ayaṃ<sup>2</sup> vuccati vāyāmo. Iminā vāyāmena upeto hoti . . . pe . . .<sup>3</sup> samannāgato, tena vuccati vāyamati.

Viriyaṃ ārabhatīti: tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ magga-pariyāpannaṃ: idaṃ vuccati viriyaṃ. Imaṃ viriyaṃ ārabhati samārabhati

<sup>1</sup> S<sup>d</sup>: yā asammosā; ya (sic) asammoso so bhiyyobhāvo . . . yaṃ vepullaṃ sā bhāvanā sā pāripūri.

<sup>2</sup> K.: idaṃ.

<sup>3</sup> S<sup>d</sup> gives full text.



āsevati bhāveti bahulīkaroti, tena vuccati viriyaṃ ārabhātīti.

Cittay paggaṇhātīti: tattha katamay cittay?

Yaṃ cittay mano mānasay . . . pe . . . tajjā manoviññāṇadhātu: ayaṃ vuccati cittay. Imaṃ cittay paggaṇhātīti sampaggaṇhātīti upatthambhethi paccupatthambhethi, tena vuccati cittay paggaṇhātīti.

Paḍaḥātīti: tattha katamay sammappadhānay?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaygo maggaṅgaṃ maggaṇariyāpannay: idaṃ vuccati sammappadhānay. Avasesā dhammā sammappadhānasampayuttā.

Tattha katamay sammappadhānay?

Idha bhikkhu yasmiṃ samaye lokuttaraj jhānay bhāveti niyyānikay apacayagāmiṃ dīṭṭhigatānay pahānāya paṭhamāya bhūmiyā pattiya, vivice' eva kāmehi . . . pe . . . paṭhamay jhānay upasampajja viharati dukkhāpātipadaṃ dandhābhīñṇay, yo tasmīṃ samaye cetāsiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaygo maggaṅgaṃ maggaṇariyāpannay: idaṃ vuccati sammappadhānay. Avasesā dhammā sammappadhānasampayuttā.<sup>1</sup>

ABHIDHAMMAHĪJĀNĪYAY.<sup>2</sup>

Cattāro sammappadhānā: idha bhikkhu anuppannānay pāpakānay akusalānay dhammānay anuppādāya chanday janeti vāyamati viriyaṃ ārabhāti cittay paggaṇhātīti paḍaḥātīti, uppannānay pāpakānay akusalānay dhammānay pahānāya chanday janeti vāyamati viriyaṃ ārabhāti cittay paggaṇhātīti paḍaḥātīti, anuppannānay kusalānay dhammānay anuppādāya chanday janeti vāyamati viriyaṃ ārabhāti cittay paggaṇhātīti paḍaḥātīti, uppannānay kusalānay dhammānay jhūtīyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chanday janeti vāyamati viriyaṃ ārabhāti cittay paggaṇhātīti paḍaḥātīti.

Catunnaṃ sammappadhānānay kati kusalā kati akusalā kati avyākatā . . . pe . . . kati saraṇā kati araṇā?

Kusalā yeva. Siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Vipākadham-

<sup>1</sup> S<sup>d</sup>: . . . pe . . .

<sup>2</sup> K: obhājanīyay. S<sup>d</sup> adds nīṭṭhitay.

madhammā ; anupādiṇṇa - anupādāniyā ; asaṅkiliṭṭha -  
 usajjilesikā. Siyā savitakka-savicārā siyā avitakka-vicāra-  
 mattā siyā avitakka-avicārā. Siyā pītisahagatā siyā sukha-  
 sahagatā siyā upekkhāsahagatā. Neva dassanena na  
 bhāvanāya pahātābbā, neva dassanena na bhāvanāya  
 pahātābbahetukā. Apacayagāmino ; sekha. Appamāṇā ;  
 appamāṇārammaṇā ; paṇitā ; sammattaniyatā. Na mag-  
 gārammaṇā ; maggahetukā ; siyā maggādhipatino siyā na  
 vattābbā maggādhipatino. Siyā uppannā siyā anuppannā,  
 na vattābbā uppādinno ti. Siyā atitā siyā anāgatā siyā  
 paccuppannā ; na vattābbā atītārammaṇā ti pi anāgatā-  
 rammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhataṭṭhā  
 siyā bahiddhā siyā ajjhataṭṭhābahiddhā ; bahiddhārammaṇā ;  
 anidassana-appatighā. Na hetū, sahetukā, hetusampa-  
 yuttā ; na vattābbā hetū ceva sahetukā cāti, sahetukā  
 ceva na ca hetū ; na vattābbā hetū ceva hetusampayuttā  
 cāti, hetusampayuttā ceva na ca hetū ; na hetū sahetukā.  
 Sappaccayā ; saṅkhatā ; anidassanā ; appatighā ; arūpā ;  
 lokuttarā ; kenaci viññeyyā, kenaci na viññeyyā. No  
 āsavā, anāsavā, āsavavippayuttā, na vattābbā āsavā ceva  
 sāsavā cāti pi sāsavā ceva no ca āsavā ti pi ; na vattābbā  
 āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva  
 no ca āsavā ti pi ; āsavavippayutta-anāsavā. No sayyojana  
 . . . pe . . . no ganthā . . . no oghā . . . no yogā . . .  
 no nīvaraṇā . . . no parāmāsā . . . Sārammaṇā. No cittā ;  
 cetāsikā ; cittasampayuttā ; cittasaṅsatṭhā ; cittasamu-  
 tṭhānā ; cittasahabhūno ; cittānuparivattino ; cittasaṅsatṭha-  
 samutṭhānā ; cittasaṅsatṭha-samutṭhāna-sahabhūno ; citta-  
 saṅsatṭha-samutṭhānānuparivattino. Bahirā ; no upādā ;  
 anupādiṇṇā. No upādānā ;<sup>1</sup> no kilesā. Na dassanena  
 pahātābbā, na bhāvanāya pahātābbā ; na dassanena paha-  
 tābbahetukā, na bhāvanāya pahātābbahetukā. Siyā savi-  
 takkā siyā avitakkā ; siyā savicārā siyā avicārā. Siyā  
 sappītikā, siyā appītikā ; siyā pītisahagatā siyā na pītisa-  
 hagatā ; siyā sukhasahagatā, siyā na sukhasahagatā ; siyā  
 upekkhāsahagatā, siyā na upekkhāsahagatā. Na kāmāvacarā,  
 na rūpāvacarā, na arūpāvacarā ; apariyāpannā. Niyya-  
 nikā ; niyatā ; anuttarā ; araṇā ti.

## PAÑHĀPUCCHAKAJ.

SAMMAPPADHĀNAVIBHAṄGO SAMATTO AṬṬHAMO.<sup>2</sup><sup>1</sup> K : nupādānā.<sup>2</sup> K. omits aṭṭhamo. S<sup>d</sup> and B. have niṭṭhito for samatto.

## IX.

## IDDHIPĀDAVIBHAṄGO.

CATTĀRO iddhipādā: idha bhikkhu chanda-samādhi-padhānasaykhārasamannāgataṃ iddhipādaṃ bhāveti, viriya-samādhi - padhānasaykhārasamannāgataṃ<sup>1</sup> iddhipādaṃ bhāveti, citta-samādhi-padhānasaykhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsā-samādhi-padhāna-saykhārasamannāgataṃ<sup>2</sup> iddhipādaṃ bhāveti.

Kathaṃ ca bhikkhu chanda-samādhi-padhāna-saykhārasamannāgataṃ iddhipādaṃ bhāveti?

Chandaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittaassa ekaggataṃ: ayaṃ vuccati chandasamādhi. So anuppannānaṃ<sup>3</sup> pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamaṭṭhi viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamaṭṭhi viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamaṭṭhi viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ tṭhiyā asamosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamaṭṭhi viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: ime vuccanti padhānasaykhārā.

Iti ayaṃ ca chandasamādhi ime ca padhānasaykhārā, tad-ekajjhāyā abhisayyūhitvā abhisaykhipitvā chandasamādhi-padhāna-saykhāro tveva<sup>4</sup> saykhyāṃ gacchati.

Tattha katamo chando?

Yo chando chandikatā kattukamyatā kusalo dhammacchando: ayaṃ vuccati chando.

<sup>1</sup> B. *has viriya° always.*

<sup>2</sup> B. *has vīmaṃsā always.*

<sup>3</sup> S<sup>d</sup> *has . . . pe . . . down to uppannānaṃ kusalānaṃ, &c.*

<sup>4</sup> S<sup>d</sup>: *te va.*

Tattha katamo samādhi?

Yā cittassa *ṭhiti* saṇṭhiti avatṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samātho samādhindriyaṃ samādhibalaṃ<sup>1</sup> sammāsamādhi: ayaṃ vuccati samādhi.

Tattha katamo padhānasaykhāro?

Yo cetasiko viriyārambho nikkamo parakkamo uyyāmo vāyāmo ussūho ussolhi<sup>2</sup> thāmo dhiti<sup>3</sup> asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho viriyaṃ viriyindriyaṃ viriyabalaṃ<sup>4</sup> sammāvāyāmo : ayaṃ vuccati padhānasaykhāro.

Iti iminā ca chandena iminā ca samādhinā iminā ca padhānasaykhārena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati chanda-samādhi-padhānasaykhārasamannāgato ti.

Iddhīti: yā tesāṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā<sup>5</sup> sacchikiriyaṃ upasampadā.

Iddhipādo ti: tathābhūtaṃ vedanākkhandho sññākkhandho saykhārakkhandho viññāpakkhandho.

Iddhipādaṃ bhāvetīti:<sup>6</sup> te dhamme āsevati bhāveti bahulīkaroti, tena vuccati iddhipādaṃ bhāvetīti.

Kathaṃ ca bhikkhu viriya-samādhi-padhānasaykhārasamannāgataṃ iddhipādaṃ bhāveti?

Viriyā ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittassa ekaggataṃ: ayaṃ vuccati viriya-samādhi. So anuppannānaṃ . . . pe<sup>7</sup> . . . uppannānaṃ kusalanāṃ dhammānaṃ *ṭhitiyā* asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamaṭi viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: ime vuccanti padhānasaykhārā.

Iti ayaṃ viriyasamādhi ime ca padhāna-saykhārā tad-ekajjhaṃ abhisayyūhitvā abhisaykhipitvā viriya-samādhīpadhāna-saykhāro tveva saykhyāṃ gacchati.

Tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo : idaṃ vuccati viriyaṃ.

<sup>1</sup> Sd has . . . pe . . . from saṇṭhiti inclusive. Dh. S. §§ 11, 15, 24, 54, 57.

<sup>2</sup> K and B: ussolhi. Cf. p. 211.

<sup>3</sup> B: *ṭhiti*.

<sup>4</sup> Sd has . . . pe . . . from oarambho.

<sup>5</sup> Sd: phassanā always. Cf. p. 257.

<sup>6</sup> Sd: opadam bhāvetīti. <sup>7</sup> K. and B. give text in full.

Tattha katamo samādhi?

Yā cittassa t̥hiti . . . pe<sup>1</sup> . . . sammāsamādhi: ayaṃ vuccati samādhi.

Tattha katamo padhānasaykhāro?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo: ayaṃ vuccati padhānasaykhāro.

Iti iminā ca viriyena iminā ca padhānasaykhārena upeto hoti . . . pe . . . samannāgato, tena vuccati viriya-samādhi-padhānasaykhārasamannāgato ti.

Iddhiti: yā tesāṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phussanā sacchikiriyaṃ upasampadā.

Iddhipādo ti: tathābhūtaṃ vedanākkhandho saññākkhandho saṃkhārakkhandho viññāṇakkhandho.

Iddhipādaṃ bhāvetīti: te dhamme āsevati bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāveti.

Kathaṃ ca bhikkhu citta-samādhi-padhānasaykhārasamannāgataṃ iddhipādaṃ bhāveti?

Cittaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittassa ekaggataṃ: ayaṃ vuccati citta-samādhi. So anuppannānaṃ . . . pe<sup>1</sup> . . . uppannānaṃ kusalanāṃ dhammānaṃ t̥hitiyā asaṃmosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyunaṃ viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: ime vuccanti padhānasaykhārā.

Iti ayaṃ ca citta-samādhi ime ca padhānasaykhārā tad-ekajjhaṃ abhisayyūhitvā abhisaykhipitvā citta-samādhi-padhānasaykhāro<sup>2</sup> tveva<sup>3</sup> saykhyāṃ gacchati.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññānapadhātu: idaṃ vuccati cittaṃ.

Tattha katamo samādhi?

Yā cittassa t̥hiti . . . pe . . . sammāsamādhi: ayaṃ vuccati samādhi.

Tattha katamo padhānasaykhāro?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo: ayaṃ vuccati padhānasaykhāro.

Iti iminā ca cittaena iminā ca samādhinā iminā ca pa-

<sup>1</sup> K and B. give full text. See p. 217.

<sup>2</sup> S<sup>d</sup>: °khārā.

<sup>3</sup> S<sup>d</sup> tve only.

dhānasaykhārena upeto hoti . . . pe . . . samannāgato, tena vuccati citta-samādhī-padhānasaykhārasamannāgato ti.

Iddhīti; yā tesay dhammānaṃ iddhi samiddhi ij-jhanā samijjhanā lābho paṭilābho patti sampatti phusana sacchikiriyā upasampadā.

Iddhipādo ti: tathābhūtaṃ vedanākkhandho sañ-ñākkhandho saṅkhārakkhandho viññānakkhandho.

Iddhipādaṃ bhāvetīti: te dhamme āsevati bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāvetīti.

Kathaṃ ca bhikkhu vīmaṇṣā-samādhī-padhānasaykhāra-samannāgataṃ iddhipādaṃ bhāveti?

Vīmaṇṣaṃ ce bhikkhu adhipatīṃ karitvā labhati samā-dhiṃ labhati cittassa ekaggataṃ: ayaṃ vuccati vīmaṇṣā-samādhī. So anuppannānaṃ . . . pe<sup>1</sup> . . . uppannānaṃ kusalanāṃ dhammānaṃ tīthiyā asammāsaṃ bhīyyobhāvāya vepullāya bhāvanāya pāpīyā chandaṃ janeti vāyamaṃ viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: ime vuccanti padhānasaykhārā.

Iti ayaṃ ca vīmaṇṣā-samādhī ime ca padhānasaykhārā, tad-ekajjhāya abhisayyūhitvā abhisaykhipitvā vīmaṇṣā-samādhīpadhānasaykhāro tveva saṅkhyayā gacchati.

Tattha katamaṃ vīmaṇṣā?

Yā paññā pajānaṃ . . . pe . . . amoho dhammavicayo sammāditṭhi: ayaṃ vuccati vīmaṇṣā.

Tattha katamo samādhī?

Yā cittassa tīthi . . . pe . . . sammāsamādhī: ayaṃ vuccati samādhī.

Tattha katamo padhānasaykhāro?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo: ayaṃ vuccati padhānasaykhāro.

Iti imāya ca vīmaṇṣāya iminā ca samādhinā iminā ca padhānasaykhārena upeto hoti . . . pe . . . samannāgato, tena vuccati vīmaṇṣā-samādhī-padhānasaykhārasamannāgato ti.

Iddhīti: yā tesay dhammānaṃ iddhi samiddhi ij-jhanā samijjhanā lābho paṭilābho patti sampatti phusanaṃ sacchikiriyā upasampadā.

<sup>1</sup> K. and B. give full text.

Iddhipādo ti: tathābhūtaassa vedanākkhandho sañ-  
ñākkhandho saṅkhārakkhandho viññānākkhandho.

Iddhipāday bhāvetīti: te dhamme āsevati  
bhāveti bahulikaroti, tena vuccati iddhipāday bhāvetīti.

### SUTTANTABHĀJANĪYA<sup>1</sup>

Cattāro iddhipādā: idha bhikkhu chanda-samādhi-pa-  
dhānasaykhārasamannāgataṃ iddhipāday bhāveti, viriya-  
samādhi-padhānasaykhārasamannāgataṃ iddhipāday bhā-  
veti, citta-samādhi-padhānasaykhārasamannāgataṃ iddhi-  
pāday bhāveti, vīmaṃsū-samādhi-padhānasaykhārasaman-  
nāgataṃ iddhipāday bhāveti.

Kathaṃ ca bhikkhu chanda-samādhi-padhānasaykhāra-  
samannāgataṃ iddhipāday bhāveti?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti  
niyyānikaṃ apaciyagāmiyaṃ diṭṭhigatānaṃ pahānāya pa-  
ṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . .  
paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ  
dandhābhiniṇṇaṃ, tasmīṃ samaye chanda-samādhi-padhāna-  
saykhārasamannāgataṃ iddhipādan bhāveti.

Tattha katamo chando?

Yo chando chandikatā kattukamyatā kusalā dhammac-  
chando: ayaṃ vuccati chando.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samā-  
dhisambojjhaṅgo maggaṅgaṃ maggupariyāpannaṃ: ayaṃ  
vuccati samādhi.

Tattha katamo padhānasaykhāro?

Yo cetāsiko viriyārambho . . . pe . . . sammāvayamo  
viriyasambojjhaṅgo maggaṅgaṃ maggupariyāpannaṃ: ayaṃ  
vuccati padhānasaykhāro.

Iti iminā ca chandena iminā ca samādhinā iminā ca  
padhānasaykhārena upeto hoti . . . pe . . . samannāgato,  
tena vuccati samādhi-padhāna-saykhārasamannāgato ti.

Iddhiti: yā tesāṃ dhammānaṃ iddhi samiddhi  
ijjhanā samijjhanā lābho paṭilābho patti sampatti  
phusā saccchikiriyā upasampadā.

<sup>1</sup> K: 'bhājanīya. S<sup>d</sup> adds nīṭṭhitaṃ.

Iddhipāḍo ti: tathābhūtaṣṣa phasso vedanā . . . pe<sup>1</sup>  
 . . . paggāho avikkhepo.

Iddhipāḍaṇ bhāvetīti: te dhamme āsevati  
 bhāveti bahulīkaroti, tena vuccati iddhipāḍaṇ bhāvetīti.

Kathaṇ ca bhikkhu viriyasamādhi-padhānasañkhāra-  
 samannāgataṇ iddhipāḍaṇ bhāveti?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti  
 niyyānikaṇ apacayagāmiṇ dīṭṭhigatānaṇ pahānāya paṭha-  
 māya bhūmiyā pattiyā, vivice' eva kāmehi . . . pe . . .  
 paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ  
 dandābhinnāṇ, tasmīṇ samaye viriya-samādhi-padhāna-  
 sañkhārasamannāgataṇ iddhipāḍaṇ bhāveti.

Tattha katamaṇ viriyaṇ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo  
 viriyasambojjhaṇṇo maggaṇṇaṇ magga-pariyāpannaṇ: idaṇ  
 vuccati viriyaṇ.

Tattha katamo samādhi?

Yā cittaṣṣa ṭṭhiti . . . pe . . . sammāsamādhi samā-  
 dhisambojjhaṇṇo maggaṇṇaṇ magga-pariyāpannaṇ: ayaṇ  
 vuccati samādhi.

Tattha katamo padhānasañkhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo  
 viriyasambojjhaṇṇo maggaṇṇaṇ magga-pariyāpannaṇ: ayaṇ  
 vuccati padhānasañkhāro.

Iti iminā ca viriyena iminā ca samādhinā iminā ca  
 padhānasañkhārena upeto hoti . . . pe . . . samannāgato,  
 tena vuccati viriya-samādhi-padhānasañkhārasamannāgato  
 ti.

Iddhīti: yā tesāṇ dhammānaṇ iddhi samiddhi  
 ijjhanā samijjhanā lābho paṭilābho patti sampatti  
 phusaṇ saṁchikiriyaṇ upasampadā.

Iddhipāḍo ti: tathābhūtaṣṣa phasso vedanā . . .  
 pe . . . paggāho avikkhepo.

Iddhipāḍaṇ bhāvetīti: te dhamme āsevati  
 bhāveti bahulīkaroti, tena vuccati iddhipāḍaṇ bhāvetīti.

Kathaṇ ca bhikkhu citta-samādhi-padhānasañkhāra-  
 samannāgataṇ iddhipāḍaṇ bhāveti?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti

<sup>1</sup> So S<sup>d</sup>, K. and B. Cf. Dh. S. § 1.



niyyānikaṃ apacayagāmiyaṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivice' eva kamehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhinnāya, tasmiṃ samaye citta-samādhi-padhānasaykhārasamannāgataṃ iddhipādaṃ bhāveti.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasā . . . pe . . . tajjā mano-viññāpadhātu : idaṃ vuccati cittaṃ.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ : ayaṃ vuccati samādhi.

Tattha katamo padhānasaykhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyamo viriyasambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ : ayaṃ vuccati padhānasaykhāro.

Iti iminā ca cittena iminā ca samādhinā iminā ca padhānasaykhārena upeto hoti . . . pe . . . samannāgato, tena vuccati citta-samādhi - padhānasaykhārasamannāgato ti.

Iddhiti: yā tesāṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriya upasampadā.

Iddhipādo ti: tathābhūtaṃ phasso vedanā . . . pe . . . paggaḥo avikkhepo.

Iddhipādaṃ bhāvetiti: te dhamme āsevati bhāveti bahulikaṃ, tena vuccati iddhipādaṃ bhāvetiti.

Kathaṃ ca bhikkhu vimaṃsā-samādhi-padhānasaykhārasamannāgataṃ iddhipādaṃ bhāveti?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiyaṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivice' eva kamehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhinnāya, tasmiṃ samaye vimaṃsā-samādhi-padhānasaykhārasamannāgataṃ iddhipādaṃ bhāveti.

Tattha katamā vimaṃsā?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ : ayaṃ vuccati vimaṃsā.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samā-

dhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati samādhī.

Tattha katamo padhānasaykhāro ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati padhānasaykhāro.

Iti iminā cā vīmaṃsāya iminā ca samādhinā iminā ca padhānasaykhārena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati vīmaṃsā-samādhī-padhānasaykhārasamannāgato ti.

Iddhīti; yā tesāṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho patilābho patti sampatti phusaṇā sacchikiriyaṃ upasampadā.

Iddhipādo ti: tathābhūtaṃ phasso vedanā . . . pe . . . paggaḥo avikkhepo.

Iddhipādaṃ bhāvetīti: te dhamme āsevati bhāveti bahulīkaroti, tena vuccati iddhipādaṃ bhāvetīti.<sup>1</sup>

Cattāro iddhipādā: chandiddhipādo viriyiddhipādo cit-tiddhipādo vīmaṃsiddhipādo.

Tattha katamo chandiddhipādo ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡamiṃ dīṭṭhigatānaṃ pahāṇāya paṭhamāya bhūmiyā pattiyaṃ, vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, yo tasmiṃ samaye chando chandikatā kattukamyatā kusalo dhammacchando: ayaṃ vuccati chandiddhipādo. Avasesā dhammā chandiddhipādasampayuttā.

Tattha katamo viriyiddhipādo ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡamiṃ dīṭṭhigatānaṃ pahāṇāya paṭhamāya bhūmiyā pattiyaṃ, vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, yo tasmiṃ samaye cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati viriyiddhipādo. Avasesā dhammā viriyiddhipādasampayuttā.

Tattha katamo cittiddhipādo ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti

<sup>1</sup> *Sd* appends Abhidhammabhājanīyaṃ here as well as below.

niyyānikāṃ apacayagāmiṃ dīṭṭhigatānaṃ paṇānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ, yaṃ tasmīṃ samaye cittaṃ mano māna-saṃ . . . pe . . . tassa manovinnānadhātu: ayaṃ vuccati cittiddhipādo. Avasesā dhammā cittiddhipādasampayuttā.

Tattha katamo vimāysiddhipādo?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikāṃ apacayagāmiṃ dīṭṭhigatānaṃ paṇānāya paṭhamāya bhūmiyā, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ, yā tasmīṃ samaye paññā pajānana . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicasambojjhaṅgo maggaṅgaṃ maggāpariyāpannaṃ ayaṃ vuccati vimāysiddhipādo. Avasesā dhammā vimāysiddhipādasampayuttā.

#### ABHIDHAMMA BHĀJANĪYAṆ.<sup>1</sup>

Cattāro iddhipādā: idha bhikkhu chanda-samādhi-padhānasāṃkhārasamānāgataṃ iddhipādaṃ bhāveti, viriya-samādhi . . .<sup>2</sup> citta-samādhi . . . vimāysā-samādhi-padhānasāṃkhārasamānāgataṃ iddhipādaṃ bhāveti.

Catunnaṃ iddhipādānaṃ kati kusalā kati akusalā kati avyākata . . . pe . . . kati saraṇā kati araṇā?

Kusalā yeva. Siyā sukhāya vedanāya sampayuttā siyā adukkhāmasukhāya vedanāya sampayuttā, Vipākadharmāmadhammā; anupādiṇṇa-anupādāniyā; asaṃkiliṭṭha-asāṃkilesikā. Siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Siyā pītisahagatā siyā sukkasahagatā siyā upekkhasahagatā. Neva dassanena na bhāvanāya pahātabbā; neva dassanena na bhāvanāya pahātabbāhetukā. Apacayagāmino; sekha. Appamāṇā; appamāṇārammaṇā; pañita. Sammattaniyutā. Na maggārammaṇā, maggaḥhetukā, na maggādhipatino. Siyā uppannā siyā anuppannā, na vattaḥ uppadino ti. Siyā atitā siyā anāgatā siyā paccuppannā; na vattaḥ atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhata siyā bahiddhā siyā ajjhata-bahiddhā; bahiddhārammaṇā; anidassana-appaṭighā.

<sup>1</sup> K: 'bhājanīyaṇ. S<sup>d</sup> adds niṭṭhitaṇ.

<sup>2</sup> S<sup>d</sup> gives full text.

Vimaṇsiddhipādo hetu ; tayo iddhipādā na hetū.<sup>1</sup> Sahe-  
tukā ; hetusampayuttā. Vimaṇsiddhipādo hetu ceva sahe-  
tuko ca ; tayo iddhipādā na vattabbā hetū ceva sahetukā  
cāti, sahetukā ceva na ca hetū. Vimaṇsiddhipādo hetu  
ceva hetusampayutto ca ; tayo iddhipādā na vattabbā hetū  
ceva hetusampayuttā cāti, hetusampayuttā ceva na ca  
hetū ; tayo iddhipādā na hetū sahetukā. Vimaṇsiddhipādo  
na vattabbo na hetu sahetuko ti pi na hetu ahetuko ti pi.  
Sappaccayā ; saṅkhatā ; anidassanā ; appaṭighā ; arūpā ;  
lokuttarā ; kenaci viññeyyā, kenaci na viññeyyā.<sup>2</sup>

No āsavā ; anāsavā ; āsavavippayuttā ; na vattabbā āsavā  
ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi ; na  
vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasam-  
payuttā ceva no ca āsavā ti pi ; āsavavippayutta-anāsavā.

No saṃyojanā . . . pe<sup>3</sup> . . . no ganthā . . . pe . . .  
no oghā . . . pe . . . no yogā . . . pe . . . no nīvaranā  
. . . pe . . . no parāmāsā . . . pe . . . sārammaṇā.

Tayo iddhipādā no citta ; cittiddhipādo cittaṇ ;<sup>4</sup> tayo  
iddhipādā cetasikā ; cittiddhipādo acetasiko ; tayo iddhi-  
pādā cittasampayuttā ; cittiddhipādo na vattabbo cittena  
sampayutto ti pi cittena vippayutto ti pi ; tayo iddhipādā  
cittasaṃsaṭṭhā ; cittiddhipādo na vattabbo cittena saṃ-  
saṭṭho ti pi cittena viṇṇasaṭṭho ti pi ; tayo iddhipādā  
cittasamutṭhānā, cittiddhipādo no cittasamutṭhāno ; tayo  
iddhipādā cittasahabhuno,<sup>5</sup> cittiddhipādo no cittasahabhū ;<sup>6</sup>  
tayo iddhipādā cittānuparivattino ; cittiddhipādo no citta-  
nuparivatti ; tayo iddhipādā cittasaṃsaṭṭha-samutṭhānā,  
cittiddhipādo no cittasaṃsaṭṭha-samutṭhāno ; tayo iddhi-  
pādā cittasaṃsaṭṭha-samutṭhāna-sahabhuno, cittiddhipādo  
no cittasaṃsaṭṭha-samutṭhāna-sahabhū ; tayo iddhipādā  
cittasaṃsaṭṭha-samutṭhānānuparivattino ; cittiddhipādo no  
cittasaṃsaṭṭha-samutṭhānānuparivatti.

Tayo iddhipādā bāhirā ; cittiddhipādo ajjhattiko ;<sup>4</sup> no  
upādā ;<sup>6</sup> anupādiṇṇā. No upādānā . . . pe . . .<sup>7</sup> No  
kilesā . . . pe . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na  
dassanena pahātabbahetukā, na bhāvanāya pahātabba-  
hetukā. Siyā savitakkā siyā avitakkā, siyā savicārā siyā

<sup>1</sup> S<sup>d</sup> hetu *always*.

<sup>2</sup> S<sup>d</sup> omits *these three words*.

<sup>3</sup> K. omits *these . . . pe . . .*

<sup>4</sup> S<sup>d</sup> *inverts the order of these two clauses*.

<sup>5</sup> S<sup>a</sup> : °sahabhū.

<sup>6</sup> K : nupādā. S<sup>d</sup> : nopādā.

<sup>7</sup> S<sup>d</sup> : no°pādānā. K : nupādānā. *Only B. has . . . pe . . .*

avicārā. Siyā sappītikā siyā appītikā. Siyā pītisahagatā siyā na pītisahagatā, siyā sukhāsahagatā siyā na sukhāsahagatā, siyā upekhāsahagatā siyā na upekhāsahagatā. Na kāmāvacarā, na rūpāvacarā, na arūpāvacarā; apariyāpannā. Niyyānikā; niyatā; anuttarā; arapā ti.

PAÑHĀPUCCHAKAṆ.<sup>1</sup>

IDDHIPADAVIBHAṆGO SAMATTO NAVAMO.<sup>2</sup>

<sup>1</sup> S<sup>d</sup> omits.

<sup>2</sup> K. omits navamo. S<sup>d</sup> omits samatto. S<sup>d</sup> and B. have niṭṭhito for samatto.

## X.

## BOJJHAṆGAVIBHAṆGO.

SATTA bojjhaṅgā: satisambojjhaṅgo dhammavicayasambojjhaṅgo viriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo?

Idha bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabhāsitam pi saritā anusaritā. Ayaṃ vuccati satisambojjhaṅgo.

So tathā-sato viharanto taṃ dhammaṃ paññāya vicinati pavicinati<sup>1</sup> parivimaṇsaṃ āpajjati. Ayaṃ vuccati dhammavicayasambojjhaṅgo.

Tassa taṃ dhammaṃ paññāya vicinato pavicinato<sup>2</sup> parivimaṇsaṃ āpajjato āraddhaṃ hoti viriyaṃ asallinaṃ. Ayaṃ vuccati viriyasambojjhaṅgo.<sup>3</sup>

Āraddhaviriyassa uppajjati pīti nirāmisā. Ayaṃ vuccati pītisambojjhaṅgo.

Pitimanassa kāyo pi passambhati<sup>4</sup> cittaṃ pi passambhati. Ayaṃ vuccati passaddhisambojjhaṅgo.

Passaddhakāyassa sukhino cittaṃ samādhiyati. Ayaṃ vuccati samādhisambojjhaṅgo.

So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti. Ayaṃ vuccati upekhāsambojjhaṅgo.

Satta bojjhaṅgā: satisambojjhaṅgo dhammavicayasambojjhaṅgo viriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekhāsambojjhaṅgo.

<sup>1</sup> S<sup>d</sup>: pavicarati. B: pavicinati pavicarati.

<sup>2</sup> S<sup>d</sup>: pavicarato. B: pavicinato pavicarato.

<sup>3</sup> B: viriya° *always*.

<sup>4</sup> S<sup>d</sup>: kāyo ti upassambhati.

Tattha katamo satisambojjhaṅgo ?

Atthi ajjhataṅṅaṃ dhammesu sati, atthi bahiddhā dhammesu sati. Yadā pi ajjhataṅṅaṃ dhammesu sati, tadā pi satisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi bahiddhā dhammesu sati, tadā pi satisambojjhaṅgaṃ abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo dhammavicayasambojjhaṅgo ?

Atthi ajjhataṅṅaṃ dhammesu pavicayo, atthi bahiddhā dhammesu pavicayo. Yadā pi ajjhataṅṅaṃ dhammesu pavicayo, tadā pi dhammavicayasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi bahiddhā dhammesu pavicayo, tadā pi dhammavicayasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo viriyasambojjhaṅgo ?

Atthi kāyikaṃ viriyaṃ, atthi cetasikaṃ viriyaṃ. Yadā pi kāyikaṃ viriyaṃ, tadā pi viriyasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi cetasikaṃ viriyaṃ, tadā pi viriyasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo pītisambojjhaṅgo ?

Atthi savitakka-savicāraṃ pīti, atthi avitakka-avicāraṃ pīti. Yadā pi savitakka-savicāraṃ pīti, tadā pi pītisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi avitakka-avicāraṃ pīti, tadā pi pītisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo passaddhisambojjhaṅgo ?

Atthi kāyappassaddhi, atthi cittappassaddhi. Yadā pi kāyappassaddhi, tadā pi passaddhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi cittappassaddhi, tadā pi passaddhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo samādhisambojjhaṅgo ?

Atthi savitakka-savicāro samādhi, atthi avitakka-avicāro samādhi. Yadā pi savitakka-savicāro samādhi, tadā pi samādhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi avitakka-avicāro samādhi, tadā pi samādhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo upekhāsambojjhaṅgo ?

Atthi ajjhataṅṅaṃ dhammesu upekhā, atthi bahiddhā dhammesu upekhā. Yadā pi ajjhataṅṅaṃ dhammesu upekhā, tadā pi upekhāsambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi bahiddhā dhammesu upekhā, tadā pi upekhāsambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Satta bojjhaṅgā: satisambojjhaṅgo . . . pe<sup>1</sup> . . . upekkhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo?

Idha bhikkhu satisambojjhaṅgaṃ bhāveti vivekanisitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparīṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti . . . viriyasambojjhaṅgaṃ bhāveti . . . pīṭisambojjhaṅgaṃ bhāveti . . . passaddhisambojjhaṅgaṃ bhāveti . . . samādhisambojjhaṅgaṃ bhāveti . . . upekkhāsambojjhaṅgaṃ bhāveti vivekanisitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparīṇāmiṃ.

SUTTANTABHĀJANĪYAṂ.<sup>2</sup>

Satta bojjhaṅgā: satisambojjhaṅgo . . . pe<sup>1</sup> . . . upekkhāsambojjhaṅgo.

Tattha katame satta bojjhaṅgā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivice' eva kamehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandabhīṇiṇaṃ, tasmīṃ samaye satta bojjhaṅgā honti: satisambojjhaṅgo . . . pe . . . upekkhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo?

Yā sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggaṃpariyāpannaṃ: ayaṃ vuccati satisambojjhaṅgo.

Tattha katamo dhammavicayasambojjhaṅgo?

Yā paññā pajānaṇā . . . pe<sup>4</sup> . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggaṃpariyāpannaṃ: ayaṃ vuccati dhammavicayasambojjhaṅgo.

Tattha katamo viriyasambojjhaṅgo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggaṃpariyāpannaṃ: ayaṃ vuccati viriyasambojjhaṅgo.

Tattha katamo pīṭisambojjhaṅgo?

Yā pīṭi pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odagyaṃ attamanatā cittassa pīṭisambojjhaṅgo: ayaṃ vuccati pīṭisambojjhaṅgo.

<sup>1</sup> S<sup>d</sup> and B give full text.

<sup>2</sup> K: °bhājanīyaṃ. S<sup>d</sup> adds nīṭṭhitaṃ.

<sup>3</sup> Cf. below p. 250, and Dh. S. § 292.



Tattha katamo passaddhisambojjhaṅgo ?

Yā vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa viññāṇakkhandhassa passaddhi paṭippassaddhi passambhanā paṭippassambhanā paṭippassambhitattā<sup>1</sup> passaddhisambojjhaṅgo : ayaṃ vuccati passaddhisambojjhaṅgo.

Tattha katamo samādhisambojjhaṅgo ?

Yā cittaassa tṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati samādhisambojjhaṅgo.

Tattha katamo upekkhāsambojjhaṅgo ?

Yā upekkhā upekkhanā<sup>2</sup> ajjupekkhanā majjhattatā cittaassa upekkhāsambojjhaṅgo : ayaṃ vuccati upekkhāsambojjhaṅgo.

Ime vuccanti satta bojjhaṅgā. Avasesā dhammā sattali bojjhaṅgehi sampayuttā.

Satta bojjhaṅgā : satisambojjhaṅgo . . . pe . . . upekkhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandābhīṇāṃ, yā tasmīṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ magga-pariyāpannaṃ : ayaṃ vuccati satisambojjhaṅgo. Avasesā dhammā satisambojjhaṅgasampayuttā . . . pe . . . avasesā dhammā dhammavicayasambojjhaṅgasampayuttā . . . Avasesā dhammā viriyasambojjhaṅgasampayuttā . . . Avasesā dhammā pītisambojjhaṅgasampayuttā . . . Avasesā dhammā passaddhisambojjhaṅgasampayuttā . . . Avasesā dhammā samādhisambojjhaṅgasampayuttā.

Tattha katamo upekkhāsambojjhaṅgo ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandābhīṇāṃ, yā tasmīṃ samaye upekkhā upekkhanā ajjupekkhanā majjhattatā cittaassa upekkhāsambojjhaṅgo : ayaṃ vuccati upekkhāsambojjhaṅgo. Avasesā dhammā upekkhāsambojjhaṅgasampayuttā.

<sup>1</sup> S<sup>d</sup> : paṭippassambhitattāṃ.

<sup>2</sup> S<sup>d</sup> omits.

Satta bojjhaṅgā: satisambojjhaṅgo . . . pe . . . upekhāsambojjhaṅgo.

Tattha katame satta bojjhaṅgā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇaṃ, tasmiṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇaṃ suññataṃ; tasmiṃ samaye satta bojjhaṅgā honti: satisambojjhaṅgo . . . pe . . . upekhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo?

Yā sati anussati . . . pe . . . sammāsati: satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ ayaṃ vuccati satisambojjhaṅgo . . . pe . . .<sup>1</sup>

Tattha katamo upekhāsambojjhaṅgo?

Yā upekhā upekhanā<sup>2</sup> ajjupekkhanā majjhataṭṭhā cittaṃ upekhāsambojjhaṅgo: ayaṃ vuccati upekhāsambojjhaṅgo.

Ime vuccanti satta bojjhaṅgā. Avasesā dhammā sattahi bojjhaṅgehi sampayuttā.

Satta bojjhaṅgā: satisambojjhaṅgo . . . pe . . . upekhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇaṃ, tasmiṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇaṃ suññataṃ<sup>3</sup>; yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati satisambojjhaṅgo. Avasesā dhammā satisambojjhaṅgasampayuttā . . . pe . . . avasesā dhammā

<sup>1</sup> Sd rehearses the names of the intermediate Bojjhaṅgas.

<sup>2</sup> So Sd.

<sup>3</sup> Sd omits.

dhammavicayasambojjhaṅgasampayuttā. . . . Avasesū  
 dhammā viriyasambojjhaṅgasampayuttā. . . . Avasesū  
 dhammā pītisambojjhaṅgasampayuttā. . . . Avasesū  
 dhammā passaddhisambojjhaṅgasampayuttā. . . . Avasesū  
 dhammā samādhisambojjhaṅgasampayuttā.

Tattha katamo upekkhāsambojjhaṅgo?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti  
 niyyānikaṃ apacaya-gāmiyaṃ diṭṭhigatānaṃ pahānāya paṭha-  
 māya bhūmiyā pattiya, vivice' eva kāmehi . . . pe . . .  
 paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ  
 dandhābhūtiṃ, tasmīṃ samaye phasso hoti . . . pe . . .  
 avikkhepo hoti: ime dhammā kusalā. Tass' eva lokut-  
 tarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ  
 vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasa-  
 mpañja viharati dukkhāpaṭipadaṃ dandhābhūtiṃ suññataṃ<sup>1</sup>;  
 yā tasmīṃ samaye upekkhā upekkhā ajjhupekkhānaṃ maj-  
 jhattatā cittaṃ upekkhāsambojjhaṅgo: ayaṃ vuccati upe-  
 kkhāsambojjhaṅgo. Avasesū dhammā upekkhā sambojjhaṅga-  
 sampayuttā.

#### ABHIDHAMMA BHĀJANĪYAṆ.<sup>2</sup>

Satta bojjhaṅgā: satisambojjhaṅgo dhammavicaya-  
 sambojjhaṅgo viriyasambojjhaṅgo pītisambojjhaṅgo pas-  
 saddhisambojjhaṅgo samādhisambojjhaṅgo upekkhāsamboj-  
 jhaṅgo.

Sattannaṃ bojjhaṅgānaṃ kati kusalā kati akusalā kati  
 avyākata . . . pe . . . kati saraṇā kati araṇā?

Siya kusalā siya avyākata. Pītisambojjhaṅgo sukhāya  
 vedanāya sampayutto; cha bojjhaṅgā siya sukhāya vedanā-  
 ya sampayuttā siya adukkhamasukhāya vedanāya sam-  
 payuttā. Siya vipākā siya vipākadhammadhammā;  
 anupādinna-anupādāniyā. Asaṅkiliṭṭha-asankilesikā. Siya  
 savitakka-savicāra siya avitakka-vicāramattā siya avitakka-  
 avicāra. Pītisambojjhaṅgo pītisahagato, sukkasahagato,  
 na upekkhā sahagatā; cha bojjhaṅgā siya pītisahagatā siya  
 sukkasahagatā siya upekkhāsahagatā. Neva dassanena na  
 bhāvanāya pahātabbā. Neva dassanena na bhāvanāya  
 pahātabbahetukā. Siya apacaya-gāmino siya neva ācaya-  
 gāmino na apacaya-gāmino. Siya sekkhā siya asekkhā.  
 Appamāṇā; appamāṇārammaṇā; paṇitā. Siya sammata-

<sup>1</sup> Sd omits. <sup>2</sup> K: bhājanīyaṇ. Sd adds niṭṭhitāṇ.

taniyatā, siyā aniyatā. Na maggārammaṇā; siyā magga-hetukā siyā maggādhipatino siyā na vattabbā magga-hetukā ti pi maggādhipatino ti pi. Siyā uppannā siyā anuppannā siyā uppādinō. Siyā atitā siyā anāgatā siyā paccuppannā; na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhata siyā bahiddhā siyā ajjhatabhiddhā; bahiddhārammaṇā; anidassana-appatighā.

Dhammavicayasambojjhango hetu; cha bojjhangā na hetū.<sup>1</sup> Sahetukā; hetusampayuttā. Dhammavicaya-sambojjhango hetu ceva sahetuko ca; cha bojjhangā na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū. Dhammavicayasambojjhango hetu ceva hetusampayutto ca; cha bojjhangā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Cha bojjhangā na hetū sahetukā; dhammavicaya-bojjhango na vattabbo na hetu sahetuko ti pi na hetu sahetuko ti pi. Sappacayā; saykhatā; anidassanā; appatighā; arūpā; lokuttarā; kenaci viññeyyā, kenaci na viññeyyā. No āsavā; anāsavā; āsavavippayuttā; na vattabbā āsavā ceva āsavā cāti pi, āsavā ceva no ca āsavā ti pi; na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi; āsavavippayutta-anāsavā.

No saṃyojanā . . . pe<sup>2</sup> . . . no ganthā . . . no oghā . . . no yogā . . . no nīvaranā . . . no parāmāsā . . . sūrammaṇā.

No cittā; cetasikā; cittasampayuttā; cittisaṃsaṭṭhā; cittasamuttāhā; cittasahabhuno; cittaṇuparivattino; cittasaṃsaṭṭha-samuttāhā; cittasaṃsaṭṭha-samuttāhā-sahabhuno; cittasaṃsaṭṭha-samuttāhāṇuparivattino.

Bāhirā. No upādā;<sup>3</sup> anupādinā. No upādānā. . . .<sup>4</sup> No kilesā. . . .<sup>5</sup>

Na dassanena pahātabbā; na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā; na bhāvanāya pahātabbahetukā. Siyā savitakkā siyā avitakkā, siyā savicārā siyā avicārā. Pītisambojjhango appitiko; cha bojjhangā siyā sappitikā siyā appitikā. Pītisambojjhango na pītisahagato; cha bojjhangā siyā pītisahagatā siyā na pītisahagatā. Pītisambojjhango sukhāsahagato; cha bojjhangā

<sup>1</sup> Sd: hetu *always*.

<sup>2</sup> B. *has* . . . pe . . . *throughout*. K and S<sup>d</sup> *have no breaks*.

<sup>3</sup> K and S<sup>d</sup>: nupādā. <sup>4</sup> K *omits* No. <sup>5</sup> S<sup>d</sup>: kilesikā.

siyā sukhāsahagatā siyā na sukhāsahagatā. Pitisamboj-  
jhaṅgo na upekkhāsahagato; cha bojjaṅgā siyā upekkhāsa-  
hagatā siyā na upekkhāsahagatā.

Na kāmāvacarā, na rūpāvacarā, na arūpāvacarā;  
apariyāpannā. Siyā niyyānikā<sup>1</sup> siyā aniyyānikā; siyā  
niyatā siyā aniyatā; anuttarā; arapā ti.

PAÑHĀPUCCHAKAṆ NIṬṬHITAṆ.<sup>2</sup>

BOJJAṆḂAVIBHAṆḂGO SAMATTO DASAMO.<sup>3</sup>

<sup>1</sup> S<sup>d</sup>: niyānikā.

<sup>2</sup> K. omits niṭṭhitaṇ.

<sup>3</sup> S<sup>d</sup> and B. omit samatto. K. and B omit dasamo.

XI.

MAGGAVIBHAṆṬO.

Arivo aṭṭhaṅgiko maggo, seyyanthīdaṃ : sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-  
ājivo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Dukkhe nāṇaṃ dukkhasamudaye nāṇaṃ dukkhanirodhe  
nāṇaṃ dukkhanirodhagāminiyā paṭipadāya nāṇaṃ : ayaṃ  
vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo?

Nekhammasaṅkappo, avyāpādasāṅkappo, avihiṇsā-  
saṅkappo : ayaṃ vuccati sammāsaṅkappo.

Tattha katamā sammāvācā?

Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī,  
pharusāya vācāya veramaṇī, saṃphappalāpā veramaṇī :  
ayaṃ vuccati sammāvācā.

Tattha katamo sammākammanto?

Pānātipātā<sup>1</sup> veramaṇī, adinnādānā veramaṇī, kāmesu  
micchācārā veramaṇī : ayaṃ vuccati sammākammanto.

Tattha katamo sammā-ājivo?

Idha ariyasāvako micchā-ājivaṃ pahāya sammā-ājivena  
jīvitāṃ kappeti : ayaṃ vuccati sammā-ājivo.

Tattha katamo sammāvāyāmo?

Idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ  
dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ<sup>2</sup>  
ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpa-  
kānaṃ akusalānaṃ dhammānaṃ pahānāya<sup>3</sup> . . . pe . . .  
anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya . . .  
uppannānaṃ kusalānaṃ dhammānaṃ thitiyā asammosāya  
bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ  
janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti  
padahati : ayaṃ vuccati sammāvāyāmo.

<sup>1</sup> Sd : pānātipātā.

<sup>2</sup> B : viriyaṃ *always*.

<sup>3</sup> K. and B. do not condense.

Tattha katamā sammāsati?

Idha bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassay, vedanāsu . . . citte . . . dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassay: ayaṃ vuccati sammāsati.

Tattha katamo sammāsamādhi?

Idha bhikkhu vivicc' eva kāmehi vivicca<sup>1</sup> akusalehi dhammehi savitakkay savicāray vivekajay pītisukhay paṭhamay jhānay upasampajja viharati; vitakkavicārānay vūpasamā ajjhataṇ sampasādanay cetaso ekodibhāvay avitakkay avicāray samādhijay pītisukhay duttiyay jhānay upasampajja viharati; pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañ ca kāyena paṭisay-vedeti, yaṃ taṇ ariyā āeikkhanti: upekkhako satimā sukhavihārī ti tatiyay jhānay upasampajja viharati; sukhasa ca pahānā dukkhasa ca pahānā pubbe va somanassadomanassānay atthaṅgamā adukkhamasukhay upekkhā-sati-pārisuddhiy catutthay jhānay upasampajja viharati: ayaṃ vuccati sammāsamādhi.

Ariyo atthangiko maggo, seyyathidaṇ: sammāditṭhi sammāsāyakkappo sammāvācā sammākamanto sammā-ājivo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammāditṭhi?

Idha bhikkhu sammāditṭhiy bhāveti vivekanissitay nirodhanissitay vossagga-pariṇāmiy . . . pe . . . sammāsaṅkappay bhāveti, sammāvācay bhāveti, sammākamantay bhāveti, sammā-ājīvay bhāveti, sammāvāyāmay bhāveti, sammāsatiy bhāveti, sammāsamādhīy bhāveti vivekanissitay virāganissitay nirodhanissitay vossagga-pariṇāmiy.

SUTTANTABHĀJANĪYAY.<sup>2</sup>

Atthangiko maggo: sammāditṭhi . . . pe . . . sammāsamādhi.

Tattha katamo atthangiko maggo?

Idha bhikkhu yasmiṃ samaye lokuttaray jhānay bhāveti niyyānikay apacayagāmiy<sup>3</sup> ditthigatānay pahānāya paṭhamā bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . .

<sup>1</sup> S<sup>d</sup> condenses each of the Jhāna formulæ.

<sup>2</sup> K: °bhājanīyay. S<sup>d</sup> adds nitṭhitay.

<sup>3</sup> S<sup>d</sup> has . . . pe . . . down to sammā-ājivo.

pathamaṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandābhūtiṃ, tasmīṃ samaye aṭṭhaṅgiko maggo hoti: sammādiṭṭhi . . . pe . . . sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Yā paññā pajānaṇā . . . pe<sup>1</sup> . . . amoho dhamma-vicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo?

Yo takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā sammāsaṅkappo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsaṅkappo.

Tattha katamā sammāvācā?

Yā catūhi vaciuccaritehi āraṭi virati paṭivirati veramaṇi akiriyaṃ akaraṇaṃ anajjhāpatti velā - anatikkamo setughāto sammāvācā maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāvācā.

Tattha katamo sammākammanto?

Yā tihi kāyaduccaritehi āraṭi virati paṭivirati veramaṇi akiriyaṃ akaraṇaṃ anajjhāpatti velā - anatikkamo setughāto sammākammanto maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammākammanto.

Tattha katamo sammā-ājivo?

Yā micchā-ājivā āraṭi virati paṭivirati veramaṇi akiriyaṃ akaraṇaṃ anajjhāpatti velā - anatikkamo setughāto sammā-ājivo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammā-ājivo.

Tattha katamo sammāvāyāmo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāvāyāmo.

Tattha katamā sammāsaṭi?

Yā sati anussati . . . pe . . . sammāsaṭi satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsaṭi.

Tattha katamo sammāsamādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhi-sambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsamādhi.

Ayaṃ vuccati aṭṭhaṅgiko maggo. Avasesā dhammā aṭṭhaṅgikena maggena sampayuttā.

Pañcangiko maggo: sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsaṭi sammāsamādhi.

<sup>1</sup> Dh. S. § 292 foll.



Tattha katamo pañcangiko maggo?  
 Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ  
 bhāveti niyyānikaṃ apacagāmiṃ dīṭṭhigatānaṃ paṇānāya  
 paṭhamāya bhūmiyā pattiya, vivicc' eva kamehi . . . pe  
 . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhā-  
 paṭipadaṃ dandhābhinnāṃ, tasmīṃ samaye pañcangiko  
 maggo hoti: sammāditṭhi sammāsaṅkappo sammāvāyāmo  
 sammāsati sammāsamādhi.

Tattha katamā sammāditṭhi?  
 Yā paññā pajānana . . . pe . . . amoho dhammavicayo  
 sammāditṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ  
 maggapariyāpannaṃ: ayaṃ vuccati sammāditṭhi.

Tattha katamo sammāsaṅkappo?  
 Yo takko vitakko saṅkappo . . . pe . . . maggaṅgaṃ  
 maggapariyāpannaṃ: ayaṃ vuccati sammāsaṅkappo.

Tattha katamo sammāvāyāmo?  
 Yo cetasiṃ viriyārambho . . . pe . . . sammāvāyāmo  
 viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ:  
 ayaṃ vuccati sammāvāyāmo.

Tattha katamā sammāsati?  
 Yā sati anussati . . . pe . . . sammāsati satisam-  
 bojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati  
 sammāsati.

Tattha katamo sammāsamādhi?  
 Yā cittassa tṭhiti . . . pe . . . sammāsamādhi samādhi-  
 sambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ  
 vuccati sammāsamādhi.

Ayaṃ vuccati pañcangiko maggo. Avasesā dhammā  
 pañcangikena maggena sampayuttā.

Pañcangiko maggo: sammāditṭhi sammāsaṅkappo  
 sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammāditṭhi?  
 Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti  
 niyyānikaṃ apacagāmiṃ dīṭṭhigatānaṃ paṇānāya paṭha-  
 māya bhūmiyā pattiya, vivicc' eva kamehi . . . pe . . .  
 paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ  
 dandhābhinnāṃ, yā tasmīṃ samaye paññā pajānana  
 . . . pe . . . amoho dhammavicayo sammāditṭhi  
 dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyā-  
 pannaṃ: ayaṃ vuccati sammāditṭhi. Avasesā dhammā  
 sammāditṭhiya sampayuttā . . . pe . . . Avasesā dhammā  
 sammāsaṅkappena sampayuttā. . . . Avasesā dhammā  
 sammāvāyāmena sampayuttā. . . . Avasesā dhammā  
 sammāsatiyā sampayuttā.

Tattha katamo sammāsamādhi?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ ditthigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhīṇaṃ, yā tasmīṃ samaye cittaṃsa tṭhiti . . . pe . . . sammāsamādhi, samādhisaṃbojjhaṅgo, maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsamādhi. Avasesā dhammā sammāsamādhinaṃ sampayuttā.

Atthaṅgiko maggo: sammāditṭhi . . . pe . . . sammāsamādhi.

Tattha katamo atthaṅgiko maggo?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ ditthigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhīṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhīṇaṃ suññataṃ; tasmīṃ samaye atthaṅgiko maggo hoti: sammāditṭhi . . . pe . . . sammāsamādhi.

Tattha<sup>1</sup> katamā sammāditṭhi?

Yā paññā pajānaṇā . . . amoho dhammavicayo sammāditṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ magga-pariyāpannaṃ: ayaṃ vuccati sammāditṭhi.

Tattha katamo sammāsaṅkappo . . . sammāvācā . . . sammākammanto . . . sammā-ājīvo . . . sammāvāyāmo . . . sammāsati . . .

Tattha katamo sammāsamādhi?

Yā cittaṃsa tṭhiti . . . sammāsamādhi samādhisaṃbojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsamādhi.

Ayaṃ vuccati atthaṅgiko maggo. Avasesā dhammā atthaṅgikena maggena sampayuttā.

Pañcaṅgiko maggo: sammāditṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamo pañcaṅgiko maggo?

<sup>1</sup> K. and B. omit the following analysis, going on to Ayaṃ vuccati atthaṅgiko maggo. . . .

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ diṭṭhiḡatānaṃ paṭhamāya bhūmiyā pattiyaṃ, vivice' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivice' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ suññataṃ; tasmīṃ samaye pañcangiko maggo hoti: sammādiṭṭhi sammāsaṃkappo sammāvāyāmo sammāsati sammāsamādhī.<sup>1</sup>

Ayaṃ vuccati pañcangiko maggo. Avasesā dhammā pañcangikena maggena sampayuttā.

Pañcangiko maggo: sammādiṭṭhi sammāsaṃkappo sammāvāyāmo sammāsati sammāsamādhī.

Tattha katamā sammādiṭṭhi?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ diṭṭhiḡatānaṃ paṭhanāya paṭhamāya bhūmiyā pattiyaṃ, vivice' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivice' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ suññataṃ; yā tasmīṃ samaye paññā pajānaṃ . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambodhiḡango maggaṃ maggaḡariyaḡannaṃ: ayaṃ vuccati sammādiṭṭhi. Avasesā dhammā sammādiṭṭhiyā sampayuttā . . . pe . . . Avasesā dhammā sammāsaṃkappena sampayuttā. . . . Avasesā dhammā sammāvāyāmena sampayuttā. . . . Avasesā dhammā sammāsatiyā sampayuttā.

Tattha katamo sammāsamādhī?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ diṭṭhiḡatānaṃ paṭhanāya paṭhamāya bhūmiyā pattiyaṃ, vivice' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . .

<sup>1</sup> S<sup>d</sup> here repeats the analysis above, p. 238. K. and B. again omit it.



Sammādiṭṭhi hetu; satta maggaṅgā na hetū<sup>1</sup>; sahetukā; hetusampayuttā. Sammādiṭṭhi hetu ceva sahetukā ca; satta maggaṅgā na vattabbā hetū<sup>1</sup> ceva sahetukā cāti, sahetukā ceva na ca hetū. Sammādiṭṭhi hetu ceva hetusampayuttā ca; satta maggaṅgā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Satta maggaṅgā na hetū sahetukā; sammādiṭṭhi na vattabbā na hetu sahetukā ti pi, na hetu ahetukā ti pi.

Sappaccayā; saṅkhatā; anidassanā; appaṭighā; arūpā; lokuttarā; kenaci viññeyyā kenaci na viññeyyā.

No āsavā; anāsavā; āsavavippayuttā; na vattabbā āsavā ceva sāsavā cāti pi, sāsavā ceva no ca āsavā ti pi; na vattabbā āsavā ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva no ca āsavā ti pi; āsavavippayuttā-anāsavā.

No saṃyojanā . . . pe . . . no ganthā . . . no oghā . . . no yogā . . . no nīvaraṇā . . . no parimāṣā . . . sārammaṇā.

No cittā; cetasikā; cittasampayuttā; cittasāṃsatṭhā; cittaḥsamutthānā; cittasahabhuno; cittānuparivattino; cittasāṃsatṭha - samutthānā; cittasāṃsatṭha - samutthānū-sahabhuno; cittasāṃsatṭha-samutthānānuparivattino.

Bāhirā; no upādā;<sup>2</sup> anupādiṇṇā. No upādānā . . . pe . . .<sup>3</sup> No kilesā . . . pe . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā.

Sammāsaṅkappo avitakko; satta maggaṅgā siyā savitakkā siyā avitakkā. Sammāsaṅkappo savicāro; satta maggaṅgā siyā savicārā siyā avicārā. Sammāsaṅkappo sappitiko; satta maggaṅgā siyā sappitikā siyā appitikā. Sammāsaṅkappo pītisahagato; satta maggaṅgā siyā pītisahagatā siyā na pītisahagatā. Sammāsaṅkappo sukkasahagato; satta maggaṅgā siyā sukkasahagatā siyā na sukkasahagatā.<sup>4</sup> Sammāsaṅkappo na upekkhasahagato; satta maggaṅgā siyā upekkhasahagatā siyā na upekkhasahagatā.

<sup>1</sup> S<sup>d</sup>: hetu *always*.

<sup>2</sup> K: nupādā. S<sup>d</sup>: nopādā.

<sup>3</sup> K and S<sup>d</sup>: nupādānā. Both omit both pe's.

<sup>4</sup> S<sup>d</sup> omits this sentence.

Na kāmāvacarā; na rūpāvacarā; na arūpāvacarā;  
apariyāpannā. Siyā niyyānikā siyā aniyānikā; siyā  
niyatā siyā aniyatā; anuttarā; araṇā ti.

PAÑHĀPUCCHAKAṆ.<sup>1</sup>

MAGGAVIBHAṄGO SAMATTO EKĀDASAKO.<sup>2</sup>

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<sup>1</sup> S<sup>d</sup> omits.

<sup>2</sup> S<sup>d</sup> omits samatto. K. and B. omit ekādasako. B. has  
niṭṭhito.

## XII.

JHĀNAVIBHAṆḬGO.

[Mātikā.]

Idha bhikkhu pātimokkhasaṃvaraṃ vuto viharati ācāragocarasampanno anumattesu vajjesu bhayadassāvi samādāya sikkhāti sikkhāpadesu, indriyesu guttadvāro bhojane mattaññū, pubbarattāpararattaṃ jāgariyānuyogaṃ anuyutto,<sup>1</sup> sātaccāṃ nepakkāṃ bodhipakkhikānaṃ dhammānaṃ bhāvanānuyogamanuyutto. So abhikkante paṭikkante sampajānakāri<sup>2</sup> hoti, ālokite vilokite sampajānakāri<sup>2</sup> hoti, sammiñjite pasārite sampajānakāri<sup>2</sup> hoti, saṃghātipattacīvaradhārāṇe sampajānakāri<sup>3</sup> hoti, asite<sup>4</sup> pīte khāyite sāyite sampajānakāri<sup>3</sup> hoti, uccārapassāvakkamme sampajānakāri<sup>3</sup> hoti, gate tīthe nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakāri<sup>2</sup> hoti. So vivittaṃ senāsanaṃ bhajati araṇṇiṃ rukkhamaḷaṃ pabbataṃ kandaṃ<sup>5</sup> giriguhaṃ susānaṃ vanapatthaṃ<sup>6</sup> abbhokāsaṃ palālapuñjaṃ appasaddaṃ appanigghosaṃ vijānavātaṃ manussarāhaseyyakaṃ patisaḷlānasārūpaṃ.<sup>7</sup> So araṇṇagato vā rukkhamaḷagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya<sup>8</sup> parimukhaṃ satīṃ upatthapetvā. So abhiññaṃ loke pahāya vigatābhiññhena cetasā viharati, abhiññaṃ cittaṃ parisodheti; vyāpādapadosaṃ pahāya avyāpānacitto viharati, sabbapaṇābhūtahitānukampi<sup>9</sup> vyāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ<sup>10</sup> pahāya vigatathīnamiddho viharati, āloka-saññi sato sampajāno thīnamiddhā cittaṃ parisodheti; uddhaccaakukkuccaṃ pahāya anuddhato viharati, ajjhataṃ

<sup>1</sup> K and S<sup>d</sup> insert a second yutto.<sup>2</sup> S<sup>d</sup>: 'kāri.<sup>3</sup> So too S<sup>d</sup>.<sup>4</sup> S<sup>d</sup>: asite.<sup>5</sup> S<sup>d</sup>: pabbatakandaṃ.<sup>6</sup> B: vanapattaṃ.<sup>7</sup> S<sup>d</sup> and B: 'sārūpaṃ.<sup>8</sup> S<sup>d</sup>: paṇidhāya.<sup>9</sup> K. omits.<sup>10</sup> B: thīnamiddhaṃ always.

vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti; vicikicchayaṃ pahāya tinṇavavicikicchā viharati, akathaṃkathā kusalesu dhammesu vicikicchāya cittaṃ<sup>1</sup> parisodheti. So ime pañca nīvarane pahāya cetaso upakkilese paññāya dubbaliḥkaraṇe,<sup>2</sup> vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajaṃ jhānaṃ upasampajja viharati; vitakkaavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: upekhako satimā sukhavihārī ti<sup>3</sup> tatiyaṃ jhānaṃ upasampajja viharati; sukhasa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthaṃgamā<sup>4</sup> adukkhamasukhaṃ<sup>5</sup> upekhāsatipārisuddhiṃ<sup>6</sup> catutthaṃ jhānaṃ upasampajja viharati; sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṃgamā<sup>4</sup> nānattasaññānaṃ amanasikārā: ananto ākāso ti ākāśānañcīyatanāṃ upasampajja viharati; sabbaso ākāśānañcīyatanāṃ samatikkamma: anantaṃ viññānaṃ ti viññānañcīyatanāṃ upasampajja viharati; sabbaso viññānañcīyatanāṃ samatikkamma: natthi kiñceti ākiñcaññāyatanāṃ upasampajja viharati; sabbaso ākiñcaññāyatanāṃ samatikkamma neva-saññā-nāsaññāyatanāṃ upasampajja viharati.

#### MĀTIKĀ NĪṬṬHĪTĀ.<sup>7</sup>

Idhāti: imissā dīṭṭhiyā imissā khantiyā imissā ruciyaṃ imasmiṃ ādāye imasmiṃ dhamme imasmiṃ vināye imasmiṃ dhammavināye imasmiṃ pāvacane imasmiṃ brahmacariye imasmiṃ satthu sāsane, tena vuccati idhāti.

Bhikkhūti: samaññāya bhikkhu, paṭiññāya bhikkhu, bhikkhatīti bhikkhu, bhikkhako ti bhikkhu, bhikkhācariyaṃ ajjhupagato ti bhikkhu, bhinnapatadharotī bhikkhu, bhindati pāpake akusale dhamme ti bhikkhu, bhinnattā pāpakānaṃ akusalānaṃ dhammānaṃ bhikkhu,

<sup>1</sup> S<sup>d</sup>: cittaṃ. In the three preceding instances, S<sup>d</sup>: citta-parisodheti.

<sup>2</sup> S<sup>d</sup>: dubbali°.

<sup>4</sup> S<sup>d</sup>: atthagamā.

<sup>6</sup> S<sup>d</sup>: parisuddhiṃ.

<sup>3</sup> S<sup>d</sup>: sukhaṃ vihārī ti.

<sup>5</sup> S<sup>d</sup>: adukkaṃ asukkaṃ.

<sup>7</sup> K. and B omit nīṭṭhita.



odhiso kilesānaṃ pahānā bhikkhu, anodhiso kilesānaṃ pahānā bhikkhu, sekho bhikkhu, asekho bhikkhu, neva sekho nāsekho bhikkhu, aggo bhikkhu, bhadro bhikkhu, maṇḍo bhikkhu, sāro bhikkhu, samaggena saṃghena ñatticatutthena kammaṇa akuppenna tñānārahena upa-sampanno ti bhikkhu.

Pātimokkhaṇ ti: sīlaṃ paṭiṭṭhā ādi caraṇaṃ saṃyamo saṃvaro mukhaṃ pamukhaṃ<sup>1</sup> kusālaṇaṃ dhammaṇaṃ samāpattiyā.

Saṃvaro ti: kāyiko avitikkamo<sup>2</sup> vācasiko avitikkamo kāyikavācasiko avitikkamo.

Saṃvuto ti: iminā pātimokkhasaṃvarena upeto hoti samupeto upāgato samupāgato upapanno samupapanno samannāgato, tena vuccati pātimokkhasaṃvarasaṃvuto ti.

Viharatī ti: iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatīti.

Ācāragocarasampanno ti: atthi ācāro, atthi anācāro.

Tattha katamo anācāro?

Kāyiko vitikkamo vācasiko vitikkamo kāyikavācasiko vitikkamo: ayaṃ vuccati anācāro. Sabbam pi dussīlyaṃ anācāro. Idh' ekacco veḷudānena<sup>3</sup> vā pattadānena vā pupphadānena vā phaladānena vā sinūnadānena vā dantakattadānena vā pātukamyatāya<sup>4</sup> vā muggasūpatāya<sup>5</sup> vā pāribhatyatāya<sup>6</sup> vā jaṃghapesanikena<sup>7</sup> vā aññataraññatarena buddhapatikutṭhena micchā-ājivena jīvitāṃ kappeti: ayaṃ vuccati anācāro.

Tattha katamo ācāro?

Kāyiko avitikkamo, vācasiko avitikkamo, kāyikavācasiko avitikkamo:<sup>8</sup> ayaṃ vuccati ācāro. Sabbo pi sīlasaṃvaro ācāro. Idh' ekacco na veḷudānena<sup>3</sup> na pattadānena na pupphadānena na phaladānena na sinūnadānena na dantakattadānena na pātukamyatāya<sup>4</sup> na muggasūpatāya<sup>5</sup> na pāribhatyatāya<sup>6</sup> na jaṃghapesanikena<sup>7</sup> na aññataraññatarena buddhapatikutṭhena micchā-ājivena jīvitāṃ kappeti: ayaṃ vuccati ācāro.

Gocaro ti: atthi gocaro, atthi agocaro.

Tattha katamo agocaro?

<sup>1</sup> B: mokhaṃ pamokhaṃ

<sup>2</sup> B: avitikkamo *always*.

<sup>3</sup> S<sup>d</sup>: veḷḷudānena.

<sup>4</sup> S<sup>d</sup> and B: cātukamyatāya.

<sup>5</sup> S<sup>d</sup>: muggasuppatāya; B: muggasupyatāya.

<sup>6</sup> S<sup>d</sup>: pāribhattatāya.

<sup>7</sup> S<sup>d</sup>: jaṃghapesaniyena.

<sup>8</sup> S<sup>d</sup> omits these two words.

Idh' ekacco vesiyāgocaro vā hoti, vidhavāgocaro<sup>1</sup> vā<sup>2</sup> thullakumārīgocaro<sup>3</sup> vā paṇḍakagocaro vā bhikkhunīgocaro<sup>4</sup> vā pānāgāragocaro vā, saṃsaṭṭho viharati rājūhi rājamaḥāmattehi titthiyehi titthiyasāvakehi ananulomikena gihisaṃsaggena,<sup>5</sup> yāni vā pana tāni kulāni assaddhāni appasannāni anopānabhūtāni<sup>6</sup> akkosakaparibhāsakāni anattakāmāni ahitakāmāni aphaṣukāmāni ayogakkhemakāmāni bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ, tatthārūpāni kulāni sevati bhajati payirūpāsati: ayaṃ vuccati agocaro.

Tattha katamo gocaro?

Idh' ekacco na vesiyāgocaro hoti na vidhavāgocaro<sup>7</sup> na thullakumārīgocaro<sup>8</sup> na paṇḍakagocaro na bhikkhunīgocaro na pānāgāragocaro asaṃsaṭṭho<sup>9</sup> viharati rājūhi rājamaḥāmattehi titthiyehi titthiyasāvakehi ananulomikena gihisaṃsaggena<sup>5</sup> yāni vā pana tāni kulāni saddhāni pasannāni opānabhūtāni kāsāvapajjotāni isivātaparivūtāni<sup>12</sup> attakāmāni hitakāmāni phāsukāmāni yogakkhemakāmāni bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ tatthārūpāni kulāni sevati bhajati payirūpāsati: ayaṃ vuccati gocaro.

Iti iminā ca ācārena iminā ca gocarena upeto hoti . . . pe . . . samannāgato, tena vuccati ācāragocarasampanno ti.

Aṇumattesu<sup>13</sup> vajjesu bhayadassāvī ti: tattha katame aṇumattā vajjā?

Yāni tāni vajjāni appamattakāni oramattakāni lahusāni lahusammatāni saṃyamakaraṇīyāni saṃvarakaraṇīyāni cittuppāḍakaraṇīyāni manasikārapaṭibaddhāni: ime vuccanti aṇumattā vajjā. Iti imesu aṇumattesu vajjesu vajjadassāvī ca hoti bhayadassāvī ca ādinavadassāvī<sup>14</sup> ca nissaraṇadassāvī ca, tena vuccati aṇumattesu vajjesu bhayadassāvī ti.

<sup>1</sup> K. and S<sup>d</sup>: vesiya° and vidhava°.

<sup>2</sup> S<sup>d</sup> has hoti after each vā.

<sup>3</sup> B: thullakumārī°.

<sup>4</sup> B: bhikkhuni°.

<sup>5</sup> S<sup>d</sup> and B. omit gihi.

<sup>6</sup> K. omits. S<sup>d</sup>: anopāna°.

<sup>7</sup> S<sup>d</sup>: vidhava° here only.

<sup>8</sup> S<sup>d</sup>: thullakumārīya° here only.

<sup>9</sup> K: na saṃsaṭṭho.

<sup>10</sup> So K. also.

<sup>11</sup> K: kāsāvappaj°.

<sup>12</sup> S<sup>d</sup>: isivātapati°. B: isivātapati°. Cf. J. iii. 142; Sad. S. 41; Smp. 316; MBV. 114; Mil. 19; Mil. transl. I, 30, n 1.

<sup>13</sup> S<sup>d</sup>: Anu° always.

<sup>14</sup> B: ādinava°.

Samādāya sikkhati sikkhāpadesūti:  
tattha katamā sikkhā?

Catasso sikkhā: bhikkhūnaṃ bhikkhusikkhā bhikkhū-  
nīnaṃ bhikkhunīsikkhā upāsakānaṃ upāsakasikkhā upā-  
sikānaṃ upāsikasikkhā. Ima vuccanti sikkhāyo. Iti  
imāsu sikkhāsu sabbena sabbāṃ sabbathā sabbāṃ asesāṃ  
nissesaṃ samādāya vattati, tena vuccati samādāya  
sikkhati sikkhāpadesūti.

Indriyesu guttadvāro ti: atthi indriyesu  
guttadvārātā, atthi indriyesu<sup>1</sup> aguttadvārātā.

Tattha katamā indriyesu<sup>2</sup> aguttadvārātā?

Idh' ekacco cakkhunā rūpaṃ<sup>3</sup> disvā nimittaggāhī hoti  
anuvyañjanaggāhī, yatvādhikaraṇaṃ enaṃ cakkhundriyaṃ  
asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusala  
dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati,  
na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ  
āpajjati; sotena saddaṃ sutvā . . . pe . . . ghānena  
gandhaṃ ghāyitvā . . . jivhāya rasaṃ sayitvā . . . kāyena  
phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya  
nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇaṃ  
enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādo-  
manassā pāpakā akusala dhammā anvāssaveyyuṃ, tassa  
saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manin-  
driye na saṃvaraṃ āpajjati: yā imesaṃ channaṃ indri-  
yānaṃ agutti agopanaṃ anārakkho asaṃvaro: ayaṃ vuccati  
indriyesu aguttadvārātā.

Tattha katamā indriyesu guttadvārātā?

Idh' ekacco cakkhunā rūpaṃ<sup>4</sup> disvā na nimittaggāhī  
hoti anuvyañjanaggāhī, yatvādhikaraṇaṃ enaṃ cakkhun-  
driyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassa pāpakā  
akusala dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭi-  
pajjati rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ  
āpajjati; sotena saddaṃ sutvā . . . pe . . . ghānena  
gandhaṃ ghāyitvā . . . jivhāya rasaṃ sayitvā . . .  
kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ  
viññāya na nimittaggāhī hoti anuvyañjanaggāhī, yatvā-  
dhikaraṇaṃ enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ  
abhijjhādomanassā pāpakā akusala dhammā anvāssu-  
veyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ,  
manindriye saṃvaraṃ āpajjati: yā imesaṃ channaṃ indri-  
yānaṃ gutti gopanaṃ ārakkho saṃvaro: ayaṃ vuccati

<sup>1</sup> B: omits this indriyesu.

<sup>2</sup> S<sup>d</sup> omits.

<sup>3</sup> S<sup>d</sup>: rūpā. Cf. Dh. S. §§ 1345, 1347.

<sup>4</sup> So S<sup>d</sup>.

indriyesu guttadvārata. Imāya indriyesu guttadvārātāya upeto hoti . . . pe . . . sammānāgato, tena vuccati indriyesu guttadvāro ti.

Bhojane mattaññū ti: atthi bhojane mattaññutā, atthi bhojane<sup>1</sup> amattaññutā.

Tattha katamā bhojane amattaññutā?

Idh' ekacco appaṭisaṅkhā ayoṇiso āhāraṃ āhāreti davāya maṇāya maṇḍanāya vibhūsanāya: yā tattha asantutṭhitā amattaññutā appaṭisaṅkhā bhojane: ayaṃ vuccati bhojane amattaññutā.

Tattha katamā bhojane mattaññutā?

Idh' ekacco paṭisaṅkhā yoṇiso āhāraṃ āhāreti neva davāya na maḍāya na maṇḍanāya na vibhūsanāya, yāvad eva imassa kāyassa tṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya: itī purāṇā ca vedanaṃ paṭisaṅkhāmi navaṇ ca vedanaṃ na uppādessāmi, yatrā ca me bhavissati anavujjūtā ca phāsuvihāro cāti: yā tattha santutṭhitā mattaññutā paṭisaṅkhā bhojane: ayaṃ vuccati bhojane mattaññutā. Imāya bhojane mattaññutāya upeto hoti . . . pe . . . sammānāgato, tena vuccati bhojane mattaññū ti.

Kathaṇ ca bhikkhu pubbarattāpararattaṃ jāgariyānuyogamanuyutto hoti?

Idha bhikkhu divasaṃ caṅkamaṇa nisajjāya āvaraniyehi dhammehi cittaṃ parisodheti, rattiyā paṭhamañ yāmaṃ caṅkamaṇa nisajjāya āvaraniyehi dhammehi cittaṃ parisodheti, rattiyā majjhimañ yāmaṃ dakkhiṇena passena sīhaseyyañ kappeti pādena pādaṃ accādhāya sato sam-pajāno utṭhānasaṇṇañ manasikarivā, rattiyā pacchimañ yāmaṃ paccutṭhāya caṅkamaṇa nisajjāya āvaraniyehi dhammehi cittaṃ parisodheti. Evaṃ bhikkhu pubbarattāpararattaṃ jāgariyānuyogamanuyutto hoti.<sup>3</sup>

Sātaṇṇa ti: yo cetasiko viriyārambho . . pe<sup>4</sup> . . . sammāvāyāmo.

Nepakkaṇa ti: yā paññā pajānaṇā . . pe<sup>5</sup> . . . amoho dhammavicayo sammāditṭhi.

Bodhipakkhikānaṃ dhammānaṃ bhāva-nānuyogamanuyutto ti: tattha katame bodhipakkhikā dhammā?

Satta bojjhaṅgā: satisambojjhaṅgo dhammavicaya-sambojjhaṅgo viriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekkhasam-

<sup>1</sup> S<sup>d</sup> and B omit.

<sup>2</sup> K. and S<sup>d</sup>: vihiṃsūp<sup>o</sup>.

<sup>3</sup> B. omits hoti.

<sup>4</sup> See page 217.

<sup>5</sup> See next page.

bojjhaygo: ime vuccanti bodhipakkhikā dhammā. Iti ime<sup>1</sup> bodhipakkhike dhamme āsevati bhāveti bahu-likaroti, tena vuccati bodhipakkhikanāy dhammānāy<sup>2</sup> bhāvanānuyogamanuyutto ti.

Kathañ ca bhikkhu abhikkante paṭikkante sampajānakāri<sup>3</sup> hoti, ālokite vilokite sampajānakāri hoti, sammūjite pasārite sampajānakāri hoti, saṃghātipattacivaradhāreṇa sampajānakāri hoti, asite pite<sup>4</sup> khāyite sāyite sampajānakāri hoti, uccārapassāvakamme sampajānakāri hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tunhībhave sampajānakāri hoti?

Idha bhikkhu sato sampajāno abhikkamati,<sup>5</sup> sato sampajāno paṭikkamati, sato sampajāno āloketi, sato sampajāno viloketi, sato sampajāno sammūjjeti, sato sampajāno pasāreti, sato sampajānakāri hoti saṃghātipattacivaradhāreṇa, sato sampajānakāri hoti asite pite<sup>4</sup> khāyite sāyite, sato sampajānakāri hoti uccārapassāvakamme, sato sampajānakāri hoti gate ṭhite nisinne sutte jāgarite bhāsīte tunhībhave.

Sato ti: tattha katamā sati?

Yā sati anussati<sup>6</sup> paṭissati sati sarāṇatā dhāraṇatā apilāpanatā asammusanatā<sup>7</sup> sati satindriyaṃ satibalaṃ sammāsati: ayaṃ vuccati sati.

Sampajāno ti: tattha katamaṃ sampajānaṃ?

Yā paññā pajānaṃ vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiceyaṃ kosallaṃ nepuññaṃ vebhavyā cintā upaparikkhā bhūri medhā pariñāyikā vipassanā sampajānaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññā-āloko paññā-obhāso paññā-pajjoto paññā-ratanāṃ amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati sampajānaṃ.

Iti imāya ca satiyā iminā ca sampajānaṃ upeto hoti . . . pe . . . samannāgato. Evaṃ bhikkhu sato sampajāno abhikkamati,<sup>8</sup> sato sampajāno paṭikkamati, sato sampajāno āloketi, sato sampajāno viloketi, sato sampajāno sammūjjeti, sato sampajāno pasāreti, sato sampajānakāri hoti saṃghātipattacivaradhāreṇa, sato

<sup>1</sup> B: Iti te. K. omits iti ime.

<sup>2</sup> S<sup>d</sup> has bodhipakkhiyānaṃ dhammānaṃ.

<sup>3</sup> So S<sup>d</sup> also, but thrice <sup>3</sup>kāri. Cf. above, p. 244.

<sup>4</sup> S<sup>d</sup>: asīte always. B: pite.

<sup>5</sup> K: cāyikamati.

<sup>6</sup> S<sup>d</sup> contracts this and next answer as usual.

<sup>7</sup> B: asaṃmussanā.

<sup>8</sup> So also K.

sampajānakārī hoti asite pīte khāyite sāyite, sato sampajānakārī hoti uccarapassāvakkamme, sato sampajānakārī hoti gate thite nisinne sutte jāgarite bhāsīte tuṇhibhāve ti.<sup>1</sup>

Vivittan ti: santike ce pi senāsanay hoti tañ ca anākiṇṇay<sup>2</sup> gahaṭṭhehi pabbajitehi, tena taṇ vivittay. Dūre ce pi senāsanay hoti tañ ca anākiṇṇay<sup>2</sup> gahaṭṭhehi pabbajitehi, tena taṇ vivittay.

Senāsanān ti: mañco pi senāsanay, piṭham<sup>3</sup> pi senāsanay, bhisi pi senāsanay, bimbohanam<sup>4</sup> pi senāsanay, vihāro pi senāsanay, adḍhayogo pi senāsanay, pāsādo pi senāsanay, aṭṭo pi senāsanay, mālo<sup>5</sup> pi senāsanay, lenam<sup>6</sup> pi senāsanay, guhā pi senāsanay, rukkhāmūlam pi<sup>7</sup> senāsanay, velugumbo pi senāsanay, yattha vā pana bhikkhū paṭikkamanti sabbam etay senāsanay.

Bhajatīti: imaṇ vivittay senāsanay bhajati sambhajati sevati nisevati saṇsevati, tena vuccati bhajatīti.<sup>8</sup>

Araññān ti: nikkhamitvā bahi-indakhilā<sup>9</sup> sabbam etay araṇṇay.

Rukkhāmūlan ti: rukkhāmūlay yeva rukkhāmūlay. Pabbato yeva pabbato. Kandarā yeva kandarā. Giriguḥā yeva giriguḥā. Susānay yeva susānay. Abbhokāso yeva abbhokāso. Palālapuñjo<sup>10</sup> yeva palālapuñjo.

Vanapatthan<sup>11</sup> ti: durānam<sup>12</sup> etay senāsanānay adhivacanay. Vanapatthan ti vanasandānam etay senāsanānay adhivacanay. Vanapatthan ti bhiṇṣanākanam<sup>13</sup> etay senāsanānay adhivacanay. Vanapatthan ti salomahayāsānam etay senāsanānay adhivacanay. Vanapatthan ti pariyañānam etay senāsanānay adhivacanay. Vanapatthan ti na manussupacārānam etay senāsanānay adhivacanay. Vanapatthan ti durabhisambhavānam etay senāsanānay adhivacanay.

Appasaddan ti: santike ce pi senāsanay hoti tañ ca anākiṇṇay gahaṭṭhehi pabbajitehi, tena taṇ appasadday. Dūre ce pi senāsanay hoti tañ ca anākiṇṇay gahaṭṭhehi pabbajitehi, tena taṇ appasadday.

Appanigghosan ti: yad eva taṇ appasadday tad eva taṇ appanigghosay, yad eva taṇ appanigghosay

<sup>1</sup> K. and B. omit ti. B. adds sampajānakārī hoti.

<sup>2</sup> K: anākiṇṇay. <sup>3</sup> K and B: piṭhay.

<sup>4</sup> K: bimbohanay. B: bibbohanay. <sup>5</sup> B: mālo.

<sup>6</sup> K: lenay. B: leṇay. <sup>7</sup> K and B: °mūlay.

<sup>8</sup> S<sup>d</sup> and B: vuccati vivittay senāsanay bhajatīti.

<sup>9</sup> B: indakhilā. <sup>10</sup> S<sup>d</sup>: °puñjay.

<sup>11</sup> B: vanapattan always. <sup>12</sup> S<sup>d</sup>: durānay.

<sup>13</sup> B: bhisana°.

tad eva taṃ vijanavātaṃ, yad eva taṃ vijanavātaṃ tad eva taṃ manussarūhaseyyakaṃ, yad eva taṃ manussarūhaseyyakaṃ tad eva taṃ paṭisallānasārūpaṃ.<sup>1</sup>

Araññagato vā rukkhamaḷagato vā suññāgārāgato vā ti: araññagato vā hoti rukkhamaḷagato vā suññāgārāgato vā.

Nisīdati pallaṅkaṃ ābhujitvā ti: nisīno hoti pallaṅkaṃ ābhujtvā.

Ujjuṃ kāyaṃ paṇidhāyāti: ujuko hoti kāyo ṭhito paṇihito.

Parimukhaṃ satiṃ upaṭṭhapetvā ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati. Ayaṃ sati upaṭṭhitā hoti supaṭṭhitā nāsikagge vā mukhanimutte vā, tena vuccati parimukhaṃ satiṃ upaṭṭhapetvā ti.

Abhiññhaṃ loke pahāyāti: tattha katamā abhiññhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhiññhā.

Tattha katamo loko?

Pañcupādānakkhandhā loko: ayaṃ vuccati loko.

Ayaṃ abhiññhā imamhi loke santā hoti samitā vūpasantā atthaṃgatā abbaṭṭhaṃgatā appitā vyappitā sīlā visositā vyanṭikatā,<sup>2</sup> tena vuccati abhiññhaṃ loke pahāyāti.

Vigatābhiññhena cetasa ti: tattha katamā cittaṃ?

Yaṃ cittaṃ mano mānasay . . . pe<sup>3</sup> . . . tajaṃ manoviññānadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ vigatābhiññhena cetasa ti.

Viharatīti: iriyati vattati paleti yapeti yāpeti carati viharati, tena vuccati viharatīti.

Abhiññhāya cittaṃ parisodhetīti: tattha katamā abhiññhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhiññhā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasay . . . pe<sup>3</sup> . . . tajaṃ manoviññānadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya abhiññhāya sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati abhiññhāya cittaṃ parisodhetīti.

<sup>1</sup> S<sup>d</sup> and B: °sārappaṃ.

<sup>2</sup> S<sup>d</sup>: vyanṭikatā *always*.

<sup>3</sup> See above, p. 144.

Vyāpādapadosaṃ pahāyāti: atthi vyāpādo, atthi padoso.

Tattha katamo vyāpādo?

Yo cittassa āghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa vyāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ<sup>1</sup> vyāpatti vyāpajjanā vyāpajjitattaṃ<sup>2</sup> virodho paṭivirodho caṇḍikkaṃ asuro po anattamanatā cittassa: ayaṃ vuccati vyāpādo.

Tattha katamo padoso?

Yo vyāpādo so padaso. Yo padoso so vyāpādo.

Iti ayaṃ ca vyāpādo ayaṃ ca padoso santā honti<sup>3</sup> samitā vūpasantā atthaṅgatā abbhathāṅgatā appitā vyappitā sositā visositā vyantikatā, tena vuccati vyāpādapadosaṃ pahāyāti.

Avyāpannacitto ti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasāṃ . . . pe . . . tajja mano-viññānadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ avyāpannaṃ hoti: tena vuccati avyāpannacitto ti.

Viharatīti: iriyati . . . pe . . . viharati: tena vuccati viharatīti.

Vyāpādapadosā cittaṃ parisodhetīti: atthi vyāpādo, atthi padoso.

Tattha katamo vyāpādo?

Yo cittassa āghāto paṭighāto . . . pe . . . caṇḍikkaṃ asuro po anattamanatā cittassa: ayaṃ vuccati vyāpādo.

Tattha katamo padoso?

Yo vyāpādo, so padoso. Yo padoso, so vyāpādo.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasāṃ . . . pe . . . tajja mano-viññānadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imamahā vyāpādapadosā sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati vyāpādapadosā cittaṃ parisodhetīti.

Thīnamiddhaṃ<sup>4</sup> pahāyāti: atthi thīnaṃ, atthi middhaṃ.

Tattha katamaṃ thīnaṃ?

Yā cittassa akalyatā akammaññitā oliyanā salliyānā līnaṃ liyanā liyyitattaṃ thīnaṃ thīyanā thiyitattaṃ cittassa: idaṃ vuccati thīnaṃ.

Tattha katamaṃ middhaṃ?

<sup>1</sup> K: dūsanā dūsitattaṃ.

<sup>3</sup> S<sup>d</sup>: hoti.

<sup>2</sup> S<sup>d</sup> and B omit.

<sup>4</sup> B: thīna° always.



Yā kāyassa akalyatā akammaññitā onāho pariyonāho antosamorodho middhaṃ soppaṃ pacalāyikā<sup>1</sup> soppaṃ<sup>2</sup> supanā supitattaṃ: idaṃ vuccati middhaṃ.

Iti idaṃ ca thīnaṃ idaṃ ca middhaṃ santā honti samitā vūpasantā atthaṃgatā abbhathāṃgatā appitā vyappitā sositā visositā vyantikatā, tena vuccati thīnamiddhaṃ pahāyāti.

Vigatathīnamiddho ti: tassa thīnamiddhassa cattattā vantattā muttattā pahinattā paṭinissatṭhattā pahīnapaṭinissatṭhattā, tena vuccati vigatathīnamiddho ti.

Viharatīti . . . pe . . . tena vuccati viharatīti.

Ālokaśāññī ti: tattha katamā saññā?

Yā saññā sañjānaṇā sañjānitattaṃ: ayaṃ vuccati saññā. Ayaṃ saññā ālokā hoti vivaṭa parisuddhā pariyodātā, tena vuccati ālokaśāññī ti.

Sato sampajāno ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati.

Tattha katamaṃ sampajāññaṃ?

Yā paññā pajānaṇā . . . pe . . . amoho dhammu-vicayo sammādiṭṭhi: idaṃ vuccati sampajāññaṃ.

Iti imāya ca satiyā iminā ca sampajāñhena upeto hoti . . . pe . . . samannāgato, tena vuccati sato sampajāno ti.

Thīnamiddhā parisodhetīti: atthi thīnaṃ, atthi middhaṃ.

Tattha katamaṃ thīnaṃ?

Yā cittaassa akalyatā . . . pe . . . thiyitattaṃ cittaassa: idaṃ vuccati thīnaṃ.

Tattha katamaṃ middhaṃ?

Yā kāyassa akalyatā . . . pe . . . supitattaṃ: idaṃ vuccati middhaṃ.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññāṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imambhā thīnamiddhā sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati thīnamiddhā cittaṃ parisodhetīti.

Uddhacca kukkucceṃ pahāyāti: atthi ud-dhaccaṃ, atthi kukkuceṃ.

<sup>1</sup> Sd: pacalāyikaṃ.

<sup>2</sup> Sd: suppaṃ. B: suppaṃ both times; suppanā suppitattaṃ.

Tattha katamaṃ uddhaccaṃ?

Yaṃ cittaṣa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattay cittaṣa: idaṃ vuccati uddhaccaṃ.

Tattha katamaṃ kukkuccaṃ?

Akappiye kappiyasaññitā kappiye akappiyasaññitā, avajje vajjasaññitā vajje avajjasaññitā: yaṃ evarūpaṃ kukkuccaṃ kukkuccāyanā kukkuccāyitattay cetaso vippa-tisāro manovilekho: idaṃ vuccati kukkuccaṃ.

Iti idaṃ ca uddhaccaṃ idaṃ ca kukkuccaṃ santā honti samitā vūpasantā atthaygatā abbhaththagatā appitā vyappitā sositā visositā vyantikatā, tena vuccati uddhac-cakukkuccaṃ<sup>1</sup> pahāyāti.

Anuddhato ti: tassa uddhaccakukkuccassa cattattā vantattā muttattā pahinattā patinissatṭhattā pahina-patinissatṭhattā, tena vuccati anuddhato ti.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Ajjhattan ti: yaṃ ajjhattay paccattay.

Vūpasantacitto ti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā mano-viññāpadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ ajjhattay santaṃ hoti samitaṃ vūpasantaṃ, tena vuccati ajjhattay vūpasantacitto ti.

Uddhaccakukkuccā cittaṃ parisodhetī-ti: atthi uddhaccaṃ.

Tattha katamaṃ uddhaccaṃ?

Yaṃ cittaṣa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattay cittaṣa: idaṃ vuccati uddhaccaṃ.

Tattha katamaṃ kukkuccaṃ?

Akappiye kappiyasaññitā . . . pe<sup>2</sup> . . . manovilekho: idaṃ vuccati kukkuccaṃ.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā mano-viññāpadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imamahā uddhaccakukkuccā sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati uddhaccakukkuccā cittaṃ parisodhetīti.

Vicikicchayaṃ pahāyāti: tattha katamā vici-kicchā?

Yā kaykhā kaykhāyanā kaykhāyitattay vimati vici-kicchā dveḷhakaṃ dvedhāpatho saṃsāyo anekasagāho āsappanā parisappanā aparīyogāhanā thambhitattay cittaṣa manovilekho: ayaṃ vuccati vivikicchā. Ayaṃ

<sup>1</sup> Sd: kukkuccam.

<sup>2</sup> Sd gives full text.

vicikicchā santā hoti samitā vūpasantā atthaṃgataṃ abbatthāṃgataṃ appitā vyappitā sositā visositā vyanṭīkatā, tena vuccati vicikicchāṃ pahāyāti.

Tiṇṇavīcīkiccho ti: imaṃ vicikicchāṃ tiṇṇo hoti uttiṇṇo nittiṇṇo<sup>1</sup> pāragato pāraṇuppatto, tena vuccati tiṇṇavīcīkiccho ti.

Viharatīti: iriyati . . . pe . . . viharatī, tena vuccati viharatīti.

Akathāṃkathī kusalesu dhammesūti: vicikicchāya kusalesu dhammesu na kaṃkhati na vicikicchati akathāṃkathī hoti nikkathāṃkatho vigatakathāṃkatho,<sup>2</sup> tena vuccati akathāṃkathī kusalesu dhammesūti.

Vicikicchāya cittaṃ parisodhetīti: tattha katamā vicikicchā?

Yā kaṃkhā kaṃkhāyaṇā kaṃkhāvitattaṃ . . . pe . . . thambhitattaṃ cittassa manovilekho: ayaṃ vuccati vicikicchā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajaṃ mano-viññāpadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya vicikicchāya sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati vicikicchāya cittaṃ parisodhetīti.

Ime pañca nīvaraṇe pahāyāti: ime pañca nīvaraṇā santā honti samitā vūpasantā atthaṃgataṃ abbatthāṃgataṃ appitā vyappitā sositā visositā vyanṭīkatā, tena vuccati ime pañca nīvaraṇe pahāyāti.

Cetaso upakkilese ti: ime pañca nīvaraṇā cittassa upakkilesā.

Paññāya dubbalīkaraṇe ti: imehi pañcehi nīvaraṇehi anuppannā ceva paññā na uppajjati uppannā ca paññā nirujjhati, tena vuccati paññāya dubbalīkaraṇe ti.

Vivicc' eva kāmehi vivicca akusalehi dhammehīti: tattha katame kāmā?

Chando kāmo, rāgo kāmo, chandarāgo kāmo; saykappo kāmo, rāgo kāmo, saykapparāgo kāmo: ime vuccanti kāmā.

Tattha katame akusalā dhammā?

Kāmacchando vyāpādo thinamiddhaṃ uddhaccakukkuccaṃ vicikicchā: ime vuccanti akusalā dhammā.

<sup>1</sup> B: uttiṇṇo nittiṇṇo.

<sup>2</sup> B: nikkathāṃkathī vikathāṃkatho.

Iti imehi ca kāmehi imehi ca akusalehi dhammehi vivitto hoti, tena vuccati vivicca' eva kāmehi vivicca akusalehi dhammehiti.

Savitakkaya savicāraṇa ti: atthi vitakko, atthi vicāro.

Tattha katamo vitakko?

Yo takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā sammāsaṅkappo: ayaṇ vuccati vitakko.

Tattha katamo vicāro?

Yo cāro. vicāro anuvicāro upavicāro cittaassa anusandhanatā anupekkhanatā: ayaṇ vuccati vicāro.

Iti iminā ca vitakkena iminā ca vicārena upeto hoti . . . pe . . . samannāgato, tena vuccati savitakkaya savicāraṇa ti.

Vivekajāna ti: vitakko vicāro pītisukkhaya cittaassa ekaggatā: te imāmi viveke jātā honti sañjātā nibbattā abhinibbattā pātubhūtā, tena vuccati vivekajāna ti.

Pītisukkhāna ti: atthi pīti, atthi sukhaṇ.

Tattha katamā pīti?

Yā pīti pāmojjaṇa āmodanā pamodanā hāso pahāso vitti odaggaṇa attamanatā cittaassa: ayaṇ vuccati pīti.

Tattha katamaya sukhaṇ?

Yaṇ cetasaikaṇa sātaya cetasaikaṇa sukhaṇ cetosamphassaṇaya sātaya sukhaṇ vedayitaṇa cetosamphassajā sātā sukhā vedanā: idaṇ vuccati sukhaṇ.

Idaṇ sukhaṇ imāya pītiyā sahagataṇa hoti sahaajātaṇa saṇsaṭṭhaṇa sampayuttaṇa, tena vuccati pītisukkhāna ti.

Paṭhamāna ti: gaṇanānupubbata<sup>1</sup> paṭhamaya. Idaṇ pathamaṇa samāpajjātīti pathamaya.

Jhānaṇa ti: vitakko vicāro pītisukkhaya cittaassa ekaggatā.

Upasampajjāti: yo pathamassa jhānassa lābho paṭilābho patti sampatti phusaṇa<sup>2</sup> sacchikiriyā upasampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Vitakka-vicāraṇaya vūpasamā ti: atthi vitakko, atthi vicāro.

Tattha katamo vitakko?

Yo takko vitakko . . . pe . . . sammāsaṅkappo: ayaṇ vuccati vitakko.

Tattha katamo vicāro?

<sup>1</sup> K: °pubbato.

<sup>2</sup> S<sup>d</sup>: phassaṇa always.

Yo cāro vicāro anuvicāro upavicāro cittaassa anusandhanatā anupekkhanatā: ayaṃ vuccati vicāro.

Iti ayaṃ ca vitakko ayaṃ ca vicāro santā honti samitā vūpasantā atthaṃgatā abbatthayaṃgatā appitā vyappitā sositā visositā vyantikatā, tena vuccati vitakkavicāraṇaṃ vūpasamā ti.

Ajjhattaṇṇaṃ ti: yaṃ ajjhataṇṇaṃ paccattaṇṇaṃ.

Sampasādanan ti: yā saddhā saddahanā okappaṇā abhippasādo.

Cetaso ekodibhāvan ti: yā cittaassa thiti . . . pe . . . sammāsamaḍhi.

Avitakkaṃ avicāraṇaṃ ti: atthi vitakko, atthi vicāro.

Tattha katamo vitakko?

Yo takko . . . pe . . . sammāsaṃkappo: ayaṃ vuccati vitakko.

Tattha katamo vicāro?

Yo cāro vicāro anuvicāro upavicāro cittaassa anusandhanatā anupekkhanatā: ayaṃ vuccati vicāro.

Iti ayaṃ ca vitakko ayaṃ ca vicāro santā honti samitā vūpasantā atthaṃgatā abbatthayaṃgatā appitā vyappitā sositā visositā vyantikatā, tena vuccati avitakkaṃ avicāraṇaṃ ti.

Samādhijaṇṇaṃ ti: sampasādo pītisukhaṃ cittaassa ekaggatā:<sup>1</sup> te imamhi samādhimhi jātā honti saṇjātā nibbattā abhinibbattā pātubhūtā, tena vuccati samādhijaṇṇaṃ ti.

Pītisukhaṇṇaṃ ti: atthi pīti, atthi sukhaṃ.

Tattha katamā pīti?

Yā pīti pāmojjaṃ . . . pe . . . attamanatā cittaassa: ayaṃ vuccati pīti.

Tattha katamaṃ sukhaṃ?

Yaṃ cetasaṃsatā sātā . . . pe . . . sukhā vedanā: idaṃ vuccati sukhaṃ.

Iti sukhaṃ imaya pītiyā sahaḡataṃ hoti sahaḡitaṃ saṃsatṭhaṃ sampayuttaṃ, tena vuccati pītisukhaṇṇaṃ ti.

Dutiyaṇṇaṃ ti: gāṇānupubbatā<sup>2</sup> dutiyaṃ. Idaṃ dutiyaṃ samāpajjati dutiyaṃ.

Jhānaṇṇaṃ ti sampasādo pīti sukhaṃ cittaassa ekaggatā.

Upasampajjāti: yo dutiyassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

<sup>1</sup> S<sup>d</sup> omits cittaassa ekaggatā.

<sup>2</sup> K: °pubbato.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Pītiyā ca virāgā ti: tattha katamā pīti?

Yā pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odaggaṃ attamanatā cittassa: ayaṃ vuccati pīti. Ayaṃ pīti santā hoti samitā vūpasantā atthaṅgatā abbhathāṅgatā appitā vyappitā sositā visositā vyantīkatā, tena vuccati pītiyā ca virāgā ti.

Upekhako ti: tattha katamā upekhā?

Yā upekhā upekhanā ajjhupekkhanā majjhataṭṭā cittassa: ayaṃ vuccati upekhā. Imāya upekhāya upeto hoti . . . pe . . . samannāgato, tena vuccati upekhako ti.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sato sampajāno ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati.

Tattha katamaṃ sampajāñaṃ?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ vuccati sampajāñaṃ.

Iti imāya ca satiyā iminā ca sampajāññena upeto hoti . . . pe . . . samannāgato, tena vuccati sato sampajāno ti.

Sukhaṃ ca kāyena paṭisaṃvedetīti: tattha katamaṃ sukhaṃ?

Yaṃ cetasaṃ sātāṃ cetasikaṃ sukhaṃ cetosamphasasāṃ sātāṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā: idaṃ vuccati sukhaṃ.

Tattha katamo kāyo?

Saññākkhandho saṅkhārakkhandho viññānakkhandho: ayaṃ vuccati kāyo.

Idaṃ sukhaṃ iminā kāyena paṭisaṃvedeti, tena vuccati sukhaṃ ca kāyena paṭisaṃvedetīti.

Yan taṃ ariyā ācikkhantīti: tattha katame ariyā?

Ariyā vuccanti buddhā ca buddhasāvaka ca. Te imaṃ ācikkhanti desenti paññāpentī paṭṭhapenti vivaranti vibhajjanti uttānikarontī<sup>1</sup> pakāsentī, tena vuccati yan taṃ ariyā ācikkhantīti.

Upekhako satimā sukhavihārī ti. Tattha katama upekhā?

Yā upekhā upekhanā ajjhupekkhanā majjhataṭṭā cittassa: ayaṃ vuccati upekhā.

<sup>1</sup> S<sup>d</sup> and B.: uttānikarontī.

Tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati.

Tattha katamaṃ sukhaṃ?

Yaṃ cetasikaṃ sātaṃ . . . pe<sup>1</sup> . . . sukhā vedanā: idaṃ vuccati sukhaṃ.

Iti imāya ca upekhāya imāya ca satiyā iminā ca sukhena samannāgato iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati upekhako satimā sukhavihārī ti.

Tatiyaṃ ti: gāṇānupubbata<sup>2</sup> tatiyaṃ. Idaṃ tatiyaṃ samāpajjātīti tatiyaṃ.

Jhānaṃ ti: upekhā sati sampajaññaṃ sukhaṃ cittaṃ ekaggatā.

Upasampajjāti: yo tatiyassa jhānassa lābho paṭilābho patti sampatti phusana saccakiriya upasampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sukhassa ca pahānā dukkhassa ca pahānā ti: atthi sukhaṃ, atthi dukkhaṃ.

Tattha katamaṃ sukhaṃ? Yaṃ kāyikaṃ sātaṃ kāyikaṃ sukhaṃ kāyasamphassaṃ sātaṃ sukhaṃ vedayitaṃ kāyasamphassajā sātā sukhā vedanā: idaṃ vuccati sukhaṃ. Tattha katamaṃ dukkhaṃ? Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā: idaṃ vuccati dukkhaṃ.

Iti idaṃ ca sukhaṃ idaṃ ca dukkhaṃ santā hontī samitā vūpasanta atthaṃgatā abbatthaṃgatā appitā vyappitā soṣitā visositā vyantikatā, tena vuccati sukhassa ca pahānā dukkhassa ca pahānā ti.

Pubbe va somanassa domanassānaṃ atthaṃgamā ti: atthi somanassaṃ, atthi domanassaṃ.

Tattha katamaṃ somanassaṃ? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā: idaṃ vuccati somanassaṃ.

Tattha katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā: idaṃ vuccati domanassaṃ.

Iti idaṃ ca somanassaṃ idaṃ ca domanassaṃ pubbe va

<sup>1</sup> K. gives full text. Cf. above, p. 257.

<sup>2</sup> K: °pubbato

santā honti samitā vūpasantā atthaṅgatā abbhathāṅgatā appitā vyappitā sositā visositā vyantikātā; tena vuccati pubbe 'va somanassadomanassānaṃ atthaṅgamā ti.

Adukkhamasukhan ti: yaṃ cetasaṃ neva sātāṃ nāsātāṃ cetosamphassaṃ adukkhamasukhaṃ vedayitāṃ cetosamphassaṃ adukkhamasukhā vedanā, tena vuccati adukkhamasukhan ti.

Upekhāsatipārisuddhin ti: tattha katamā upekhā?

Yā upekhā upekhānā ajjhupekkhānā majjhattatā citassa: ayaṃ vuccati upekhā.

Tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati.

Ayaṃ sati imāya upekhāya vivaṭṭa hoti parisuddhā pariyoḍatā, tena vuccati upekhāsatipārisuddhin ti.

Catutthān ti: gaṇanānupubbatā<sup>1</sup> catutthāṇ. Idaṃ catutthāṇ samāpajjāti catutthāṇ.

Jhānaṇ ti: upekhā sati cittaṃ ekaggatā.

Upasampajjāti: yo catutthassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Viharatīti: iriyati . . . pe . . . viharatīti, tena vuccati viharatīti.

Sabbaso rūpasāññānaṃ samatikkamā ti: tattha katamā rūpasāññāyo?

Yā<sup>2</sup> rūpāvacarasamāpatti samāpannassa vā uppannassa vā dīṭṭhadhammasukhavihārissa<sup>3</sup> vā saññā sañjānanā sañjānitattam: imā vuccanti rūpasāññāyo. Imā rūpasāññāyo atikkanto hoti vitikkanto<sup>4</sup> samatikkanto, tena vuccati sabbaso rūpasāññānaṃ samatikkamā ti.

Paṭighasaññānaṃ atthaṅgamā ti: tattha katamā paṭighasaññāyo?<sup>5</sup>

Rūpasāññā saddasaññā gandhasāññā rasasaññā phoṭṭhabhasāññā: imā vuccanti paṭighasaññāyo. Imā paṭighasaññāyo santā honti samitā vūpasantā atthaṅgatā abbhathāṅgatā appitā vyappitā sositā visositā vyantikātā, tena vuccati paṭighasaññānaṃ atthaṅgamā ti.

Nānattasaññānaṃ amanasikārā ti: tattha katamā nānattasaññāyo?<sup>6</sup>

Yā<sup>2</sup> asamāpannassa manodhātu samaggissa vā mano-

<sup>1</sup> K: °pubbato.

<sup>3</sup> S<sup>d</sup>: dīṭṭhadhamme, &c.

S<sup>d</sup> and B.: °saññā.

<sup>2</sup> S<sup>d</sup> and B. omit yā.

<sup>4</sup> B.: vitikkanto *always*.

<sup>6</sup> S<sup>d</sup> and B.: °saññā.



viññānadhātu samaggissa vā saññā sañjānanā sañjānitat-  
taṃ: ima vuccanti nānattasaññāyo. Imā nānattasaññāyo  
na manasikaroti, tena vuccati nānattasaññānaṃ amanu-  
sikārā ti.

Ananto ākāso ti: tattha katamo ākāso?

Yō ākāso ākāsagataṃ aghaṃ aghagataṃ vivaro vivara-  
gataṃ asamphutthaṃ catūhi mahābhūtehi: ayaṃ vuccati  
ākāso. Tasmīṃ ākāse cittaṃ ṭhpeti saṇṭhpeti anantaṃ  
pharati, tena vuccati ananto ākāso ti.

Ākāsānañcāyatanaṃ ti: ākāsānañcāyatanaṃ  
samāpannassa vā uppannassa vā diṭṭhadhammasukhavi-  
hārissa<sup>1</sup> vā cittacetāsikā dhammā.

Upasampajjāti: yo ākāsānañcāyatanaṃ lābho  
paṭilābho patti sampatti phusanā sacchikiriyā upa-  
sampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena  
vuccati viharatīti.

Sabbaso ākāsānañcāyatanaṃ samatik-  
kammā ti: imaṃ<sup>2</sup> ākāsānañcāyatanaṃ atikkanto hoti  
vītikkanto samatikkanto, tena vuccati sabbaso ākāsānañ-  
cāyatanaṃ samatikkammā ti.

Anantaṃ viññānaṃ ti: taṃ yeva ākāsaṃ viñ-  
ñānena phutthaṃ manasikaroti anantaṃ pharati, tena  
vuccati anantaṃ viññānaṃ ti.

Viññānañcāyatanaṃ ti: viññānañcāyatanaṃ  
samāpannassa vā uppannassa vā diṭṭhadhammasukhavi-  
hārissa vā cittacetāsikā dhammā.

Upasampajjāti: yo viññānañcāyatanaṃ lābho  
paṭilābho patti sampatti phusanā sacchikiriyā upa-  
sampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena  
vuccati viharatīti.

Sabbaso viññānañcāyatanaṃ samatik-  
kammāti: imaṃ viññānañcāyatanaṃ atikkanto hoti  
vītikkanto samatikkanto, tena vuccati sabbaso viññānañ-  
cāyatanaṃ samatikkammā ti.

Natthi kiñcīti: taṃ yeva viññānaṃ abhāveti  
vibhāveti antaradhāpeti natthi kiñcīti passati, tena vuccati  
natthi kiñcīti.

Ākiñcaññāyatanaṃ ti: ākiñcaññāyatanaṃ samā-  
pannassa vā uppannassa vā diṭṭhadhammasukhavihārissa  
vā cittacetāsikā dhammā.

<sup>1</sup> So Sd.

<sup>2</sup> Sd omits.

Upasampajjāti: yo ākiñcaññāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sabbaso ākiñcaññāyatanāṇaṃ samatikkamā ti; imaṇ ākiñcaññāyatanāṇaṃ atikkanto hoti vitikkanto samatikkanto, tena vuccati sabbaso ākiñcaññāyatanāṇaṃ samatikkammā ti.

Neva-saññī-nāsaññī ti: taṇ yeva ākiñcaññāyatanāṇaṃ santato manasikaroti saṅkhārāvesasamāpattiṃ bhāveti, tena vuccati neva-saññī-nāsaññī ti.

Neva-saññā-nāsaññāyatanāṇaṃ samāpannassa vā uppannassa vā dīṭṭhadhammasukkhavihāriṣṣa vā cīttacetasikā dhammā.

Upasampajjāti: yo neva-saññā-nāsaññāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Viharatīti: iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatīti.

SUTTANTABHĀJANIYAṆ.<sup>1</sup>

Cattāri jhānāni: paṭhamāṇaṃ jhānaṇ, dutiyaṇ jhānaṇ, tatiyaṇ jhānaṇ, catutthaṇ jhānaṇ.

Tattha katamaṇ paṭhamāṇaṃ jhānaṇ?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti, vivice' eva kamehi . . . pe . . . paṭhamāṇaṃ jhānaṇ upasampajja viharati paṭhavikasinaṇ, tasmīṇ samaye pañcaṅgikaṇ jhānaṇ hoti: vitakko vicāro pīti sukhaṇ cīttassa ekaggatā. Idaṇ vuccati paṭhamāṇaṃ jhānaṇ. Avasesā dhammā jhānasampayuttā.<sup>2</sup>

Tattha katamaṇ dutiyaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti, vitakkavicāraṇaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ upasampajja viharati paṭhavikasinaṇ, tasmīṇ samaye tivaggikaṇ jhānaṇ hoti: pīti sukhaṇ cīttassa ekaggatā. Idaṇ vuccati dutiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

<sup>1</sup> K: °bhājanīyaṇ.

<sup>2</sup> K: Note. Imassa niddesassa uddeso matikāyaṇ na nissati, tasmā ayaṇ vā niddeso anireko siyā, so vā uddeso ūno.

Tattha katamaṇ tatiyaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti pītiya ca virāga . . . pe . . . tatiyaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ, tasmīṇ samaye duvaṅgikaṇ jhānaṇ hoti : sukhāṇ cittaṣa ekaggatā. Idaṇ vuccati tatiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṇ catutthaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti, sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ ; tasmīṇ samaye duvaṅgikaṇ jhānaṇ hoti : upekhā cittaṣa ekaggatā. Idaṇ vuccati catutthaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti, vivice' eva kāmehi . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ ; tasmīṇ samaye pañcaṅgikaṇ jhānaṇ hoti : vitakko vicāro pīti sukhāṇ cittaṣa ekaggatā. Idaṇ vuccati paṭhamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti, avitakkaṇ vicāramattaṇ vivekaṇaṇ pītisukhaṇ dutiyaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ, tasmīṇ samaye caturāṅgikaṇ jhānaṇ hoti : vicāro pīti sukhāṇ cittaṣa ekaggatā. Idaṇ vuccati dutiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti, vitakkavicārānaṇ vūpasamā . . . pe . . . tatiyaṇ jhānaṇ hoti upasampajja viharati paṭhavikasiṇaṇ, tasmīṇ samaye tivaṅgikaṇ jhānaṇ hoti : pīti sukhāṇ cittaṣa ekaggatā. Idaṇ vuccati tatiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti, pītiya ca virāga . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ, tasmīṇ samaye duvaṅgikaṇ jhānaṇ hoti : sukhāṇ cittaṣa ekaggatā. Idaṇ vuccati catutthaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti, sukhassa ca pahānā . . . pe . . . pañcamaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ, tasmīṇ samaye duvaṅgikaṇ jhānaṇ hoti : upekhā cittaṣa ekaggatā. Idaṇ vuccati pañcamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā . . . pe . . .

Idha bhikkhu yasmiṇ samaye arūpūpapattiyaṃ maggaṇ

<sup>1</sup> S<sup>d</sup> has . . . pe . . . down to Cattāri jhānāni, p. 266.

amāya bhūmiyā pattiya, vivice' eva kamehi . . . pe . . . pathamaṇa jhānaṇa upasampajja viharati dukkhāpatipadaṇa dandhābhiññaṇa, tasmīṇa samaye pañcaṅgikaṇa jhānaṇa hoti : vitakko pīti sukhaṇa cittaṇa ekaggatā. Idaṇa vuccati pathamaṇa jhānaṇa. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇa samaye lokuttaraṇa jhānaṇa bhāveti niyyānikaṇa apacayagāmiṇa dīṭṭhigatānaṇa pahānāya paṭhamāya bhūmiyā pattiya, avitakkaṇa vicāramattaṇa vivekaṇa pītisukhaṇa dutiyaṇa jhānaṇa upasampajja viharati dukkhāpatipadaṇa dandhābhiññaṇa, tasmīṇa samaye caturāṅgikaṇa jhānaṇa hoti : vicāro pīti sukhaṇa cittaṇa ekaggatā. Idaṇa vuccati dutiyaṇa jhānaṇa. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇa samaye lokuttaraṇa jhānaṇa bhāveti niyyānikaṇa apacayagāmiṇa dīṭṭhigatānaṇa pahānāya paṭhamāya bhūmiyā pattiya vitakka-vicāraṇaṇa vūpasamā . . . pe . . . tatiyaṇa jhānaṇa upasampajja viharati dukkhāpatipadaṇa dandhābhiññaṇa, tasmīṇa samaye tivaṅgikaṇa jhānaṇa hoti : pīti sukhaṇa cittaṇa ekaggatā. Idaṇa vuccati tatiyaṇa jhānaṇa. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇa samaye lokuttaraṇa jhānaṇa bhāveti niyyānikaṇa apacayagāmiṇa dīṭṭhigatānaṇa pahānāya paṭhamāya bhūmiyā pattiya, pītiya virāgā . . . pe . . . catutthaṇa jhānaṇa upasampajja viharati dukkhāpatipadaṇa dandhābhiññaṇa, tasmīṇa samaye duvaṅgikaṇa jhānaṇa hoti : sukhaṇa cittaṇa ekaggatā. Idaṇa vuccati catutthaṇa jhānaṇa. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇa samaye lokuttaraṇa jhānaṇa bhāveti niyyānikaṇa apacayagāmiṇa dīṭṭhigatānaṇa pahānāya paṭhamāya bhūmiyā pattiya, sukhaṇa ca pahānā . . . pe . . . pañcamaṇa jhānaṇa upasampajja viharati dukkhāpatipadaṇa dandhābhiññaṇa, tasmīṇa samaye duvaṅgikaṇa jhānaṇa hoti : upekhā cittaṇa ekaggatā. Idaṇa vuccati pañcamaṇa jhānaṇa. Avasesā dhammā jhānasampayuttā.

Cattāri jhānāni : pathamaṇa jhānaṇa, dutiyaṇa jhānaṇa, tatiyaṇa jhānaṇa, catutthaṇa jhānaṇa.

Tattha katamaṇa pathamaṇa jhānaṇa ?

Idha bhikkhu yasmiṇa samaye rūpūpapattiya maggaṇa bhāveti, vivice' eva kamehi . . . pe . . . pathamaṇa jhānaṇa upasampajja viharati paṭhavikāṇaṇa, tasmīṇa samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammaṇa katattā upacitattā vipākaṇa vivice' eva kamehi . . . pe . . . pathamaṇa jhānaṇa upasampajja viharati paṭhavikāṇaṇa ; tasmīṇa

samaye pañcagāṇikaṇ jhānaṇ hoti: vitakko vicāro pīti sukhaṇ cittaṣa ekaggatā. Idaṇ vuccati paṭhamāṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṇ dutiyaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṇ maggaṇ bhāveti vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ<sup>1</sup> jhānaṇ upasampajja viharati paṭhavikasinaṇ, tasmīṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ . . . pe . . . tatiyaṇ jhānaṇ . . . pe . . . catutthaṇ jhānaṇ . . . pe . . . paṭhamāṇ jhānaṇ . . . pe . . . pañcamaṇ jhānaṇ upasampajja viharati paṭhavikasinaṇ; tasmīṇ samaye duvaṇ gikaṇ jhānaṇ hoti: upekhā cittaṣa ekaggatā. Idaṇ vuccati pañcamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā . . . pe . . .

Idha bhikkhu yasmiṇ samaye arūpūpapattiyaṇ maggaṇ bhāveti . . .<sup>2</sup> sabbaso ākiñcaññāyatanāṇ samatikkamma neva-saññā-nāsaññāyatanaṇsaññāsaṇhagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmīṇ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ sabbaso ākiñcaññāyatanāṇ samatikkamma neva-saññā-nāsaññāyatanaṇsaññāsaṇhagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati; tasmīṇ samaye duvaṇ gikaṇ jhānaṇ hoti: upekhā cittaṣa ekaggatā. Idaṇ vuccati catutthaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Cattāri<sup>3</sup> jhānāni: paṭhamāṇ jhānaṇ, dutiyaṇ jhānaṇ, tatiyaṇ jhānaṇ, catutthaṇ jhānaṇ.

Tattha katamaṇ paṭhamāṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ dīṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyaṇ vivicc' eva kamehi . . . pe . . . paṭhamāṇ jhānaṇ upasampajja viharati dukkhāpatipadaṇ dandhabhinnaṇ, tasmīṇ samaye phasso hoti . . . pe . . .

<sup>1</sup> S<sup>d</sup> enumerates the other Jhānas here, not in the next sentence, substituting, after vipākaṇ, sukhassa ca pahānā pañcamaṇ jhānaṇ, &c.

<sup>2</sup> S<sup>d</sup> has here . . . pe . . . repeating arūpūpapattiyaṇ maggaṇ bhāveti.

<sup>3</sup> S<sup>d</sup> commences this section at Idha . . .

avikkhepo hoti : ime dhammā kusalā. Tass' evā lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhinīṇaṃ suññataṃ; tasmīṃ samaye pañcaṅgikaṃ jhānaṃ hoti : vitakko vicāro pīti sukhaṃ cittassa ekaggatā. Idaṃ vuccati paṭhamāṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.<sup>1</sup>

Tattha katamaṃ dutiyaṃ jhānaṃ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyanikaṃ apacayaḡamiṃ diṭṭhigatānaṃ paḡānāya paṭhamāya bhūmiyā pattiya, vitakka-vicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhinīṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vitakka-vicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ . . . pe . . . paṭhamāṃ jhānaṃ . . . pe . . . pañcamaṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhinīṇaṃ suññataṃ; tasmīṃ samaye duvaṅgikaṃ jhānaṃ hoti : upekkhā cittassa ekaggatā. Idha vuccati pañcamaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Cattāri jhānāni : paṭhamāṃ jhānaṃ, dutiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ.

Tattha katamaṃ paṭhamāṃ jhānaṃ?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti<sup>2</sup> kiriyaṃ neva kusalaṃ nākusalaṃ na ca kamma-vipākaṃ diṭṭhadhammasukhavahāraṃ, vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmīṃ samaye pañcaṅgikaṃ jhānaṃ hoti : vitakko vicāro pīti sukhaṃ cittassa ekaggatā. Idaṃ vuccati paṭhamāṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṃ dutiyaṃ jhānaṃ?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavahāraṃ, vitakka-vicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ . . . pe . . . paṭhamāṃ jhānaṃ . . . pe . . . pañcamaṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmīṃ samaye duvaṅgikaṃ jhānaṃ hoti : upekkhā cittassa ekaggatā. Idaṃ vuccati

<sup>1</sup> S<sup>d</sup> has . . . pe . . . down to Cattāri jhānāni.

<sup>2</sup> S<sup>d</sup> has . . . pe . . . down to arūpāvacaraṃ jhānaṃ (on next page).

pañcamaya jhānaṃ. Avasesā dhammā jhānasampayuttā . . . pe . . .

Idha bhikkhu yasmiṃ samaye arūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalāṃ nākusalaṃ na ca kamma-vipākāṃ diṭṭhadhammasukhavihāraṃ, sabbaso ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatana-saññā-sa-hagataṃ, sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati, tasmīṃ samaye duvaṅgikaṃ jhānaṃ hoti : upekhā cittaṃ ekaggatā. Idaṃ vuccati catutthaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

#### ABHIDHAMMA BHĀJANĪYAṃ.<sup>1</sup>

Cattāri jhānāni:<sup>2</sup> idha bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakko savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati; vitakka-vicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetasaṃ ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti sukhaṃ dutiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti : upekhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati; sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassa-domanassānaṃ atthaṅgamā adukkhamasukhaṃ upekhā-satipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Catunnaṃ jhānaṇaṃ kati kusalā kati akusalā kati avyākātā . . . pe . . . kati saraṇā kati araṇā?

Siya kusalā siya avyākātā.

Tiṇi<sup>3</sup> jhānā<sup>4</sup> etth' uppannaṃ, sukhaṃ vedanaṃ thapetvā, sukhāya vedanāya sampayuttā; catutthaṃ jhānaṃ etth' uppannaṃ adukkhamasukhaṃ vedanaṃ thapetvā, adukkhamasukhāya vedanāya sampayuttā.

Siya vipākā siya vipākadhammadhammā siya neva-vipāka-na-vipākadhammadhammā. Siya upādinnupādāniya siya anupādinnupādāniya siya anupādinna-anupādāniya. Siya asaṅkiliṭṭha-saṅkilesikā siya asaṅkiliṭṭha-asāṅkilesikā.

<sup>1</sup> K : °bhājanīyaṃ.

<sup>2</sup> S<sup>d</sup> has instead : paṭhamāṃ jhānaṃ, &c. . . . catutthaṃ jhānaṃ. Then : Catunnaṃ jhānaṇaṃ kati kusalā, &c.

<sup>3</sup> S<sup>d</sup> : tiṇi always.

<sup>4</sup> B. : jhānāni always after tiṇi; S<sup>d</sup> sometimes only. K. : jhānā always, except after cattāri.



Paṭhamaj jhānaṃ, etth' uppanne vitakka-vicāre thapetvā, savitakka-savicāraṃ; tīṇi jhānā avitakka-avicārā.

Dve jhānā,<sup>1</sup> etth' uppannaṃ pītiṃ thapetvā, pītisahagatā; tīṇi jhānā, etth' uppannaṃ sukhaṃ thapetvā, sukhasahagatā; catutthaj jhānaṃ, etth' uppannaṃ upekkhaṃ thapetvā, upekkhasahagataṃ.

Neva dassanena na bhāvanāya pahātabbā; neva dassanena na bhāvanāya pahātabbahetukā.

Siya ācāyagāmino siya apacāyagāmino siya neva ācāyagāmino na apacāyagāmino.

Siya sekha siya asekha siya neva sekha nāsekhā.

Siya mahaggatā siya appamāṇā. Tīṇi jhānā na vattaḃbā parittārammaṇā ti pi mahaggatārammaṇā ti pi, siya appamāṇārammaṇā siya na vattaḃbā appamāṇārammaṇā ti;<sup>2</sup> catutthaj jhānaṃ siya parittārammaṇaṃ siya mahaggatārammaṇā siya appamāṇārammaṇaṃ siya na vattaḃbaṃ parittārammaṇaṃ ti pi mahaggatārammaṇaṃ ti pi appamāṇārammaṇaṃ ti pi. Siya majjhimā siya paṇīṭā.

Siya sammattaniyatā siya aniyatā.

Tīṇi jhānā na maggārammaṇā siya maggahetukā siya maggādhīpatino siya na vattaḃbā maggahetukā ti pi maggādhīpatino ti pi; catutthaj jhānaṃ siya maggārammaṇaṃ siya maggahetukaṃ siya maggādhīpati siya na vattaḃbaṃ maggārammaṇaṃ ti pi maggahetukaṃ ti pi maggādhīpati ti pi.

Siya uppannā siya anuppannā siya uppādinō. Siya atītā siya anāgatā siya paccuppannā. Tīṇi jhānā na vattaḃbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi; catutthaj jhānaṃ siya atītārammaṇaṃ siya anāgatārammaṇaṃ siya paccuppannārammaṇaṃ siya na vattaḃbaṃ atītārammaṇaṃ ti pi anāgatārammaṇaṃ ti pi paccuppannārammaṇaṃ ti pi.

Siya ajjhata siya bahiddhā siya ajjhatabhiddhā. Tīṇi jhānā bahiddhārammaṇā: catutthaj jhānaṃ siya ajjhata-rammaṇaṃ siya bahiddhārammaṇaṃ siya ajjhatabhiddhārammaṇaṃ siya na vattaḃbaṃ ajjhata-rammaṇaṃ ti pi bahiddhārammaṇaṃ ti pi ajjhatabhiddhārammaṇaṃ ti pi. Anidassana-appaṭighā.

Na hetū. Sahetukā. Hetusampayuttā. Na vattaḃbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū, na vattaḃbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū, na hetū sahetukā.

Sappaccaya; saṅkhatā. Anidassanā; appaṭighā; arūpā.

<sup>1</sup> So S<sup>d</sup>, K. and B.

<sup>2</sup> K. adds pi.

Siyā lokiya siyā lokuttarā. Kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Siyā sāsavā siyā anāsavā. Āsavavippayuttā. Na vattabbā āsavā ceva sāsavā cāti, siyā sāsavā ceva no ca āsavā siyā na vattabbā sāsavā ceva no ca āsavā ti. Na vattabbā āsavā ceva āsavaṣampayuttā cāti pi āsavaṣampayuttā ceva no ca āsavā ti pi. Siyā āsavavippayutta-sāsavā siyā āsavavippayuttā-anāsavā.

No saṃyojanā . . . pe . . . . No ganthā . . . . No oghā . . . . No yogā . . . . No nīvaraṇā . . . . No parāmāsā . . . . Sārammaṇā.

No citta. Cetasikā. Cittasampayuttā ; . . . cittasaṃsaṭṭhā ; cittasamuṭṭhānā ; cittaśābhabhuno ; cittaṇuparivattino ; cittasaṃsaṭṭha-samuṭṭhānā ; cittasaṃsaṭṭha-samuṭṭhānasābhabhuno ; cittasaṃsaṭṭha-samuṭṭhānuparivattino. Bahirā ; no upādā :<sup>1</sup> siyā upādiṇṇā siyā anupādiṇṇā.

No upādānā.<sup>2</sup> No kilesā.

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbāhetukā, na bhāvanāya pahātabbāhetukā.

Paṭhamāya jhānaṇ, etth' uppannaṇ vitakkaṇ thapetvā, savitakkaṇ ; tīpi jhānā avitakkā. Paṭhamāya jhānaṇ, etth' uppannaṇ vicāraṇ thapetvā, savicāraṇ ; tīpi jhānā avicārā. Dve jhānā, etth' uppannaṇ pīti thapetvā, sappitīkā. Dve jhānā appitīkā. Dve jhānā, etth' uppannaṇ pītiṇ thapetvā, pītisahagatā ; dve jhānā na pītisahagatā.

Tīpi jhānā, etth' uppannaṇ sukhaṇ thapetvā, sukhasahagatā ; catutthaṇ jhānaṇ na sukhasahagataṇ. Catutthaṇ jhānaṇ, etth' uppannaṇ upekkhaṇ thapetvā, upekkhāsahagataṇ ; tīpi jhānā na upekkhāsahagatā.

Na kāmāvacarā ; siyā rūpāvacarā ; siyā na rūpāvacarā ; tīpi jhānā na arūpāvacarā,<sup>3</sup> catutthaṇ jhānaṇ siyā arūpāvacaraṇ siyā na arūpāvacaraṇ. Siyā pariyāpannā siyā apariyāpannā.

Siyā niyyānikā siyā aniyyānikā. Siyā niyatā siyā aniyatā. Siyā sa-uttarā siyā anuttarā. Araṇā tī.

PAÑHĀPUCCHAKAṆ.

JHĀNAVIBHAṄGO SAMATTO DVĀDASAKO.<sup>4</sup>

<sup>1</sup> K : nupādā. S<sup>d</sup> : nopādā.

<sup>2</sup> K : nupādānā.

<sup>3</sup> S<sup>d</sup> omits this phrase.

<sup>4</sup> K. and B. omit dvādasako. S<sup>d</sup> omits samatto. B. substitutes niṭṭhito.

## XIII.

## APPAMAÑÑAVIBHAṄGO.

CATTASSO appamaññāyo : idha bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati ; karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati ; muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati ; upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati.

Kathaṃ ca bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati ?

Seyyathā pi nāma ekaṃ puggalaṃ piyaṃ manāpaṃ disvā mettāyeyya, evaṃ eva sabbe satte mettāya pharati.

Tattha katamā mettā ?

Yā sattesu metti mettāyaṇā mettāyitattaṃ mettā cetovimutti : ayaṃ vuccati mettā.

Tattha katamaṃ cittaṃ ?

Yaṃ cittaṃ mano mānasaṃ hadayaṃ<sup>1</sup> paṇḍaraṃ mano manāyatanāṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho

<sup>1</sup> S<sup>d</sup> condenses as before, cf. p. 144 *passim*.

tajjā manoviññāṇadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ imāya mettāya sahaḡataṃ hoti sahaḡātaṃ saṃsaṭṭhaṃ saṃpayuttaṃ, tena vuccati mettāsaḡagatena cetasā ti.

Ekaṃ disaṃ ti: puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho vā tiriyaṃ vā vidisaṃ vā.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatīti.

Tathā dutiyaṃ ti: yath' eva ekaṃ disaṃ tathā dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

Sabbadhi sabbattatāya sabbāvaṇṇaṃ lokan ti: sabbena sabbāṃ sabbathā<sup>1</sup> sabbāṃ asesāṃ nissesaṃ pariyādāya vacanam etaṃ sabbadhi sabbattatāya sabbāvaṇṇaṃ lokan ti.

Mettāsaḡagatena cetasā ti: tattha kaṇamaṃ mettā?

Yā sattesu metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā.

Tattha kaṇamaṃ cittaṃ?

Yaṃ cittaṃ maṇasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya mettāya sahaḡataṃ hoti sahaḡātaṃ saṃsaṭṭhaṃ saṃpayuttaṃ, tena vuccati mettāsaḡagatena cetasā ti.

Vipulenāti: yaṃ vipulaṃ taṃ mahaggaṭaṃ. Yaṃ mahaggaṭaṃ taṃ appamaṇaṃ. Yaṃ appamaṇaṃ so avero. Yo avero so avāpajjho.<sup>1</sup>

Pharitvā ti: pharitvā<sup>2</sup> adhimuccitvā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Kathaṇ ca bhikkhu karuṇāsaḡagatena cetasā ekaṃ disaṃ pharitvā viharati?

Seyyathā pi nāma ekaṃ puggalaṃ duggataṃ durupetaṃ disvā karuṇāyeyya, evaṃ eva sabbe satte karuṇāya pharati.

Tattha kaṇamaṃ karuṇā?

Yā sattesu karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā.

Tattha kaṇamaṃ cittaṃ?

<sup>1</sup> Sd: sabbathā.

<sup>2</sup> B: abyāpajjo *always*.

Yaṇ cittaṇ mano mānaṣaṇ . . . pe . . . tajaṇ mano-viññāṇadhātu: idaṇ vuccati cittaṇ.

Idaṇ cittaṇ imāya karuṇāya sahaḡataṇ hoti sahaḡātaṇ saṇsaṇṇhaṇ sampayuttaṇ, tena vuccati karuṇāsaḡagatena cetasaṇ ti.

Ekaṇ disaṇ ti: puratthimaṇ vā disaṇ pacchimaṇ vā disaṇ uttaraṇ vā disaṇ dakkhiṇaṇ vā disaṇ uddhaṇ vā adho vā tiriyaṇ vā vidisaṇ vā.

Phariṭvā ti: phariṭvā adhimuccitvā.

Viharaṭiṭi: iriyati . . . pe . . . tena vuccati viharatīti.

Tathā dutiyaṇ ti: yath' eva ekaṇ disaṇ tathā dutiyaṇ disaṇ tathā tatiyaṇ disaṇ tathā catutthaṇ disaṇ tathā uddhaṇ tathā adho tathā tiriyaṇ tathā vidisaṇ.

Sabbadhi sabbattatāya sabbāvaṇtaṇ ḡokaṇ ti: sabbena sabbāṇ sabbathā<sup>1</sup> sabbāṇ asesāṇ nissesāṇ pariyādāya<sup>2</sup> vacanam etaṇ sabbadhi sabbattatāya sabbāvaṇtaṇ ḡokaṇ ti.

Karuṇāsaḡagatena cetasaṇ ti: tattha katamā karuṇā?

Yā sattesu karuṇā karuṇāyaṇā karuṇāyitattaṇ karuṇā-cetovimutti: ayaṇ vuccati karuṇā.

Tatthā katamaṇ cittaṇ?

Yaṇ cittaṇ mano mānaṣaṇ . . . pe . . . tajaṇ mano-viññāṇadhātu: idaṇ vuccati cittaṇ.

Idaṇ cittaṇ imāya karuṇāya sahaḡataṇ hoti sahaḡātaṇ saṇsaṇṇhaṇ sampayuttaṇ, tena vuccati karuṇāsaḡagatena cetasaṇ ti.

Vipulenāti: yaṇ vipulaṇ taṇ mahaggaṭaṇ. Yaṇ mahaggaṭaṇ taṇ appamaṇaṇ. Yaṇ appamaṇaṇ so avero. Yo avero so avyāpajḡo.

Phariṭvā ti: phariṭvā adhimuccitvā.

Viharaṭiṭi: iriyati . . . pe . . . viharati: tena vuccati viharatīti.

Kathaṇ ca bhikkhu muditāsaḡagatena cetasaṇ ekaṇ disaṇ phariṭvā viharati?

Seyyathā pi nāma ekaṇ puggalaṇ piyaṇ manāpaṇ disvā mudito assa, evam eva<sup>3</sup> sabbe satte muditāya pharati.

Tattha katamā muditā?

Yā sattesu muditā muditāyaṇā muditāyitattaṇ muditā-cetovimutti: ayaṇ vuccati muditā.

<sup>1</sup> So S<sup>d</sup>. <sup>2</sup> S<sup>d</sup>: nissesapariyādāya. <sup>3</sup> S<sup>d</sup>: evam evaṇ.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tajaṃ mano-viññāṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya muditāya sahaḡataṃ hoti sahaḡātaṃ saṃsaṭṭhaṃ saṃpayuttaṃ, tena vuccati muditāsaḡatena cetasaṃ ti.

Ekaṃ disaṃ ti: puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho vā tiriyaṃ vā vidiṣaṃ vā.

Pharitvā ti: pharitvā adhimuccitvā.

Viharaṭṭi: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Tathā dutiyaṃ ti: yath' eva ekaṃ disaṃ tathā dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidiṣaṃ.

Sabbadhi sabbattatāya sabbāvaṇṇaṃ lokanaṃ ti: sabbena sabbāṃ sabbathā sabbāṃ asesāṃ nissesāṃ pariyādāya<sup>1</sup> vacanaṃ etaṃ sabbadhi sabbattatāya sabbāvaṇṇaṃ lokanaṃ ti.

Muditāsaḡatena cetasaṃ ti: tattha katamā muditā?

Yā sattesu muditā muditāyaṇā muditāyitattaṃ muditā-cetovimutti: ayaṃ vuccati muditā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tajaṃ mano-viññāṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya muditāya sahaḡataṃ hoti sahaḡātaṃ saṃsaṭṭhaṃ saṃpayuttaṃ, tena vuccati muditāsaḡatena cetasaṃ ti.

Vipulenāti: yaṃ vipulaṃ taṃ mahaggaṭaṃ. Yaṃ mahaggaṭaṃ taṃ appamāṇaṃ. Yaṃ appamāṇaṃ so avero. Yo avero so avyāpajḡho.

Pharitvā ti: pharitvā adhimuccitvā.

Viharaṭṭi: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Kathaṇ ca bhikkhu upekkhāsaḡatena cetasaṃ ekaṃ disaṃ pharitvā viharati?

Seyyathā pi nāma ekaṃ puggalaṃ neva manāpaṃ na amanāpaṃ disvā upekkhako assa, evaṃ eva<sup>2</sup> sabbe satte upekkhāya pharati.

Tattha katamā upekkhā?

<sup>1</sup> S<sup>d</sup>: asesā nissesapariyādāna vacanaṃ.

<sup>2</sup> S<sup>d</sup>: evaṃ evaṃ.

Yā sattesu upekhā upekhāyanā upekhāyitattaṃ upekhā-cetovimutti: ayaṃ vuccati upekhā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tajaṃ mano-viññāṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya upekhāya sahaḡataṃ hoti sahaḡātāṃ saṃsaṭṭhaṃ saṃpayuttaṃ, tena vuccati upekhāsaḡatena cetasā ti.

Ekaṃ disaṃ ti: puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho vā tiriyaṃ vā vidisaṃ vā.

Pharitvā ti: pharitvā adhimuccitvā.

Viharaṭṭi: iriyati . . . pe . . . viharati, tena vuccati viharatṭi.

Tathā dutiyaṃ ti: yath' eva ekaṃ disaṃ tathā dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

Sabbadhi sabbattatāya sabbāvaṇṇaṃ lokan ti: sabbena sabbaṃ sabbathā sabbaṃ asesāṃ nissesaṃ pariāḡāya<sup>1</sup> vacanam etaṃ sabbadhi sabbattatāya sabbāvaṇṇaṃ lokan ti.

Upekhāsaḡatena cetasā ti: tattha katamā upekhā?

Yā sattesu upekhā upekhāyanā upekhāyitattaṃ upekhā-cetovimutti: ayaṃ vuccati upekhā

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tajaṃ mano-viññāṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya upekhāya sahaḡataṃ hoti sahaḡātāṃ saṃsaṭṭhaṃ saṃpayuttaṃ, tena vuccati upekhāsaḡatena cetasā ti.

Vipulenāti: yaṃ vipulaṃ taṃ mahaggaṭaṃ. Yaṃ mahaggaṭaṃ taṃ appamāṇaṃ. Yaṃ appamāṇaṃ so avero. Yo avero so avyāpajḡho.

Pharitvā ti: pharitvā adhimuccitvā.

Viharaṭṭi: iriyati . . . pe . . . viharati, tena vuccati viharatṭi.

SUTTANTABHĀJANIYAṂ.<sup>2</sup>

Catasso appamaññāyo: mettā karuṇā muditā upekhā.  
Tattha katamā mettā?

<sup>1</sup> See p. 275, n 1.

<sup>2</sup> K: °bhājanīyaṃ.

Idha<sup>1</sup> bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā mettā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tatthā katamā mettā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā, Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, avitakkaṃ vicāramattaṃ vivekaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

<sup>1</sup> Cf. Dh. S. §§ 251-62.



Tattha katamā karuṇā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivice' eva kāmehi . . . pe . . . paṭhamañ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . dutiyaṃ<sup>1</sup> jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivice' eva kāmehi . . . pe . . . paṭhamañ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇā sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, avitakkaṃ vicāramattaṃ vivekaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye karuṇā karuṇāyanā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye

<sup>1</sup> S<sup>a</sup>. here includes the following paragraphs by adding: . . . tatiyaṃ jhānaṃ . . . paṭhamañ jhānaṃ . . . catutthaṃ jhānaṃ upasampajja, &c.

karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti :  
ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sam-  
payuttā.

Tattha katamā muditā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ  
upasampajja viharati muditāsahagataṃ, yā tasmiṃ samaye  
muditā muditāyaṇā muditāyitattaṃ muditā-cetovimutti :  
ayaṃ vuccati muditā. Avasesā dhammā muditāya sam-  
payuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ<sup>1</sup>  
jhānaṃ . . . tatiyaṃ jhānaṃ . . . paṭhamāṃ jhānaṃ . . .  
catutthaṃ jhānaṃ upasampajja viharati muditāsahagataṃ,  
yā tasmiṃ samaye muditā muditāyaṇā muditāyitattaṃ  
muditā - cetovimutti : ayaṃ vuccati muditā. Avasesā  
dhammā muditāya sampayuttā.

Tattha katamā upekhā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti, sukhassa ca pahānā . . . pe . . . catutthaṃ  
jhānaṃ upasampajja viharati upekhāsahagataṃ, yā tasmiṃ  
samaye upekhā upekhāyaṇā upekhāyitattaṃ upekhā-ceto-  
vimutti : ayaṃ vuccati upekhā. Avasesā dhammā upekhāya  
sampayuttā.

Catasso appamaññāyo : mettā, karuṇā, muditā, upekhā.

Tattha katamā mettā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ  
upasampajja viharati mettāsahagataṃ, tasmiṃ samaye  
phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā  
kusalā. Tass' eva rūpāvacarassa kusalassa kammassa  
katattā upacittā vipākaṃ vivicc' eva kāmehi . . . pe . . .  
paṭhamāṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā  
tasmiṃ samaye mettā mettāyaṇā mettāyitattaṃ mettā-ceto-  
vimutti : ayaṃ vuccati mettā. Avasesā dhammā mettāya  
sampayuttā.

Tattha katamā mettā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ

<sup>1</sup> K : tatiyaṃ jhānaṃ upasampajja viharati, &c. Then  
another paragraph for Fourth jhāna.

jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamāṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ pitiyā ca virāgā . . . pe . . . catutthaṃ<sup>1</sup> jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmīṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamāṃ jhānaṃ . . . pe . . . catutthaṃ<sup>2</sup> jhānaṃ upasampajja viharati karuṇāsahagataṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ pitiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

<sup>1</sup> So S<sup>d</sup>. K. and B. arrange the condensation thus: Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti vitakkavicārānaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vitakkavicārānaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamāṃ jhānaṃ . . . pe . . . catutthaṃ, &c.

<sup>2</sup> So S<sup>d</sup>. K. and B. condense as in the former paragraph.

Tattha katamā muditā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati muditāsahagataṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmīṃ samaye muditā muditāyaṇā muditāyitattaṃ muditā-cetovimutti: ayaṃ vuccati muditā. Avasesā dhammā muditāya sampayuttā.

Tattha katamā muditā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamāṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmīṃ samaye muditā muditāyaṇā muditāyitattaṃ muditā-cetovimutti: ayaṃ vuccati muditā. Avasesā dhammā muditāya sampayuttā.

Tattha katamā upekhā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati upekhāsahagataṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati upekhāsahagataṃ, yā tasmīṃ samaye upekhā upekhāyaṇā upekhāyitattaṃ upekhā-cetovimutti: ayaṃ vuccati upekhā. Avasesā dhammā upekhāya sampayuttā.

Catasso appamaññāyo: mettā karuṇā muditā upekhā.

Tattha katamā mettā?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati mettāsahagataṃ:

<sup>1</sup> K. and B. condense as in foregoing paragraphs.

yā tasmīṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā mettā?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalāṃ nākusalaṃ na ca kammavipākāṃ dīṭṭhadhammasukhavihāraṃ, vitakkavicārānaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamayaṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmīṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā karuṇā . . . pe . . .

Tattha katamā muditā . . . pe . . .<sup>1</sup>

Tattha katamā upekkhā?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalāṃ nākusalaṃ na ca kammavipākāṃ dīṭṭhadhammasukhavihāraṃ, sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati upekkhāsahagataṃ, yā tasmīṃ samaye upekkhā upekkhāyaṇā upekkhāyitattaṃ upekkhā-cetovimutti: ayaṃ vuccati upekkhā. Avasesā dhammā upekkhāya sampayuttā.

ABHIDHAMMA BHĀJANĪYAṆ.<sup>2</sup>

Catasso appamaññāyo: idha bhikkhu mettāsahagatena cetasā ekay disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ: iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantayaṃ lokayaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena ayāpajjhena pharitvā viharati; karuṇāsahagatena cetasā . . . pe . . .<sup>3</sup> muditāsahagatena cetasā . . . pe . . . upekkhāsahagatena cetasā ekay disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantayaṃ lokayaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena ayāpajjhena pharitvā viharati.

Catunnaṃ appamaññānaṃ kati kusalā kati akusalā kati avyākata . . . pe . . . kati saraṇā kati araṇā?

<sup>1</sup> S<sup>d</sup> gives full text. K. omits all . . . pe . . .

<sup>2</sup> K: °bhājanīyaṇ.

<sup>3</sup> So S<sup>d</sup>. B. and K. give full text.

Siyā kusalā siyā avyākatā.

Tisso appamaññāyo<sup>1</sup> sukhāya vedanāya sampayuttā; upekhā adukkhamasukhāya vedanāya sampayuttā.

Siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā. Siyā upādiuppanḍāniyā siyā anupādinḍupādanīyā. Asaṅkiliṭṭha-saṅkilesikā.

Tisso appamaññāyo siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā; upekhā avitakka-avicārā.

Tisso appamaññāyo siyā pītisahagatā<sup>2</sup> siyā sukhasahagatā na upekhāsahagatā siyā na vattabbā pītisahagatā ti; upekhā upekhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbahetukā. Siyā ācayagāminiyo<sup>3</sup> siyā neva ācayagāminiyo na apacayagāminiyo<sup>3</sup> Neva sekha nāsekha.

Mahaggatā; na vattabbā parittārammaṇā ti pi mahaggatārammaṇā ti pi appamaññārammaṇā ti pi. Majjhimā. Aniyatā. Na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi.

Siyā uppannā siyā anuppannā siyā uppādinīyo.<sup>4</sup> Siyā atitā siyā anāgatā siyā paccuppannā. Na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi<sup>5</sup> paccuppannārammaṇā ti pi.

Siyā ajjhata siyā bahiddhā siyā ajjhatabbahiddhā; bahiddhārammaṇā; anidassana-appatighā.

Mettā hetu; tisso appamaññāyo na hetū. Sahetukā; hetusampayuttā. Mettā hetu ceva sahetukā ca; tisso appamaññāyo na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū. Mettā hetu ceva hetusampayuttā ca; tisso appamaññāyo na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Tisso appamaññāyo na hetū sahetukā; mettā na vattabbā na hetu sahetukā ti pi na hetu ahetukā ti pi.

Sappaccayā, saṅkhatā. Anidassanā; appatighā; arūpā; lokiyā; kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Sāsavā; āsavavippayuttā; na vattabbā āsavā ceva sāsavā cāti, sāsavā ceva no ca āsavā, na vattabbā

<sup>1</sup> K. has here, and once below, appamaññāṇo.

<sup>2</sup> S<sup>d</sup>: siyā pītisahagatā sukhassa ca sahatatā, na upekhāsahagatā, siyā na vattabbā pītisahagatā ti upekhāsahagatā.

<sup>3</sup> B. and K. °gāmino.

<sup>4</sup> B. and K: uppādino.

<sup>5</sup> S<sup>d</sup> omits.

āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva  
no ca āsavā ti pi; āsavavippayuttasāsavā.

No saṃyojanā . . . pe . . . No ganthā . . . No oghā  
. . . No yogā . . . No nīvaraṇā . . . No parāmāsā . . .  
Sārammaṇā.

No cittā. Cetasikā; cittasampayuttā; cittasaṃsaṭṭhā;  
cittasamuttāhānā; cittasahabhuno; cittānuparivattiniyo;<sup>1</sup>  
cittasaṃsaṭṭha - samuttāhānā; cittasaṃsaṭṭha - samuttāhāna-  
sahabhuno; cittasaṃsaṭṭha-samuttāhānānuparivattiniyo.

Bāhirā. No upādā.<sup>2</sup> Siyā upādāṇṇā siyā anupādāṇṇā.

No upādānā . . . pe . . .<sup>3</sup>

No kilesā . . . pe . . .

Na dassanena pahātābbā, na bhāvanāya pahātābbā; na  
dassanena pahātābbahetukā, na bhāvanāya pahātābba-  
hetukā.

Tisso appamaññāyo siyā savitakkā siyā avitakkā; upekhā  
avitakkā. Tisso appamaññāyo siyā savicārā siyā avicārā;  
upekhā avicārā. Tisso appamaññāyo siyā sappītikā siyā  
appītikā; upekhā appītikā. Tisso appamaññāyo siyā pīti-  
sahagatā siyā na na pītisahagatā; upekhā na pītisahagatā.  
Tisso appamaññāyo sukhāsahagatā; upekhā na sukha-  
sahagatā. Upekhā upekhāsahagatā; tisso appamaññāyo  
na upekhāsahagatā.

Na kāmāvacarā;<sup>4</sup> rūpāvacarā; na arūpāvacarā; pariya-  
pannā.

Aniyyānikā; aniyatā. Sa-uttarā; araṇā ti.

PAÑHĀPUCCHAKAṆ.

APPAMAÑÑĀVIBHAṆGO SAMATTO TERASAMO.<sup>5</sup>

<sup>1</sup> K and B: °parivattino.

<sup>2</sup> K: nupādā.

<sup>3</sup> K: nupādānā. B. alone gives . . . pe . . .

<sup>4</sup> S<sup>d</sup> inserts na.

<sup>5</sup> K. omits terasamo; S<sup>d</sup> omits samatto. Neither has  
niṭṭhito.

## XIV.

## SIKKHĀPADAVIBHAṄGO.

PAÑCA sikkhāpadāni: pānātipātā veramaṇi sikkhāpadaṇ, adinnādānā veramaṇi sikkhāpadaṇ, kāmesu micchācārā veramaṇi sikkhāpadaṇ, musāvādā veramaṇi sikkhāpadaṇ, surāmerayamajjapamādatthānā veramaṇi sikkhāpadaṇ.

(a) Tattha katamaṇ pānātipātā veramaṇi sikkhāpadaṇ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñānasampayuttaṇ, pānātipātā viramantassa yā tasmiṇ samaye pānātipātā āraṭi virati paṭivirati veramaṇi akiriyaṇ akaraṇaṇ anajjhāpatti velā-anatikkamo setuḡhāto: idaṇ vuccati pānātipātā veramaṇi sikkhāpadaṇ. Avasesā dhammā veramaṇiyā sampayuttā.

(b) Tattha katamaṇ pānātipātā veramaṇi sikkhāpadaṇ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñānasampayuttaṇ, pānātipātā viramantassa yā tasmiṇ samaye cetanā sañcetanā sañceta-yitattaṇ: idaṇ vuccati pānātipātā veramaṇi sikkhāpadaṇ. Avasesā dhammā cetanāya sampayuttā.

(c) Tattha katamaṇ pānātipātā veramaṇi sikkhāpadaṇ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñānasampayuttaṇ, pānātipātā viramantassa phasso vedanā . . .<sup>1</sup> paggāho avikkhepo: idaṇ vuccati pānātipātā veramaṇi sikkhāpadaṇ.

(a\*) Tattha<sup>2</sup> katamaṇ pānātipātā veramaṇi sikkhāpadaṇ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñānasampayuttaṇ sasaṅkhāreṇa . . . pe<sup>3</sup> . . . somanassasahagataṇ ñānavippayuttaṇ . . .

<sup>1</sup> Only B. indicates any hiatus here. Cf. above passim and Dh. S. § 1, passim. K. and B. omit vedanā throughout.

<sup>2</sup> S<sup>d</sup> gives this paragraph on p. 287, and omits (b\*) and (c\*).

<sup>3</sup> K. omits . . . pe . . .



pe<sup>1</sup> . . . somanassasahagataṃ nānavippayuttaṃ sasaṃ-  
khārena . . . pe . . . upekkhāsahagataṃ nānasampayuttaṃ  
. . . pe . . . upekkhāsahagataṃ nānasampayuttaṃ sasaṃ-  
khārena . . . pe . . . upekkhāsahagataṃ nānavippayuttaṃ  
. . . pe . . . upekkhāsahagataṃ nānavippayuttaṃ sasaṃ-  
khārena, pāṇātipatā viramantassa yā tasmīṃ samaye pāṇā-  
tipatā ārati virati paṭivirati veramaṇi akiriyaṃ akaraṇaṃ  
anajjhāpatti velā-anatikkamo setughāto: idaṃ vuccati pāṇā-  
tipatā veramaṇi sikkhāpadaṃ. Avasesā dhammā vera-  
maṇiyā sampayuttā.

(b\*) Tattha katamaṃ pāṇātipatā veramaṇi sikkhāpadaṃ?  
Yasmīṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti upekkhāsahagataṃ nānavippayuttaṃ sasaṃkhārena,  
pāṇātipatā viramantassa yā tasmīṃ samaye cetanā sañ-  
cetanaṃ sañcetanayitattaṃ: idaṃ vuccati pāṇātipatā veramaṇi  
sikkhāpadaṃ. Avasesā dhammā cetanāya sampayuttā.

(c\*) Tattha katamaṃ pāṇātipatā veramaṇi sikkhāpadaṃ?  
Yasmīṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti upekkhāsahagataṃ nānasampayuttaṃ sasaṃkhārena,  
pāṇātipatā viramantassa phasso vedanā . . . paggāho  
avikkhepo: idaṃ vuccati pāṇātipatā veramaṇi sikkhā-  
padaṃ.

Tattha katamaṃ adinnādānā veramaṇi sikkhāpadaṃ?  
. . . pe<sup>2</sup> . . .  
kāmesu micchācārā veramaṇi sikkhāpadaṃ? . . .

pe . . .  
musāvādā veramaṇi sikkhāpadaṃ? . . . pe . . .  
(a) surāmerayamajjapamādaṭṭhānā veramaṇi sikkhā-  
padaṃ?

Yasmīṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti somanassasahagataṃ nānasampayuttaṃ, surāmeraya-  
majjapamādaṭṭhānā viramantassa yā tasmīṃ samaye surā-  
merayamajjapamādaṭṭhānā ārati virati paṭivirati veramaṇi  
akiriyaṃ akaraṇaṃ anajjhāpatti vetā-anatikkamo setughāto:  
idaṃ vuccati surāmerayamajjapamādaṭṭhānā veramaṇi  
sikkhāpadaṃ. Avasesā dhammā veramaṇiyā sampayuttā.

(b) Tattha katamaṃ surāmerayamajjapamādaṭṭhānā  
veramaṇi sikkhāpadaṃ?

Yasmīṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ

<sup>1</sup> K. omits remaining . . . pe<sup>1</sup> . . . s.

<sup>2</sup> S<sup>a</sup> gives in full the three paragraphs corresponding to  
(a), (b) and (c) only, in the case of this and the next two  
sikkhāpadāni.

hoti somanassasahagataṃ ñāṇasāṃpayuttaṃ, surāmerayamajjapamādatṭhānā viramantassa yaṃ tasmiṃ samaye cetanā sañcetanā sañcetaṃyitattaṃ: idaṃ vuccati surāmerayamajjapamādatṭhānā veramaṇi sikkhāpadaṃ. Avasesā dhammā cetanāya sampayuttā.

(c) Tattha katamaṃ surāmerayamajjapamādatṭhānā veramaṇi sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasāṃpayuttaṃ, surāmerayamajjapamādatṭhānā viramantassa phasso vedanā . . . paggāho avikkhepo: idaṃ vuccati surāmerayamajjapamādatṭhānā veramaṇi sikkhāpadaṃ.

(a\*) Tattha<sup>1</sup> katamaṃ surāmerayamajjapamādatṭhānā veramaṇi sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasāṃpayuttaṃ sasāṃkhārena . . . somanassasahagataṃ ñāṇavippayuttaṃ sasāṃkhārena . . . upekhāsahagataṃ ñāṇasāṃpayuttaṃ, . . . upekhāsahagataṃ ñāṇasāṃpayuttaṃ sasāṃkhārena . . . upekhāsahagataṃ ñāṇavippayuttaṃ . . . upekhāsahagataṃ ñāṇavippayuttaṃ sasāṃkhārena, surāmerayamajjapamādatṭhānā viramantassa yaṃ tasmiṃ samaye surāmerayamajjapamādatṭhānā ārati virati paṭivirati veramaṇi akiriyaṃ akaraṇaṃ anajjhāpatti velānatikkamo setughāto: idaṃ vuccati surāmerayamajjapamādatṭhānā veramaṇi sikkhāpadaṃ. Avasesā dhammā veramaṇiyā sampayuttā.

(b\*) Tattha katamaṃ surāmerayamajjapamādatṭhānā veramaṇi sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekhāsahagataṃ ñāṇavippayuttaṃ sasāṃkhārena, surāmerayamajjapamādatṭhānā viramantassa yaṃ tasmiṃ samaye cetanā sañcetanā sañcetaṃyitattaṃ: idaṃ vuccati surāmerayamajjapamādatṭhānā veramaṇi sikkhāpadaṃ. Avasesā dhammā cetanāya sampayuttā.

(c\*) Tattha katamaṃ surāmerayamajjapamādatṭhānā veramaṇi sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekhāsahagataṃ ñāṇavippayuttaṃ sasāṃkhārena. surāmerayamajjapamādatṭhānā viramantassa phasso ve-

<sup>1</sup> Sd inserts here the paragraph (a\*), p. 285, down to upekhāsahagataṃ ñāṇavippayuttaṃ sasāṃkhārena, and then continues surāmerayamajjapamādatṭhānā as above.

danā . . . paggāho avikkhepo : idaṃ vuccati surāmeraya-  
majjapamādatṭhānā veramaṇi sikkhāpadaṃ.

Pañca sikkhāpadāni : pāṇātipātā veramaṇi sikkhāpadaṃ,  
adinnādānā veramaṇi sikkhāpadaṃ, kāmesu micchācārā  
veramaṇi sikkhāpadaṃ, musāvādā veramaṇi sikkhāpadaṃ,  
surāmerayamajjapamādatṭhānā veramaṇi sikkhāpadaṃ.

(a) Tattha katamaṃ pāṇātipātā veramaṇi sikkhāpadaṃ ?  
Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti somanassasahagataṃ nāṇasampayuttaṃ

hīnaṃ . . . pe<sup>1</sup> . . .  
majjhimaṃ . . . pe . . .  
paṇītaṃ . . . pe . . .  
chandādhipeyyaṃ . . . pe . . .  
viriyādhipeyyaṃ . . . pe . . .  
cittādhipeyyaṃ . . . pe . . .  
vīmaṇsādhipeyyaṃ . . .

chandādhipeyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ  
. . . viriyādhipeyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇī-  
taṃ . . . cittādhipeyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇī-  
taṃ . . . vīmaṇsādhipeyyaṃ hīnaṃ . . . majjhimaṃ . . .  
paṇītaṃ . . . pāṇātipātā viramantassa yā tasmiṃ samaye  
pāṇātipātā ārati virati paṭivirati veramaṇi akiriya<sup>2</sup> aka-  
raṇaṃ anajjhāpatti velā-anatikkamo setuḥhāto : idaṃ vuc-  
cati pāṇātipātā veramaṇi sikkhāpadaṃ. Avasesā dhammā  
veramaṇiyā sampayuttā.

(b) Tattha katamaṃ pāṇātipātā veramaṇi sikkhāpadaṃ ?  
Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti somanassasahagataṃ nāṇasampayuttaṃ hīnaṃ . . .  
majjhimaṃ . . . paṇītaṃ, chandādhipeyyaṃ . . . viriyā-  
dhipeyyaṃ . . . cittādhipeyyaṃ . . . vīmaṇsādhipe-  
yyaṃ . . . chandādhipeyyaṃ hīnaṃ . . . majjhimaṃ  
. . . paṇītaṃ . . . viriyādhipeyyaṃ hīnaṃ . . . majjhi-  
maṃ . . . paṇītaṃ . . . cittādhipeyyaṃ hīnaṃ . . . maj-  
jhimaṃ . . . paṇītaṃ . . . vīmaṇsādhipeyyaṃ hīnaṃ . . .  
majjhimaṃ . . . paṇītaṃ, pāṇātipātā viramantassa yā  
tasmiṃ samaye cetanā sañcetanā sañcetaṇitattaṃ : idaṃ  
vuccati pāṇātipātā veramaṇi sikkhāpadaṃ. Avasesā  
dhammā cetanāya sampayuttā.

(c) Tattha katamaṃ pāṇātipātā veramaṇi sikkhāpadaṃ ?

<sup>1</sup> K. omits all . . . pe . . . See Dh. S. § 269.

<sup>2</sup> S<sup>a</sup> here omits the following, ending as under paragraph  
(c), p. 287, then reverting to (b) above, contracts the next 5  
replies into one paragraph.

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñānasampayuttaṃ hīnaṃ . . . majjhimāya . . . paṇītaṃ . . . chandādhīpateyyaṃ . . . viriyādhīpateyyaṃ . . . cittādhīpateyyaṃ . . . vīmaṃsādhīpateyyaṃ . . . chandādhīpateyyaṃ hīnaṃ . . . majjhimāya . . . paṇītaṃ . . . viriyādhīpateyyaṃ hīnaṃ . . . majjhimāya . . . paṇītaṃ . . . cittādhīpateyyaṃ hīnaṃ . . . majjhimāya . . . paṇītaṃ . . . vīmaṃsādhīpateyyaṃ hīnaṃ . . . majjhimāya . . . paṇītaṃ, pāṇātipatā viramantassa phasso vedanā . . . paggāho avikkhepo : idaṃ vuccati pāṇātipatā veramaṇī sikkhāpadaṃ.

(a\*—c\*) Tattha katamaṃ pāṇātipatā veramaṇī sikkhāpadaṃ ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñānasampayuttaṃ sasaṃkhārena . . . somanassasahagataṃ ñānavippayuttaṃ . . . somanassasahagataṃ ñānavippayuttaṃ sasaṃkhārena . . . upekhāsahagataṃ ñānasampayuttaṃ sasaṃkhārena . . . upekhāsahagataṃ ñānavippayuttaṃ . . . upekhāsahagataṃ ñānavippayuttaṃ sasaṃkhārena hīnaṃ . . . majjhimāya . . . paṇītaṃ . . . chandādhīpateyyaṃ . . . viriyādhīpateyyaṃ . . . cittādhīpateyyaṃ . . .<sup>1</sup> chandādhīpateyyaṃ hīnaṃ . . . majjhimāya . . . paṇītaṃ . . . viriyādhīpateyyaṃ hīnaṃ . . . majjhimāya . . . paṇītaṃ, cittādhīpateyyaṃ hīnaṃ . . . majjhimāya . . . paṇītaṃ, pāṇātipatā viramantassa yā tasmīṃ samaye pāṇātipatā ārati virati paṭivirati veramaṇī akiriyaṃ akaraṇaṃ anajjhāpatti velā-anatikkamo setughāto : idaṃ vuccati pāṇātipatā veramaṇī sikkhāpadaṃ. Avasesā dhammā veramaṇiyā sampayuttā . . . pe . . . Avasesā dhammā cetanāya sampayuttā . . . pe . . . phasso vedanā . . . paggāho avikkhepo : idaṃ vuccati pāṇātipatā veramaṇī sikkhāpadaṃ.

(a) Tattha katamaṃ adinnādānā veramaṇī sikkhāpadaṃ . . . kāmesu micchācārā veramaṇī sikkhāpadaṃ . . . musāvādā veramaṇī sikkhāpadaṃ . . . surāmerayamajjapamādatthānā veramaṇī sikkhāpadaṃ ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñānasampayuttaṃ hīnaṃ . . . majjhimāya . . . paṇītaṃ . . . chandādhīpateyyaṃ . . . viriyādhīpateyyaṃ . . . cittādhīpateyyaṃ . . . vīmaṃsādhīpateyyaṃ . . . chandādhīpateyyaṃ hīnaṃ . . . majjhimāya . . . paṇītaṃ . . .

<sup>1</sup> All texts omit vīmaṃsādhīpateyyaṃ (in conjunction with consciousness which is ñānavippayuttaṃ).

viriyādhipeyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . .  
cittādhipeyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . .  
vīmaṇsādhipeyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ,  
surāmerayamajjapamādatṭhānā viramantassa yā tasmīṃ  
samaye surāmerayamajjapamādatṭhānā ārati virati paṭi-  
virati veramaṇi akiriyaṃ akaraṇaṃ anajjhāpatti velā-ana-  
tikkamo setughāto: idaṃ vuccati surāmerayamajjapamā-  
datṭhānā veramaṇi sikkhāpadaṃ. Avasesā dhammā vera-  
maṇiya sampayuttā . . . pe . . . (b) avasesā dhammā  
cetanāya sampayuttā . . . pe . . . (c) phasso vedanā . . .  
paggāho avikkhepo: idaṃ vuccati surāmerayamajjapamā-  
datṭhānā veramaṇi sikkhāpadaṃ.

(a\*) Tattha katamaṃ surāmerayamajjapamādatṭhānā  
veramaṇi sikkhāpadaṃ?

Yasmīṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti somanassasahagataṃ nānasampayuttaṃ sasaṅkhārena  
. . . somanassasahagataṃ nānavippayuttaṃ . . . somanassa-  
sahagataṃ nānavippayuttaṃ sasaṅkhārena . . . upekhā-  
sahagataṃ nānasampayuttaṃ . . . upekhāsahagataṃ nāna-  
sampayuttaṃ sasaṅkhārena . . . upekhāsahagataṃ nāna-  
vippayuttaṃ . . . upekhāsahagataṃ nānavippayuttaṃ sasaṅ-  
khārena hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . . chandh-  
ādhipeyyaṃ . . . viriyādhipeyyaṃ . . . cittādhipe-  
teyyaṃ . . . chandhādhipeyyaṃ hīnaṃ . . . majjhimaṃ  
. . . paṇītaṃ . . . viriyādhipeyyaṃ hīnaṃ . . . majjhi-  
maṃ . . . paṇītaṃ . . . cittādhipeyyaṃ hīnaṃ . . . maj-  
jhimā . . . paṇītaṃ, surāmerayamajjapamādatṭhānā vira-  
mantassa yā tasmīṃ samaye surāmerayamajjapamādatṭhānā  
ārati virati paṭivirati veramaṇi akiriyaṃ akaraṇaṃ anaj-  
jhāpatti velā-anatikkamo setughāto: idaṃ vuccati surāme-  
rayamajjapamādatṭhānā veramaṇi sikkhāpadaṃ. Avasesā  
dhammā veramaṇiya sampayuttā . . . pe (b\*) . . . Avasesā  
dhammā cetanāya sampayuttā . . . pe (c\*) . . . phasso  
vedanā . . . paggāho avikkhepo: idaṃ vuccati surāmeraya-  
majjapamādatṭhānā veramaṇi sikkhāpadaṃ.

Katame dhammā sikkhā?

Yasmīṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti somanassasahagataṃ nānasampayuttaṃ, rūpārammaṇaṃ  
vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇi-  
ārabbha, tasmīṃ samaye phasso<sup>1</sup> hoti . . . pe . . . avik-  
khepo hoti: ime dhammā sikkhā.

<sup>1</sup> S<sup>d</sup> adds vedanā and omits pe.

Katame dhammā sikkhā?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ  
hoti somanassasahagataṇ ñānasampayuttaṇ sasaṅkhārena  
. . . somanassasahagataṇ ñānavippayuttaṇ . . . somanas-  
sasahagataṇ ñānavippayuttaṇ sasaṅkhārena . . . upekhā-  
sahagataṇ ñānasampayuttaṇ . . . upekhāsahagataṇ ñāna-  
sampayuttaṇ sasaṅkhārena . . . upekhāsahagataṇ ñāna-  
vippayuttaṇ . . . upekhāsahagataṇ ñānavippayuttaṇ sasaṅ-  
khārena, rūpārammaṇaṇ vā . . . pe . . . dhammāram-  
maṇaṇ vā, yaṇ yaṇ vā paṇ' ārabha ; tasmiṇ samaye phasso  
hoti<sup>1</sup> . . . pe . . . avikkhepo hoti ; ime dhammā sikkhā.

Katame dhammā sikkhā?

Yasmiṇ samaye rūpūpapattiyaṇ maggaṇ bhāveti<sup>2</sup> . . . pe  
. . . arūpūpapattiyaṇ maggaṇ bhāveti . . . pe . . .<sup>3</sup> lokut-  
taraṇ jhānaṇ bhāveti niyyānikaṇ apacayaḡamiṇ diṭṭhiga-  
tānaṇ pahānāya paṭhamāya bhūmiyaṇ pattiyaṇ, vivice' eva  
kāmehi . . . pe . . . paṭhamāṇ jhānaṇ upasampajja  
viharati dukkhāpaṭipadaṇ dandhabhīṇāṇ, tasmiṇ samaye  
phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā  
sikkhā.

ABHIDHAMMA BHĀJANIYAṇ.<sup>4</sup>

Pañca sikkhāpadāni : pānātipātā veramaṇi sikkhāpadaṇ,  
adinnādānā veramaṇi sikkhāpadaṇ, kāmesu micchācārā  
veramaṇi sikkhāpadaṇ, musāvādā veramaṇi sikkhāpadaṇ,  
surāmerayamajjapamādaṭṭhānā veramaṇi sikkhāpadaṇ.  
Pañcannaṇ sikkhāpadānaṇ<sup>5</sup> kati kusalā kati akusalā kati  
avyākataṇ . . . pe . . . kati saraṇā kati araṇā?

Kusalā yeva. Siyā sukhāya vedanāya sampayuttā siyā  
adukkhamasukhāya vedanāya sampayuttā. Vipākadham-  
madhammā. Anupādiṇṇupādāniyā. Asaṇkiliṭṭha - saṇki-  
lesikā.

Savitakka-savicārā. Siyā pitisahagatā siyā sukhāsahagatā  
siyā upekhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā, neva dassanena  
bhāvanāya pahātabbahetukā.

<sup>1</sup> So S<sup>d</sup>.

<sup>2</sup> S<sup>d</sup> gives nearly full text: the jhānas, and the arūpa-  
jhānaṇ; sabbaso ākiñcaññāyatanāṇ samatikkamma, &c.,  
both ending as in preceding paragraph.

<sup>3</sup> K. omits pe.

<sup>4</sup> K. "bhājanīyaṇ.

<sup>5</sup> S<sup>d</sup>: pañcasikkhāpadānaṇ.

Ācayagāmino. Neva sekhā nāsekhā. Parittā; parittā-rammaṇā; majjhimā. Aniyatā. Na vattaḁbā maggārammaṇā ti pi maggahetukā ti pi maggādhīpatino ti pi. Siyā uppannā siyā anuppannā, na vattaḁbā uppāḁino ti.

Siyā atītā siyā anāgatā siyā paccuppannā. Paccuppannā-rammaṇā.

Siyā ajjhataḁ siyā bahiddhā siyā ajjhatabhiddhā. Bahiddharammaṇā; anidassana-appaḁighā.

Na hetū; sahetukā; hetusampayuttā; na vattaḁbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetu, na vattaḁbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū; na hetū sahetukā. Sappaccayā; saṅkhatā; anidassanā; appaḁighā; arūpā; lokiya; kenaci viññeyyā, kenaci na viññeyyā.

No āsavā; sāsavā; āsavavippayuttā, na vattaḁbā āsavā ceva sāsavā cāti, sāsavā ceva no ca āsavā; na vattaḁbā āsavā ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva no ca āsavā ti pi; āsavavippayutta-sāsavā.

No saṅyojanā. . . . No ganthā. . . . No oghā . . . No yogā. . . . No nīvaraṇā. . . . No parāmāsā. . . . Sārammaṇā.

No citta; cetasikā; cittasampayuttā; cittasaṅsatṭhā; cittasamuṭṭhānā; cittasahabhuno; cittānuparivattino; cittasaṅsatṭha - samuṭṭhānā; cittasaṅsatṭha - samuṭṭhānā-sahabhuno; cittasaṅsatṭha-samuṭṭhānānuparivattino.

Bahirā; no upāḁā;<sup>1</sup> anupāḁinnā.

No upāḁanā.<sup>2</sup> . . . No kilesā. . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā, na bhāvanāya pahātabbahe-tukā.

Savitakka-savicārā. Siyā sappitikaḁ siyā appitikaḁ. Siyā pītisahagatā siyā na pītisahagatā. Siyā sukkhasahagatā siyā na sukkhasahagatā. Siyā upekkhasahagatā siyā na upekkhasahagatā.

Kāmāvacarā; na rūpāvacarā; na<sup>3</sup> arūpāvacarā; pariyaḁpannā. Aniyyānikā; aniyatā. Sa-uttarā. Araṇā ti.

#### PAÑHĀPUCCHAKAṆ.

SIKKHĀPADAVIBHAṆGO SAMATTO CUDDASAMO.<sup>4</sup>

<sup>1</sup> K: nupāḁā. S<sup>d</sup>: no' pāḁā.

<sup>2</sup> K: nupāḁanā. S<sup>d</sup>: no' pāḁanā.

<sup>3</sup> S<sup>d</sup> omits na.

<sup>4</sup> S<sup>d</sup> omits Pañhāpucchakaṇ and samatto. K. omits cuddasamo. B. has niṭṭhito.

## XV.

## PAṬISAMBHIDĀVIBHAṆṬO.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Atthe ñāṇaṃ atthapaṭisambhidā. Dhamme ñāṇaṃ dhammapaṭisambhidā. Tatra<sup>1</sup> dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nānesu ñāṇaṃ paṭibhānapaṭisambhidā.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Dukkhe ñāṇaṃ atthapaṭisambhidā. Dukkhasamudaye ñāṇaṃ dhammapaṭisambhidā. Dukkhanirodhe ñāṇaṃ atthapaṭisambhidā. Dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā. Tatra<sup>1</sup> dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nānesu ñāṇaṃ paṭibhānapaṭisambhidā.

Catasso paṭisambhidā. Atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Hetumhi ñāṇaṃ dhammapaṭisambhidā. Hetuphale ñāṇaṃ atthapaṭisambhidā. Tatra<sup>2</sup> dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nānesu ñāṇaṃ paṭibhānapaṭisambhidā.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Ye dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yehi dhammehi te dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, tesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nānesu ñāṇaṃ paṭibhānapaṭisambhidā.

<sup>1</sup> Sd : tattha, and always.

<sup>2</sup> Sd : yamhā dhamma.



Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttapaṭisambhidā paṭibhānapaṭisambhidā.

Jarāmarañe ñāṇaṃ atthapaṭisambhidā. Jarāmarāṇasamudaye ñāṇaṃ dhammapaṭisambhidā. Jarāmarāṇanirodhe ñāṇaṃ atthapaṭisambhidā. Jarāmarāṇanirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṃ niruttapaṭisambhidā. Nāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttapaṭisambhidā paṭibhānapaṭisambhidā.

Jātiyā ñāṇaṃ,<sup>1</sup> bhava ñāṇaṃ, upādāne ñāṇaṃ, tanhāya ñāṇaṃ, vedanāya ñāṇaṃ, phasse ñāṇaṃ, saḷāyatane ñāṇaṃ, nāmarūpe ñāṇaṃ, viññāṇe ñāṇaṃ,<sup>1</sup> saṅkhāresu ñāṇaṃ atthapaṭisambhidā. Saṅkhārasamudaye ñāṇaṃ dhammapaṭisambhidā. Saṅkhāranirodhe ñāṇaṃ atthapaṭisambhidā. Saṅkhāranirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṃ niruttapaṭisambhidā. Nāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttapaṭisambhidā paṭibhānapaṭisambhidā.

Tattha katamā dhammapaṭisambhidā?

Idha bhikkhu dhammaṃ jānāti suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ<sup>2</sup> udanaṃ itivuttakaṃ jātaṃ abbhutadhammaṃ vedallaṃ<sup>3</sup> ayaṃ vuccati dhammapaṭisambhidā. So tassa tass' eva bhāsitaṃ atthaṃ jānāti: ayaṃ imassa bhāsitaṃ atthaṃ, ayaṃ imassa bhāsitaṃ atthaṃ ti: ayaṃ vuccati atthapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṃ niruttapaṭisambhidā. Nāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

SUTTANTABHĀJANIYAṆ.<sup>4</sup>

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttapaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā

<sup>1</sup> Sd inserts . . . pe . . .

<sup>2</sup> Sd: gāthā.

<sup>3</sup> The 'Navagaṇaṃ Buddhavacaṇaṃ.' See Vin. III, 8; M. I., 133; A. II., 7, 103, 108; P.P., 43, 62.

<sup>4</sup> Both K. and Sd: 'bhājanīyaṇ.

pan' ārabba, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti; ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttiapaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttiapaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṃkhārena . . . somanassasahagataṃ ñāṇavippayuttaṃ . . . somanassasahagataṃ ñāṇavippayuttaṃ sasaṃkhārena . . . upekkhāsahagataṃ ñāṇasampayuttaṃ . . . upekkhāsahagataṃ ñāṇasampayuttaṃ sasaṃkhārena . . . upekkhāsahagataṃ ñāṇavippayuttaṃ . . . upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṃkhārena, rūparammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā pan' ārabba, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttiapaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttiapaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṃ samaye rūpūpapattiya maggaṃ bhāveti, vivicceva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati paṭhavīkaṣiṇaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesaṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttiapaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā . . . pe<sup>1</sup> . . .

<sup>1</sup> B. and K. omit . . . pe . . . S<sup>d</sup> here repeats the formula giving the second-fourth, with first-fifth Jhānas in one and the same reply.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṃ samaye arūpāpapattiyaṃ maggaṃ bhāveti sabbaso ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṃ sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiya tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena bhāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakāniti, nāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc'eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīññaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiya tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena bhāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakāniti, nāṇesu ñāṇaṃ paṭibhānapaṭisambhidā . . . pe . . .<sup>1</sup>

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā akusalā?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanasasahagataṃ dīṭṭhigatasampayuttaṃ, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ'ārabbha, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā akusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiya tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena bhāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakāniti, nāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

<sup>1</sup> B. and K. omit . . . pe . . .

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā akusalā ?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ditthigatasampayuttaṃ saṃyakhārena . . . somanassasahagataṃ ditthigatavippayuttaṃ . . . somanassasahagataṃ ditthigatavippayuttaṃ saṃyakhārena . . . upekhāsahagataṃ ditthigatasampayuttaṃ . . . upekhāsahagataṃ ditthigatavippayuttaṃ saṃyakhārena . . . upekhāsahagataṃ ditthigatavippayuttaṃ . . . domanassasahagataṃ paṭighasampayuttaṃ . . . domanassasahagataṃ paṭighasampayuttaṃ saṃyakhārena . . . upekhāsahagataṃ vicikicchāsampayuttaṃ . . . upekhāsahagataṃ uddhaccasampayuttaṃ, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ' ārabbhā, tasmिṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā akusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākataḥ ?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ rūpārammaṇaṃ, tasmिṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti upekhā hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, upekhindriyaṃ hoti, jīvitindriyaṃ hoti ye vā pana tasmिṃ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākataḥ. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākataḥ ?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sotaviññāṇaṃ uppannaṃ hoti

upekhāsahagataṃ saddārammaṇaṃ . . . ghaṇaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ gandhārammaṇaṃ . . . jivhaviññāṇaṃ uppaññaṃ hoti upekhāsahagataṃ rasārammaṇaṃ . . . kāyaviññāṇaṃ uppannaṃ hoti sukhāsahagataṃ phoṭṭhabbārammaṇaṃ, tasmaṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, sukhaṃ hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, sukhindriyaṃ hoti, jīvitindriyaṃ hoti ye vā pana tasmaṃ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā: ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhida. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhida. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakāṇīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhida.

Tisso paṭisambhida: atthapaṭisambhida niruttipaṭisambhida paṭibhāṇapaṭisambhida.

Katame dhammā avyākata?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā<sup>1</sup> vipākā manodhātu<sup>2</sup> uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṃ yaṃ vā pan' ārabba, tasmaṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekhā hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, upekhindriyaṃ hoti, jīvitindriyaṃ hoti ye vā pana tasmaṃ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā: ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhida. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhida. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakāṇīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhida.

Tisso paṭisambhida: atthapaṭisambhida niruttipaṭisambhida paṭibhāṇapaṭisambhida.

Katame dhammā avyākata?

Yasmiṃ samaye kāmāvacarassa kusalassa . . . vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā . . . dhammārammaṇā vā yaṃ yaṃ vā pan' ārabba, tasmaṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti ye vā pana tasmaṃ samaye aññe pi atthi paṭiccasamuppannā arūpino

<sup>1</sup> S<sup>d</sup> omits this word here only.    <sup>2</sup> Cf. Dh. S. §§ 445 foll.

dhammā: ime dhammā avyākātā. Imesu dhammesu . . . pe . . . ñānesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākātā?

Yasmiṇ samaye kāmāvacarassa kusalassa . . . vipākā manoviññāṇadhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . tasmiṇ samaye phasso hoti . . . upekhindriyaṇ hoti ye vā . . . arūpino dhammā: ime dhammā avyākātā. Imesu dhammesu . . . pe . . . ñānesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākātā?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā ñāṇasampayuttā . . . somanassasahagatā ñāṇasampayuttā sasaṅkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇasampayuttā . . . upekhāsahagatā ñāṇasampayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇavippayuttā . . . upekhāsahagatā ñāṇavippayuttā sasaṅkhārena . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā pan' ārabba, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākātā. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesāṇ dhammāṇaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākātā?

Yasmiṇ samaye rūpūpapattiyaṇ maggaṇ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati paṭhavikasinaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākāṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati paṭhavikasinaṇ; tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākātā. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesāṇ dhammāṇaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena

ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.<sup>1</sup>

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṃ samaye arūpāpattiyaṃ maggaṃ bhāveti sabbaso ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṃ, sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṃ sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati; tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyaṃ tesu dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡamiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyaṃ pattiyaṃ, vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ, tasmiṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ suññataṃ; tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyaṃ tesu dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.<sup>2</sup>

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

<sup>1</sup> There is no sign in any of the texts that the remaining Jhānas are here to be taken as read.

<sup>2</sup> S<sup>d</sup> adds . . . pe . . .

Katame dhammā avyākata?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā cakkhaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rūpārammaṇaṃ . . . pe<sup>1</sup> . . . sotaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ saddārammaṇaṃ . . . pe . . . ghānaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ gandhārammaṇaṃ ; . . . pe . . . jivhāviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rasārammaṇaṃ . . . pe . . . kāyaviññāṇaṃ uppannaṃ hoti dukkhasahagataṃ phoṭṭhabbārammaṇaṃ, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, dukkhaṃ hoti, cittaassa ekaggatā hoti, manindriyaṃ hoti, dukkhindriyaṃ hoti, jvitindriyaṃ hoti, ye vā pana tasmiṃ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakāniti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā . . . pe . . . manoviññāṇadhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā pan' ārabba, tasmiṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittaassa ekaggatā hoti, manindriyaṃ hoti, upekhindriyaṃ hoti, jvitindriyaṃ hoti ye vā pana tasmiṃ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakāniti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṃ samaye manodhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā upekkhāsahagatā

<sup>1</sup> K. omits pe. S<sup>d</sup> has it here only.



rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā . . . pe<sup>1</sup> . . . manoviññāpadhātu uppannā hoti kiriya neva kusalā nākusalā na ca kammavipākā somanassasahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā . . . pe . . . manoviññāpadhātu uppannā hoti kiriya neva kusalā nākusalā na ca kammavipākā upekhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā pan' ārabba, tasmīṇ samaye phasso hoti, vedanā hoti, sañña hoti, cetanā hoti, cittaṇ hoti, vitakko hoti, vicāro hoti, upekhā hoti, cittaṇ ekaggatā hoti, viriyindriyaṇ hoti, samādhindriyaṇ hoti, manindriyaṇ hoti, upekhindriyaṇ hoti, jīvitindriyaṇ hoti ye va pana tasmīṇ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā: ime dhammā avyākata. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesāṇ dhammāṇaṇ paññatti hoti; tatra dhammaniruttābhilāpe ñāṇaṇ niruttiapaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajo-takāniti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttiapaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata?

Yasmīṇ samaye manoviññāpadhātu uppannā hoti kiriya neva kusalā nākusalā na ca kammavipākā somanassasahagatā ñāṇasampayuttā . . . pe . . . somanassasahagatā ñāṇasampayuttā sasaṅkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇasampayuttā . . . upekhāsahagatā ñāṇasampayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇavippayuttā . . . upekhāsahagatā ñāṇavippayuttā sasaṅkhārena . . . rūpāvacaraṇ jhānaṇ bhāveti<sup>2</sup> kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ dīṭṭhadhammasukhavihāraṇ, vivicc' eva kamehi . . . paṭamaṇ . . . dutiyaṇ . . . tatiyaṇ . . . catutthaṇ . . . paṭamaṇ . . . paṭicamaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ . . . arūpāvacaraṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ dīṭṭhadhammasukhavihāraṇ, sabbaso ākiñcaññāyatanaṇ samatikkamma neva saññā-nāsaññāyatana-saññāsahagataṇ, sukhassa ca paṭhānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati; tasmīṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākata. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya nirut-

<sup>1</sup> K and B. give this answer in full.

<sup>2</sup> S<sup>d</sup> omits the next six lines, continuing at sabbaso, &c.

tiyā tesañ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe nānaṃ niruttipatisambhidā. Yena nānena tāni nānāni jānāti: imāni nānāni idam atthajotakāniti, nānesu nānaṃ paṭibhānapatisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipatisambhidā paṭibhānasambhidā.

Tisso paṭisambhidā kāmāvacarakusalato<sup>1</sup> catūsu nāna-sampayuttetu cittuppādesu, kiriyato catūsu nānasampayuttetu cittuppādesu uppajjanti. Atthapaṭisambhidā etesu ceva uppajjati catūsu ca maggesu catūsu ca phalesu uppajjati.

#### ABHIDHAMMA BHĀJANIYAṆ.<sup>2</sup>

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipatisambhidā paṭibhānapatisambhidā. Catunnaṃ paṭisambhidānaṃ kati kusalā kati akusalā kati avyākatā . . . pe . . . kati saraṇā kati araṇā?

Siya kusalā siya avyākatā.

Siya sukhāya vedanāya sampayuttā siya adukkhamasukhāya vedanāya sampayuttā.

Tisso paṭisambhidā siya vipākadhammadhammā siya neva vipāka-na-vipākadhammadhammā; atthapaṭisambhidā siya vipākā siya vipākadhammadhammā siya neva-vipāka-na-vipākadhammadhammā. Tisso paṭisambhidā anupādinupādāniya; atthapaṭisambhidā siya anupādinupādāniya siya anupādiṇṇa-anupādāniya.

Tisso paṭisambhidā asaṅkiliṭṭha-saṅkilesikā;<sup>3</sup> atthapaṭisambhidā siya asaṅkiliṭṭha-saṅkilesikā siya asaṅkiliṭṭha-saṅkilesikā.

Tisso paṭisambhidā savitakka-savicārā, atthapaṭisambhidā siya savitakka-savicārā siya avitakka-vicāramattā siya avitakka-avicārā. Siya pītisahagatā siya sukhāsahagatā siya upekkhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā, neva dassanena na bhāvanāya pahātabbahetukā.

Tisso paṭisambhidā siya ācayagāminiyo<sup>4</sup> siya neva ācayagāminiyo na apacayagāminiyo; atthapaṭisambhidā

<sup>1</sup> S<sup>d</sup>: kāmāvacaraṇaṃ kusalatō.

<sup>2</sup> K: 'bhājanīyaṇ.

<sup>3</sup> S<sup>d</sup> adds asaṅkiliṭṭha-saṅkilesikā, omitting the rest of the sentence.

<sup>4</sup> B. and K. have the masculine plural throughout: °gāmino.

siyā ācayagāmini siyā apacayagāmini siyā neva ācayagāmini na apacayagāmini. Tisso paṭisambhidā neva sekhā<sup>1</sup> nāsekhā, atthapaṭisambhidā siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Tisso paṭisambhidā parittā; atthapaṭisambhidā siyā parittā siyā appamāṇā. Niruttapaṭisambhidā parittārammaṇā; tisso paṭisambhidā siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamaṇārammaṇā. Tisso paṭisambhidā majjhimā, atthapaṭisambhidā siyā majjhimā, siyā paṇitā. Tisso paṭisambhidā aniyatā; atthapaṭisambhidā siyā sammattaniyatā siyā aniyatā.

Niruttapaṭisambhidā na vattaḍḍā maggārammaṇā ti pi maggahetukā ti pi maggādhīpatinī<sup>2</sup> ti pi; atthapaṭisambhidā na maggārammaṇā, siyā maggahetukā siyā maggādhīpatinī<sup>3</sup> siyā na vattaḍḍā maggahetukā ti pi maggādhīpatinī ti pi; dve paṭisambhidā siyā maggārammaṇā, na maggahetukā siyā maggādhīpatiniyo<sup>4</sup> siyā na vattaḍḍā maggārammaṇā ti pi maggādhīpatiniyo<sup>4</sup> ti pi.

Tisso paṭisambhidā siyā uppannā siyā anuppannā na vattaḍḍā uppādiniyo<sup>5</sup> ti; atthapaṭisambhidā siyā uppannā siyā anuppannā siyā uppādini.

Siyā atitā siyā anāgatā siyā paccuppannā. Niruttapaṭisambhidā paccuppannārammaṇā; dve paṭisambhidā siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā; atthapaṭisambhidā siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattaḍḍā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhata siyā bahiddhā siyā ajjhatabhiddhā. Niruttapaṭisambhidā bahiddhārammaṇā; tisso paṭisambhidā siyā ajjhataṭṭārammaṇā siyā bahiddhārammaṇā siyā ajjhatabhiddhārammaṇā. Anidassana-appaṭighā.

Hetū, sahetukā, hetusampayuttā, hetū ceva sahetukā ca, hetū ceva hetusampayuttā ca, na vattaḍḍā na hetū sahetukā ti pi na hetū ahetukā ti pi. Sappaccayā; saṅkhatā; anidassanā; appaṭighā; arūpā. Tisso paṭisambhidā lokiya; atthapaṭisambhidā siyā lokiya siyā lokuttarā. Kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Tisso paṭisambhidā sāsavā; atthapaṭisambhidā siyā sāsavā siyā anāsavā. Āsavaviprayuttā. Tisso

<sup>1</sup> B., K. and S<sup>d</sup> have this plural.

<sup>2</sup> K: °patino. <sup>3</sup> So S<sup>d</sup> and K. <sup>4</sup> B. and K.: °patino.

<sup>5</sup> B. and K.: uppādino.

paṭisambhidā na vattabbā āsavā ceva sāsavā cāti, sāsavā ceva no ca āsavā; atthapaṭisambhidā na vattabbā āsavā ceva sāsavā cāti, siyā sāsavā ceva no ca āsavā, siyā na vattabbā sāsavā ceva no ca āsavā ti. Na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi. Tisso paṭisambhidā āsavavippayutta-sāsavā; atthapaṭisambhidā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā.<sup>1</sup>

No saṃyojanā. . . . No ganthā. . . . No oghā. . . . No yogā. . . . No nivarana. . . . No parāmasā. . . . Sārammaṇā.

No citta; cetasikā; cittasampayuttā; cittasaṃsatthā; cittasamutthānā; cittaśābhūno; cittaṇuparivattino; cittasaṃsatthā-samutthānā; cittasaṃsatthā-samutthānaśābhūno, cittasaṃsatthā-samutthāṇanuparivattino. Bāhirā; no upādā<sup>2</sup>; anupādiṇṇā.

No upādānā.<sup>3</sup> . . .

No kilesā. . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā; na dassanena pahātabbāhetukā, na bhāvanāya pahātabbāhetukā.

Tisso paṭisambhidā savitakkā; atthapaṭisambhidā siyā savitakkā siyā avitakkā. Tisso paṭisambhidā saviṇṇā; atthapaṭisambhidā siyā saviṇṇā siyā avicārā. Siyā sapitika siyā appitika. Siyā pītisāhagatā siyā na pītisāhagatā. Siyā sukhāsāhagatā siyā na sukhāsāhagatā. Siyā upekkhāsāhagatā,<sup>4</sup> siyā na upekkhāsāhagatā.

Tisso paṭisambhidā kāmāvacarā; atthapaṭisambhidā siyā kāmāvacarā siyā na kāmāvacarā. Na rūpāvacarā. Na arūpāvacarā. Tisso paṭisambhidā pariyāpannā; atthapaṭisambhidā siyā pariyāpannā siyā apariyāpannā. Tisso paṭisambhidā aniyānikā; atthapaṭisambhidā siyā aniyānikā siyā aniyānikā. Tisso paṭisambhidā aniyatā; atthapaṭisambhidā siyā aniyatā siyā aniyatā. Tisso paṭisambhidā sa-uttarā; atthapaṭisambhidā siyā sa-uttarā siyā anuttarā. Araṇā ti.

PAÑHĀPUCCHAKAJ.<sup>5</sup>

PAṬISAMBHIDĀVIBHAṬṬO SAMMATTO PANNARASAMO.<sup>6</sup>

<sup>1</sup> S<sup>d</sup> has . . . pe . . . here.

<sup>2</sup> K. and Sp: nupādā.

<sup>3</sup> K. and S<sup>d</sup>: nupādānā.

<sup>4</sup> S<sup>d</sup> omits these two words.

<sup>5</sup> S<sup>d</sup> omits.

<sup>6</sup> K. omits pannarasamo. S<sup>d</sup> omits samatto. B. substitutes nīṭhito.

## XVI.

NĀṆAVIBHAṆGO.

(Mātikā.)

Ekavidhena nāṇavatthu :

Pañcaviññānā

na hetu

ahetukā

hetuvippayuttā

sappaccayā

saṅkhatā

arūpā

lokiyā

sāsavā

saṅgojaniyā

ganthaniyā

oghaniyā

yoganiyā

nīvaraniyā

parāmatṭhā

upādāniyā

saṅkilesikā

avyākātā

sārammaṇā

acetasikā

vipākā

upādinn' upādāniyā

asaṅkilittha-saṅkilesikā

na savitakka-savicārā

na avitakka-vicāramattā

avitakka-avicārā

na pitisahagatā

neva dassanena na bhāvanāya pahātabbā

neva dassanena na bhāvanāya pahātabbahetukā

neva ācayagāmino na apacayagāmino

neva sekhā nāsekhā  
 parittā  
 kāmāvacarā  
 na rūpāvacarā  
 na arūpāvacarā  
 pariyāpannā  
 no apariyāpannā  
 aniyatā<sup>1</sup>  
 aniyyānikā  
 uppannamanoviññāṇa-viññeyyā<sup>2</sup>  
 aniccā  
 jarābhihūtā.

Pañca viññāṇā

uppannavatthukā uppannārammaṇā  
 pure-jātavatthukā pure-jātārammaṇā  
 ajjhattikavatthukā bāhirārammaṇā  
 asambhinnavatthukā asambhinnārammaṇā  
 nānāvatthukā nānārammaṇā  
 na<sup>3</sup> aññamaññassa gocaravisayaṃ paccanubhonti  
 na asamannāhārā uppajjanti  
 na amanasikārā uppajjanti  
 na abbokippā uppajjanti  
 na apubbajaṃ acarimaṃ uppajjanti  
 na aññamaññassa samanantarā uppajjanti.

Pañca viññāṇā anābhogā.

Pañcahi viññāṇehi na kañci<sup>4</sup> dhammaṃ paṭivijānāti  
 aññatra abhinipātamattā.

Pañcannaṃ viññāṇānaṃ samanantarā pi na kañci  
 dhammaṃ paṭivijānāti.

Pañcahi viññāṇehi na kañci<sup>5</sup> iriyāpathaṃ kappeti.

Pañcannaṃ viññāṇānaṃ samanantarā pi na kañci<sup>5</sup> iriyā-  
 pathaṃ kappeti.

Pañcahi viññāṇehi na kāyakammaṃ na vacikammaṃ  
 paṭṭhapeti.

Pañcannaṃ viññāṇānaṃ samanantarā pi na kāyakam-  
 maṃ na vacikammaṃ paṭṭhapeti.

Pañcahi viññāṇehi na kusalākusalaṃ dhammaṃ samā-  
 diyati.

Pañcannaṃ viññāṇānaṃ samanantarā pi na kusalā-  
 kusalaṃ dhammaṃ samādiyati.

<sup>1</sup> S<sup>d</sup> omits.

<sup>2</sup> B. uppannāmanoviññāṇa°.

<sup>3</sup> S<sup>d</sup> omits na.

<sup>4</sup> So S<sup>d</sup>, but kiñci in next sentence. B: kiñci.

<sup>5</sup> S<sup>d</sup> and B: kiñci.

Pañcahi viññāṇehi na samāpajjati na vuṭṭhāti.  
Pañcannaṃ viññāṇānaṃ samanantarā pi na samāpajjati  
na vuṭṭhāti.

Pañcahi viññāṇehi na cavati na upapajjati.  
Pañcannaṃ viññāṇānaṃ samanantarā pi na cavati na  
upapajjati.

Pañcahi viññāṇehi na supati na paṭibujjhati na  
supinaṃ passati.

Pañcannaṃ viññāṇānaṃ samanantarā pi na supati na  
paṭibujjhati na supinaṃ passati.

Yāthāvakavatthuvibhāvanā<sup>1</sup> paññā.

Evam ekavidhena ñāpavatthu.

Duvidhena ñāpavatthu :

lokiyā	}	paññā,
lokuttarā		
kenaci viññeyyā	}	paññā,
kenaci na viññeyyā		
sāsava	}	paññā,
anāsava		
āsavavippayutta-sāsavā	}	paññā,
āsavavippayutta-anāsavā		
saṃyojanīyā	}	paññā, <sup>2</sup>
asaṃyojanīyā		
saṃyojanavippayutta-saṃyojanīyā	}	paññā,
saṃyojanavippayutta-asaṃyojanīyā		
ganthaniyā	}	paññā, <sup>2</sup>
aganthaniyā		
ganthavippayutta-ganthaniyā	}	paññā,
ganthavippayutta-aganthaniyā		
oghaniyā	}	paññā,
anoghaniyā		
oghavippayutta-oghaniyā	}	paññā,
oghavippayutta-anoghaniyā		
yoganiyā	}	paññā, <sup>3</sup>
ayoganiyā		
yogavippayutta-yoganiyā	}	paññā,
yogavippayutta-ayoganiyā		
nīvaraniyā	}	paññā, <sup>3</sup>
anīvaraniyā		
nīvaranavippayutta-nīvaraniyā	}	paññā,
nīvaranavippayutta-anīvaraniyā		

<sup>1</sup> S<sup>d</sup>: yāvāthākavatthu<sup>o</sup>, but cf. p. 322. K: yāthāvatthavibhāvanā.

<sup>2</sup> S<sup>d</sup> omits this alternative.

<sup>3</sup> So also S<sup>d</sup>.

parāmatthā } paññā,<sup>1</sup>  
 aparāmatthā }  
 parāmāsavippayutta-parāmatthā } paññā,  
 parāmāsavippayutta-aparāmatthā }  
 upādinnā } paññā,  
 anupādinnā }  
 upādāniyā } paññā,  
 anupādāniyā }  
 upādānavippayutta-upādāniyā } paññā,  
 upādānavippayutta-anupādāniyā }  
 saṅkilesikā } paññā,  
 asaṅkilesikā }  
 kilesavippayutta-saṅkilesikā } paññā,  
 kilesavippayutta-asaṅkilesikā }  
 savitakkā } paññā,  
 avitakkā }  
 savicārā } paññā,  
 avicārā }  
 sappītikā } paññā,  
 appītikā }  
 pītisahagatā } paññā,<sup>1</sup>  
 na pītisahagatā }  
 sukkasahagatā } paññā,  
 na sukkasahagatā }  
 upekkhāsahagatā } paññā,  
 na upekkhāsahagatā }  
 kāmāvacarā } paññā,  
 na kāmāvacarā }  
 rūpāvacarā } paññā,  
 na rūpāvacarā }  
 arūpāvacarā } paññā,  
 na arūpāvacarā }  
 pariyāpannā } paññā,  
 aparīyāpannā }  
 niyyānikā } paññā,  
 anīyyānikā }  
 niyatā } paññā,  
 aniyatā }  
 sa-uttarā } paññā,  
 anuttarā }  
 atthajāpikā } paññā,  
 jāpitatthā }

Evam duvidhena nāṇavatthu.

<sup>1</sup> S<sup>d</sup> omits this alternative.



Tividhena nāpavatthu :

cintāmayā <sup>1</sup>	}	paññā,
sutamayā		
bhāvanāmayā		
dānamayā		
sīlamayā	}	paññā,
bhāvanāmayā		
adhisīle		
adhicitte <sup>2</sup>		
adhipaññāya	}	paññā,
āyākosallaṃ		
apāyākosallaṃ		
upāyākosallaṃ		
vipākā	}	paññā,
vipākadhammadhammā		
neva-vipāka-na-vipākadhammadhammā		
upādinnupādāniyā		
anupādinnupādāniyā	}	paññā,
anupādinnā-anupādāniyā		
savitakka-savicārā		
avitakka-vicaramattā		
avitakka-avicārā	}	paññā,
pītisahagatā		
sukhasahagatā		
upekkhāsahagatā		
ācāyagāmini	}	paññā,
apacāyagāmini		
neva ācāyagāmini na apacāyagāmini		
sekhā		
asekhā	}	paññā,
neva sekhā nāsekhā		
parittā		
mahaggatā		
appamāṇā	}	paññā,
parittārammaṇā		
mahaggatārammaṇā		
appamāṇārammaṇā		
maggārammaṇā	}	paññā,
maggāhetukā		
maggādhīpatinī		
uppaññā		
anuppannā	}	paññā,
uppadāni		

<sup>1</sup> S<sup>d</sup> : cittāmayā.

<sup>2</sup> S<sup>o</sup> : adhiccittena.

atitā	}	paññā,
anāgatā		
paccuppaññā		
atitārammaṇa	}	paññā,
anāgatārammaṇa		
paccuppannārammaṇa		
ajjhata	}	paññā,
bahiddhā		
ajjhatabhiddhā		
ajjhataārammaṇa	}	paññā.
bahiddhārammaṇa		
ajjhatabhiddhārammaṇa		

Savitakka-savicārā paññā :

atthi	(vipākā
	vipākadhammadhammā
	neva-vipāka-na-vipākadhammadhammā,
atthi	(upādinnupādāniyā
	anupādinnupādāniyā
	anupādinna-anupādāniyā,
atthi	(pitisaḥagatā
	sukhasaḥagatā
	upekhasaḥagatā,
atthi	(ācayagāmini
	apacayagāmini
	neva ācayagāmini na apacayagāmini,
atthi	(sekhā
	asekhā
	neva sekhā nāsekhā,
atthi	parittā
	mahaggaṭā
	appamaṇā,
atthi	parittārammaṇa
	mahaggaṭārammaṇa
	appamaṇārammaṇa,
atthi	maggārammaṇa
	maggahetukā
	maggādhipatini,
atthi	uppannā
	anuppannā
	uppadini,
atthi	(atitā
	anāgatā
	paccuppannā,

atthi { atitārammaṇā  
 anāgatārammaṇā  
 paccuppannārammaṇā,  
 atthi { ajjhataḥ  
 bahiddhā  
 ajjhatabahiddhā,  
 atthi { ajjhataḥ  
 bahiddhārammaṇā  
 ajjhatabahiddhārammaṇā.

Avitakka-vicāramattā paññā :

atthi { vipākā  
 vipākadhammadhammā  
 neva-vipāka-na-vipākadhammadhammā,  
 atthi { upādinnupādāniyā  
 anupādinnupādāniyā  
 anupādinna-anupādāniyā,  
 atthi { ācayagāminī  
 apacayagāminī  
 neva ācayagāminī na apacayagāminī,  
 atthi { sekhā  
 asekhā  
 neva sekhā nāsekhā,  
 atthi { uppannā  
 anuppannā  
 uppādini,  
 atthi { atitā  
 anāgatā  
 paccuppannā,  
 atthi { ajjhataḥ  
 bahiddhā  
 ajjhatabahiddhā.

Avitakka-avicārā paññā :

atthi { vipākā  
 vipākadhammadhammā  
 neva-vipāka-na-vipākadhammadhammā,  
 atthi { upādinnupādāniyā  
 anupādinnupādāniyā  
 anupādinna-anupādāniyā,  
 atthi { pītisahagatā  
 sukhāsahagatā  
 upekhāsahagatā,  
 atthi { ācayagāminī  
 apacayagāminī  
 neva ācayagāminī na apacayagāminī,

- atthi (sekhā  
asekhā  
neva sekhā nāsekhā,  
parittārammaṇā  
atthi mahaggatārammaṇā  
appamānārammaṇā,  
maggārammaṇā  
atthi maggahetukā  
maggādhīpatinī,  
uppannā  
atthi anuppannā  
uppadīnī,  
atītā  
atthi anāgatā  
paccuppannā,  
atītārammaṇā  
atthi anāgatārammaṇā  
paccuppannārammaṇā,  
ajjhata  
atthi bahiddhā  
ajjhatabhiddhā,  
ajjhātārammaṇā  
atthi bahiddhārammaṇā  
ajjhatabhiddhārammaṇā.

Pītisahagatā paññā . . . pe<sup>1</sup> . . . sukkasahagatā paññā :

- atthi (vipākā  
vipākadhammadhammā  
neva vipāka-na-vipākadhammadhammā,  
upādinnupādāniyā  
atthi anupādinnupādāniyā  
anupādinna-anupādāniyā,  
savitakka-savicāra  
atthi avitakka-vicāramattā  
avitakka-avicāra,  
ācayagāminī  
atthi apacayagāminī  
neva ācayagāminī na apacayagāminī,  
sekhā  
atthi asekhā  
neva sekhā nāsekhā,  
parittā  
atthi mahaggatā  
appamāṇā,

<sup>1</sup> B. and K. omit . . . pe . . .

- atthi (parittārammaṇā  
mahaggatārammaṇā  
appamaṇārammaṇā,  
maggārammaṇā  
atthi maggaḥetukā  
maggādhipatini,  
uppannā  
atthi anuppannā  
uppādini,  
atitā  
atthi anāgatā  
paccuppannā,  
atitārammaṇā  
atthi anāgatārammaṇā  
paccuppannā,  
ajjhattā  
atthi bahiddhā  
ajjhattabahiddhā,  
ajjhattārammaṇā  
atthi bahiddhārammaṇā  
ajjhattabahiddhārammaṇā.

Upekhāsahagatā paññā :

- atthi (vipākā  
vipākadhammadhammā  
neva-vipāka-na-vipākadhammadhammā,  
upādinnupādāniyā  
atthi anupādinnupādāniyā  
anupādinna-anupādāniyā,  
ācayagāmini  
atthi apacayagāmini  
neva ācayagāmini na apacayagāmini,  
sekhā  
atthi asekhā  
neva sekhā nāsekhā,  
parittā  
atthi mahaggatā  
appamaṇā,  
parittārammaṇā  
atthi mahaggatārammaṇā  
appamaṇārammaṇā,  
maggārammaṇā  
atthi maggaḥetukā  
maggādhipatini,

atthi { uppannā  
 anuppannā  
 uppādinī,  
 atitā  
 atthi { anāgatā  
 paccuppannā,  
 atitārammaṇā  
 atthi { anāgatārammaṇā  
 paccuppannārammaṇā,  
 ajjhattā  
 atthi { bahiddhā  
 ajjhattabahiddhā,  
 ajjhattārammaṇā  
 atthi { bahiddhārammaṇā  
 ajjhattabahiddhārammaṇā.

Evam tividhena ñāṇavatthu.

Catubbidhena ñāṇavatthu :

kammasakataṃ	} ñāṇaṃ,
saccānulomikaṃ	
maggasamaṅgissa	
phalasamaṅgissa	
dukkhe	} ñāṇaṃ,
dukkhasamudaye	
dukkhanirodhe	
dukkhanirodhagāminiyā paṭipadāya	
kāmāvacarā	} paññā,
rūpāvacarā	
arūpāvacarā	
apariyāpannā	
dhamme	} ñāṇaṃ.
anvaye	
paricce	
sammattī	

Atthi paññā :

{ ācayāya no apacayāya  
 apacayāya no ācayāya  
 ācayāya ceva apacayāya ca  
 neva ācayāya no apacayāya ;  
 nibbidāya no paṭivedhāya  
 paṭivedhāya no nibbidāya  
 nibbidāya ceva paṭivedhāya ca  
 neva nibbidāya no paṭivedhāya ;

hānabhāginī	}	paññā,
ṭhitibhāginī		
visesabhāginī		
nibbedhabhāginī		
catasso paṭisambhidā,		
catasso paṭipadā, <sup>1</sup>		
cattāri ārammaṇāni,		
jarāmarañe	}	ñāṇaṇ, <sup>2</sup>
jarāmarañasamudaye		
jarāmarāṇanīrodhe		
jarāmarāṇanīrodhagāminiyā paṭipadāya		
jātiyā ñāṇaṇ . . . pe <sup>3</sup> . . .		
bhave ñāṇaṇ . . . pe . . .		
upādāne ñāṇaṇ . . . pe . . .		
taṇhāya ñāṇaṇ . . . pe . . .		
vedanāya ñāṇaṇ . . . pe . . .		
phaṣse ñāṇaṇ . . . pe . . .		
saḷāyatane ñāṇaṇ . . . pe . . .		
nāmarūpe ñāṇaṇ . . . pe . . .		
viññāṇe ñāṇaṇ . . . pe . . .		
saṅkhāresu	}	ñāṇaṇ.
saṅkhārasamudaye		
saṅkhāranīrodhe		
saṅkhāranīrodhagāminiyā paṭipadāya		

Evay catubbidhena ñāṇavattthu.

Pañcavidhena ñāṇavattthu :

pañcaṅgiko sammāsamādhī

pañcañāṇiko sammāsamādhī.<sup>4</sup>

Evay pañcavidhena ñāṇavattthu.

Chabbidhena ñāṇavattthu :

chasu abbiññāsu paññā.<sup>5</sup>

Evay chabbidhena ñāṇavattthu.

Sattavidhena ñāṇavattthu :

satta sattari<sup>6</sup> ñāṇavattthūni.

Evay sattavidhena ñāṇavattthu.

<sup>1</sup> S<sup>d</sup> omits these.

<sup>2</sup> Cf. S. II, 56-59.

<sup>3</sup> K. omits pe throughout.

<sup>4</sup> S<sup>d</sup> inverts the order of these two groups, but not below (p. 334).

<sup>5</sup> K. omits paññā.

<sup>6</sup> B: sattati. Cf. S. II, 59, 60.

Atṭhavidhena nāṇavatthu :

catūsu<sup>1</sup> maggesu, catūsu<sup>1</sup> phalesu paññā.

Evay atṭhavidhena nāṇavatthu.

Navavidhena nāṇavatthu :

navasu anupubbavihārasamāpattisu paññā.

Evay navidhena nāṇavatthu.

Dasavidhena nāṇavatthu :

dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabbhatṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Katamāni dasa ?

Idha Tathāgato ṭhānaṃ ca ṭhānato atṭhānaṃ ca atṭhānato yathābhūtaṃ pajānāti, yam pi Tathāgato ṭhānaṃ ca ṭhānato atṭhānaṃ ca atṭhānato yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabbhatṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato atitānāgatapaccuppannānaṃ kammamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato atitānāgatapaccuppannānaṃ kammamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabbhatṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato sabbatthagāminiy paṭipadaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato sabbatthagāminiy paṭipadaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabbhatṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato anekadhātuy nānādhātuy lokay yathābhūtaṃ pajānāti, yam pi Tathāgato anekadhātuy nānādhātuy lokay yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabbhatṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato sattānaṃ nānādhimuttikatay yathābhūtaṃ pajānāti, yam pi Tathāgato sattānaṃ nanā-

<sup>1</sup> S<sup>a</sup>: catusu.



dhimuttikataṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti: idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato jhānavimokkhasamādhisamāpattinaṃ<sup>1</sup> saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato jhānavimokkhasamādhisamāpattinaṃ saṃkilesaṃ<sup>2</sup> vodānaṃ vuṭṭhānaṃ<sup>3</sup> yathābhūtaṃ pajānāti; idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato pubbenivāsānussatiṃ yathābhūtaṃ pajānāti, yam pi Tathāgato pubbenivāsānussatiṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato āsavānaṃ khayāṃ yathābhūtaṃ pajānāti, yam pi Tathāgato āsavānaṃ khayāṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Imāni dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Evay dasavidhena nāṇavatthu.

MĀTIKĀ.<sup>4</sup>

<sup>1</sup> B. and K: °vimokkha°.

<sup>2</sup> S<sup>d</sup>: °pattinasaykilesaṃ.

<sup>3</sup> S<sup>d</sup>: utṭhānaṃ.

<sup>4</sup> S<sup>d</sup>: mātikaṃ.



na paccanubhoti, jivhāviññāṇassa gocaravisayam pi cakkhuviññāṇaṃ na paccanubhoti; cakkhuviññāṇassa gocaravisayaṃ kāyaviññāṇaṃ na paccanubhoti, kāyaviññāṇassa gocaravisayam pi cakkhuviññāṇaṃ na paccanubhoti; sotaviññāṇassa . . . pe<sup>1</sup> . . . ghānaviññāṇassa . . . pe . . . jivhāviññāṇassa . . . pe . . . kāyaviññāṇassa gocaravisayaṃ cakkhuviññāṇaṃ na paccanubhoti, cakkhuviññāṇassa gocaravisayam pi kāyaviññāṇaṃ na paccanubhoti. Kāyaviññāṇassa gocaravisayaṃ sotaviññāṇaṃ na paccanubhoti, sotaviññāṇassa gocaravisayam pi kāyaviññāṇaṃ na paccanubhoti; kāyaviññāṇassa gocaravisayaṃ ghānaviññāṇaṃ na paccanubhoti, ghānaviññāṇassa gocaravisayam pi kāyaviññāṇaṃ na paccanubhoti; kāyaviññāṇassa gocaravisayaṃ jivhāviññāṇaṃ na paccanubhoti, jivhāviññāṇassa gocaravisayam pi kāyaviññāṇaṃ na paccanubhoti.

Na asa mannāhārā<sup>2</sup> uppajjantīti: samannāharantassa uppajjanti.

Na amanasikārā uppajjantīti: manasikarontassa uppajjanti.

Na abbokinnā uppajjantīti: na paṭipāṭiyā uppajjanti.

Na apubbaṃ acarimaṃ uppajjantīti: na ekakkhaṇe uppajjanti.

Na aññamaññassa samanantarā uppajjantīti: cakkhuviññāṇassa uppannasamanantarā sotaviññāṇaṃ na uppajjati, sotaviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṃ na uppajjati; cakkhuviññāṇassa uppannasamanantarā ghānaviññāṇaṃ na uppajjati, ghānaviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṃ na uppajjati; cakkhuviññāṇassa uppannasamanantarā jivhāviññāṇaṃ na uppajjati, jivhāviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṃ na uppajjati; cakkhuviññāṇassa uppannasamanantarā kāyaviññāṇaṃ na uppajjati, kāyaviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṃ na uppajjati. Sotaviññāṇassa . . . pe<sup>3</sup> . . . ghānaviññāṇassa . . . jivhāviññāṇassa . . . kāyaviññāṇassa uppannasamanantarā cakkhuviññāṇaṃ na uppajjati, cakkhuviññāṇassa uppannasamanantarā pi kāyaviññāṇaṃ na uppajjati; kāyaviññāṇassa uppannasamanantarā sotaviññāṇaṃ na uppajjati, sotaviññāṇassa uppannasamanantarā pi kāyaviññāṇaṃ na uppajjati; kāyaviññāṇassa uppannasamanantarā ghānaviññāṇaṃ na uppajjati, ghānaviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṃ na uppajjati.

<sup>1</sup> K. omits.

<sup>2</sup> S<sup>d</sup>: samannā°.

<sup>3</sup> K. and S<sup>d</sup> omit.

ñāṇassa uppannasamanantarā pi kāyaviññāṇay na uppaj-  
jati; kāyaviññāṇassa uppannasamanantarā jivhāviññāṇay  
na uppajjati, jivhāviññāṇassa uppannasamanantarā pi  
kāyaviññāṇay na uppajjati.

Pañca viññāṇā anābhoga<sup>1</sup> ti: pañcannay viñ-  
ñāṇanay natthi āvajjanā vā ābhogo vā samannāhāro vā  
manasikāro vā.

Pañcahi viññānehi na kañci<sup>2</sup> dhammay  
paṭivijānātīti: pañcahi viññānehi na kañci<sup>2</sup> dham-  
may paṭivijānāti. Aññatra abhinipātamattā  
ti: aññatra āpāthamattā.

Pañcaaññay viññānāṇay samanantarā pi  
na kañci<sup>2</sup> dhammañ pativijjānātiti: pañ-  
cannay viññānāṇay samanantarā manodhātuyā pi na  
kañci<sup>2</sup> dhamman pativijjānāti.

Pañcahi viññānehi na kañci<sup>2</sup> iriyāpathaṇ  
kappetīti: pañcahi viññānehi na kañci<sup>2</sup> iriyāpathaṇ  
kappeti gamanaṇ vā thānaṇ vā nisaṇṇaṇ vā sevvaṇ vā.

Pañcannaṃ viññānānaṃ samanantarā pi na kañci<sup>2</sup> iriyāpathaṃ kappeti ti: pañcannaṃ viññānānaṃ samanantarā manodhātuyā pi na kañci<sup>2</sup> iriyāpathaṃ kappeti gamaṇaṃ vā ñānaṃ vā nisajjaṃ vā sevvaṃ vā.

Pañcāhi viññāṇehi na kāyakammaṃ na  
vacikammaṃ patthapetīti: pañcāhi viññāṇehi  
na kāyakammaṃ na vacikammaṃ patthapeti.

Pañcannan viññānānaṃ samanantarā pi  
na kāyakammaṃ na vacikammaṃ patthapeti:  
pañcannan viññānānaṃ samanantarā mano-  
dhātuyā pi na kāyakammaṃ na vacikammaṃ patthapeti.

Pañcahi viññānehi na kusalākusalāṇ  
dhammaṇ samādiyatati: pañcahi viññānehi na  
kusalākusalāṇ dhammaṇ samādiyati.

Pañcannay viññāṇāṇay samanantarā pi  
na kusalākusalāṇ dhammaṇ samādiyatīti:  
pañcannay viññāṇāṇay samanantarā manodhātuyā pi na  
kusalākusalāṇ dhammaṇ samādiyati.

Pañcāhi viññānehi na samāpajjati na  
vutthātīti: pañcāhi viññānehi na samāpajjati na  
vutthāti.

Pañcannaṃ viññāṇānaṃ samanantarā pi  
na samāpajjati na vutthātīti: pañcannaṃ

<sup>1</sup> S<sup>d</sup>: abhogo.

<sup>2</sup> S<sup>d</sup> and B: kiñci.

viññāṇāṇaṃ samanantarā manodhātuyā pi na samāpajjati na vutthāti.

Pañcahi viññāṇehi na cavati na upaj-jatitī: pañcahi viññāṇehi na cavati na uppajjati.

Pañcannaṃ viññāṇāṇaṃ samanantarā pi na cavati na uppajjatitī: pañcannaṃ viññāṇāṇaṃ samanantarā manodhātuyā pi na cavati na uppajjati.

Pañcahi viññāṇehi na supati na paṭi-bujjhati na supinaṃ passatitī: pañcahi viññāṇehi na supati na paṭibujjhati na supinaṃ passati.

Pañcannaṃ viññāṇāṇaṃ samanantarā pi na supati na paṭibujjhati na supinaṃ passatitī: pañcannaṃ viññāṇāṇaṃ samanantarā manodhātuyā pi na supati na paṭibujjhati na supinaṃ passati.

Evam yāthāvatthavibhāvanā<sup>1</sup> paññā.

Evam ekavidhena ñāṇavatthu.

Ekakaṃ.<sup>2</sup>

Tisu bhūmisu kusalāvyākate paññā lokiyaṃ paññā; catūsu maggesu catūsu phalesu paññā lokuttarā paññā.

Sabbā 'va paññā kenaci viññeyyā, kenaci na viññeyyā.

Tisu bhūmisu kusalāvyākate paññā sāsavaṃ paññā; catūsu maggesu catūsu phalesu paññā anāsavaṃ paññā.<sup>3</sup>

Tisu bhūmisu kusalāvyākate paññā āsavavippayutta-sāsavaṃ paññā; catūsu maggesu catūsu phalesu paññā āsavavippayutta-anāsavaṃ paññā.

Tisu bhūmisu kusalāvyākate paññā saṃyojaniyaṃ paññā; catūsu maggesu catūsu phalesu paññā asaṃyojaniyaṃ paññā.

Tisu bhūmisu kusalāvyākate<sup>4</sup> paññā saṃyojanavippayutta-saṃyojaniyaṃ paññā; catūsu maggesu catūsu phalesu paññā saṃyojanavippayutta-asajojaniyaṃ paññā.

Tisu bhūmisu kusalāvyākate paññā ganthaniyaṃ paññā; catūsu maggesu catūsu phalesu paññā aganthaniyaṃ paññā.

Tisu bhūmisu kusalāvyākate paññā ganthavippayutta-ganthaniyaṃ paññā; catūsu maggesu catūsu phalesu paññā ganthavippayutta-aganthaniyaṃ paññā.

Tisu bhūmisu kusalāvyākate paññā oghaniyaṃ paññā; catūsu maggesu catūsu phalesu paññā anoghaniyaṃ paññā.

<sup>1</sup> Sd: yathāvakāvatthuvibhāvanā. B: yāthāvakā°.

<sup>2</sup> K. omits.

<sup>3</sup> Sd omits paññā.

<sup>4</sup> Sd kusalāvyākatesu.

Tisu bhūmisu kusalāvyākate paññā oghavippayutta-  
oghaniyā paññā; catūsu maggesu catūsu phalesu paññā  
oghavippayutta-anoghaniyā paññā.

Tisu bhūmisu kusalāvyākate paññā yoganiyā paññā;  
catūsu maggesu catūsu phalesu paññā ayoganiyā paññā.

Tisu bhūmisu kusalāvyākate paññā yogavippayutta-  
yoganiyā paññā; catūsu maggesu catūsu phalesu paññā  
yogavippayutta-ayoganiyā paññā.

Tisu bhūmisu kusalāvyākate paññā nīvaraṇiyā paññā;  
catūsu maggesu catūsu maggesu paññā anīvaraṇiyā  
paññā.

Tisu bhūmisu kusalāvyākate paññā nīvaraṇavippayutta-  
nīvaraṇiyā paññā; catūsu maggesu catūsu phalesu paññā  
nīvaraṇavippayutta-anīvaraṇiyā paññā.

Tisu bhūmisu kusalāvyākate paññā parāmatṭhā paññā;  
catūsu maggesu catūsu phalesu paññā aparāmatṭhā  
paññā.

Tisu bhūmisu kusalāvyākate paññā parāmāsavippayutta-  
parāmatṭhā paññā; catūsu maggesu catūsu phalesu paññā  
parāmāsavippayutta-aparāmatṭhā paññā.

Tisu bhūmisu vipāke paññā upādinnā paññā; tisu  
bhūmisu kusale<sup>1</sup> tisu bhūmisu kiriyāvyākate catūsu mag-  
gesu catūsu phalesu paññā anupādinnā paññā.

Tisu bhūmisu kusalāvyākate paññā upādāniyā paññā;  
catūsu maggesu catūsu phalesu paññā anupādāniyā  
paññā.

Tisu bhūmisu kusalāvyākate paññā upādānavippayutta-  
upādāniyā paññā; catūsu maggesu catūsu phalesu paññā  
upādānavippayutta-anupādāniyā paññā.

Tisu bhūmisu kusalāvyākate paññā saṅkilesikā paññā;  
catūsu maggesu catūsu phalesu paññā asaṅkilesikā paññā.

Tisu bhūmisu kusalāvyākate paññā kilesavippayutta-  
saṅkilesikā paññā; catūsu maggesu catūsu phalesu paññā  
kilesavippayutta-asaṅkilesikā paññā.

Vitakkasampayuttā paññā savitakkā paññā; vitakkavip-  
payuttā paññā avitakkā paññā.

Vicārasampayuttā paññā savicārā paññā; vicāravip-  
payuttā paññā avicārā paññā.

Pītisampayuttā paññā sappītikā paññā; pītivippayuttā  
paññā appītikā paññā.

Pītisampayuttā paññā pītisahagatā paññā; pītivip-  
payuttā paññā na pītisahagatā paññā.

<sup>1</sup> S<sup>d</sup>: kusalesu.

Sukhasampayuttā paññā sukhasaṃhagatā paññā; sukha-  
vippayuttā paññā na sukhasaṃhagatā paññā.

Upekkhasampayuttā paññā upekkhasaṃhagatā paññā; upe-  
khaṃvippayuttā paññā na upekkhasaṃhagatā paññā.

Kāmaṃvacarakusalāvyākate paññā kāmaṃvacarā paññā;  
rūpāvacarā<sup>1</sup> arūpāvacarā<sup>1</sup> aparīyāpannā paññā na kāma-  
vacarā paññā.

Rūpāvacarakusalāvyākate paññā rūpāvacarā paññā;  
kāmaṃvacarā,<sup>2</sup> arūpāvacarā,<sup>2</sup> aparīyāpannā paññā na rūpā-  
vacarā paññā.

Arūpāvacarakusalāvyākate paññā arūpāvacarā paññā;  
kāmaṃvacarā rūpāvacarā aparīyāpannā paññā na arūpāva-  
carā paññā.

Tisu bhūmīsu kusalāvyākate paññā parīyāpannā paññā;  
catūsu maggesu catūsu phalesu paññā aparīyāpannā  
paññā.

Catūsu maggesu catūsu phalesu<sup>3</sup> paññā niyyānikā  
paññā; tisu bhūmīsu kusale<sup>4</sup> catūsu bhūmīsu vipāke tisu  
bhūmīsu kiriyāvyākate paññā anīyyānikā paññā.

Catūsu maggesu paññā niyatā paññā, tisu bhūmīsu  
kusale<sup>5</sup> catūsu bhūmīsu vipāke tisu bhūmīsu kiriyāvyākate  
paññā aniyatā paññā.

Tisu bhūmīsu kusalāvyākate paññā sa-uttarā paññā;  
catūsu maggesu catūsu phalesu paññā anuttarā paññā.

Tattha katamā atthajāpikā paññā?

Catūsu bhūmīsu kusale arahato abhiññāṇaṃ uppādentassa  
samāpattiṃ uppādentassa kiriyāvyākate paññā atthajāpikā  
paññā; catūsu bhūmīsu vipāke arahato uppannāya abhiñ-  
ñāya uppannāya samāpattiyaṃ kiriyāvyākate paññā jāpi-  
tatthā paññā.

Evam duvidhena ñāṇavatthu.

DUKAṆ.<sup>6</sup>

Tattha katamā cintāmayā<sup>7</sup> paññā?

Yogavīhitesu vā kammāyatanesu yogavīhitesu vā sip-  
pāyatanesu yogavīhitesu vā vijjāṭṭhānesu kammassakataṃ  
vā saccānulomikaṃ vā rūpaṃ aniccaṃ ti vā vedanā  
aniccaṃ ti vā saññā aniccā ti vā saṃkhārā aniccā ti vā

<sup>1</sup> S<sup>d</sup> repeats paññā.

<sup>3</sup> S<sup>d</sup> omits catūsu phalesu.

<sup>5</sup> S<sup>d</sup>: kusalesu.

<sup>2</sup> So S<sup>d</sup>.

<sup>4</sup> S<sup>d</sup>: kusalesu.

<sup>6</sup> K. omits.

<sup>7</sup> So S<sup>d</sup>. Cf. p. 310.

viññāṇaṇ aniccan ti vā, yaṇ evarūpiṇ anulomikaṇ khaṇṭiṇ diṭṭhiṇ ruciṇ mutiṇ pekkhaṇ dhammanijjhānakhantiṇ parato assutvā paṭilabhati: ayaṇ vuccati cintāmayā paññā.

Tattha katamā sutamayā paññā?

Yogavihitesu vā kammāyatanesu yogavihitesu vā sippāyatanesu yogavihitesu vā vijjattṭhānesu kammassakataṇ vā saccānulomikaṇ vā: rūpaṇ aniccan ti vā: vedanā aniccā ti vā: saññā aniccā ti vā: saṅkhārā aniccā ti vā: viññāṇaṇ aniccan ti vā, yaṇ evarūpiṇ anulomikaṇ khaṇṭiṇ diṭṭhiṇ ruciṇ mutiṇ pekkhaṇ dhammanijjhānakhantiṇ parato sutvā paṭilabhati: ayaṇ vuccati sutamayā paññā.

Sabbā pi samāpannassa paññā bhāvanāmayā paññā.

Tattha katamā dānamavā paññā?

Dānaṇ ārabba dānādhigaccha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati dānamayā paññā.

Tattha katamā silamayā paññā?

Silaṇ ārabba silādhigaccha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati silamayā paññā.

Sabbā pi samāpannassa paññā bhāvanāmayā paññā.

Tattha katamā adhisile paññā?

Pāṭimokkhasaṇvarasaṇvutassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati adhisile paññā.

Tattha katamā adhicitte paññā?

Rūpāvacara-arūpāvacarasamāpattiṇ samāpajjantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati adhicitte paññā.

Tattha katamā adhipaññāya paññā? Catūsu maggesu catūsu phalesu paññā: ayaṇ vuccati adhipaññāya paññā.

Tattha katamaṇ āyakoṇallaṇ?

Ime dhamme manasikaroto anuppannā ceva akusālā dhammā na uppajjanti, uppannā ca akusālā dhammā pahiyanti; ime vā pana ime<sup>1</sup> dhamme manasikaroto anuppannā ceva kusālā dhammā uppajjanti, uppannā ca kusālā dhammā bhiyyobhāvāya vepullāya bhāvanāya pāri-pūriyā saṇvattantīti: yā tattha paññā pajānanā . . . pe . . .

<sup>1</sup> So Sd., B. and K. have: ime vā pana me dhamme, but in the Corrigenda K. has me (ime).



amoho dhammavicayo sammādiṭṭhi: iday<sup>1</sup> vuccati āyako-sallaṇ.

Tattha katamaṇ apāyakosallaṇ?

Ime dhamme manasikaroto anuppannā ceva kusalā dhammā na uppajjanti, uppannā ca kusalā dhammā nirujjhanti; ime vā pana dhamme manasikaroto anuppannā ceva akusalā dhammā uppajjanti, uppannā ca akusalā dhammā bhīyyobhāvāya vepullāya saṃvattantīti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: iday vuccati apāyakosallaṇ.

Sabbā pi tatṭ' upāyā paññā upāyakosallaṇ.

Catūsu bhūmīsu vipāke paññā vipākā paññā. Catūsu bhūmīsu kusale paññā vipākadhammadhammā paññā. Tīsu bhūmīsu kiriyāvīyakate paññā neva-vipāka-na-vipākadhammadhammā paññā.

Tīsu bhūmīsu vipāke paññā upādinnupādāniyā paññā. Tīsu bhūmīsu kusale,<sup>2</sup> tīsu bhūmīsu kiriyāvīyakate paññā anupādinn' upādāniyā paññā. Catūsu maggesu catūsu phalesu paññā anupādinna-anupādāniyā paññā.

Vitakkavicārasampayuttā paññā savitakka - savicārā paññā. Vitakkavippayuttā vicārasampayuttā paññā avitakka-vicāramattā paññā. Vitakkavicāravippayuttā paññā avitakka-avicārā paññā.

Pītisampayuttā paññā pītisahagatā paññā. Sukhasampayuttā paññā sukhāsahagatā paññā. Upekhāsampayuttā paññā upekhāsahagatā paññā.

Tīsu bhūmīsu kusale paññā ācāyagāminī paññā. Catūsu bhūmīsu paññā apacāyagāminī paññā. Tīsu bhūmīsu kiriyāvīyakate paññā neva ācāyagāminī na apacāyagāminī paññā.

Catūsu maggesu tīsu phalesu paññā sekhā paññā. Upariṭṭhime arahattaphale paññā asekhā paññā. Tīsu bhūmīsu kusale, tīsu bhūmīsu vipāke,<sup>3</sup> tīsu bhūmīsu kiriyāvīyakate paññā neva sekhā nāsekhā paññā.

Kāmaṇvacarakusalāvīyakate paññā parittā paññā. Rūpavacara - arūpavacarakusalāvīyakate<sup>4</sup> paññā mahaggatā paññā. Catūsu maggesu catūsu phalesu paññā appamāṇā paññā.

Tattha katamā parittārammaṇā paññā?

<sup>1</sup> S<sup>d</sup>: ayaṇ.

<sup>2</sup> S<sup>d</sup>: kusalesu.

<sup>3</sup> So S<sup>d</sup>. and B. K. omits these last three words.

<sup>4</sup> K and B: rūpavacarārūpavacara<sup>o</sup>.

Paritte dhamme ārabha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditṭhi: ayaṇ vuccati parittārammaṇā paññā.

Tattha katamā mahaggaṭārammaṇā paññā?

Mahaggaṭe dhamme ārabha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditṭhi: ayaṇ vuccati mahaggaṭārammaṇā paññā.

Tattha katamā appamāṇārammaṇā paññā?

Appamāṇe dhamme ārabha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditṭhi: ayaṇ vuccati appamāṇārammaṇā paññā.

Tattha katamā maggārammaṇā paññā?

Ariyamaggaṇ ārabha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditṭhi: ayaṇ vuccati maggārammaṇā paññā.

Catūsu maggesu paññā maggaḥetukā paññā.

Tattha katamā maggaḍhipatini paññā?

Ariyamaggaṇ adhipatiṇ karitvā yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditṭhi: ayaṇ vuccati maggaḍhipatini paññā.

Catūsu bhūmisu vipāke paññā siyā uppannā siyā uppādini, na vattaḇbā anuppannā ti. Catūsu bhūmisu kusale, tisu bhūmisu kiriāvvyakate paññā siyā uppannā siyā anuppannā, na vattaḇbā uppādini ti.

Sabbā va paññā siyā atītā siyā anāgatā siyā paccuppannā.

Tattha katamā atītārammaṇā paññā?

Atīte dhamme ārabha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditṭhi: ayaṇ vuccati atītārammaṇā paññā.

Tattha katamā anāgatārammaṇā paññā?

Anāgate dhamme ārabha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditṭhi: ayaṇ vuccati anāgatārammaṇā paññā.

Tattha katamā paccuppannārammaṇā paññā?

Paccuppanne dhamme ārabha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditṭhi: ayaṇ vuccati paccuppannārammaṇā paññā.

Sabbā va paññā siyā ajjhata siyā bahiddhā siyā ajjhatabhiddhā.

Tattha katamā ajjhataṭārammaṇā paññā?

Ajjhatte dhamme ārabha yā uppajjati paññā pajānanā

... pe ... amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati ajjhataṭṭārammaṇā paññā.

Tattha katamā bahiddhārammaṇā paññā?

Bahiddhā dhamme ārabba yā uppajjati paññā pajānanā ... pe ... amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati bahiddhārammaṇā paññā.

Tattha katamā ajjhataṭṭābahiddhārammaṇā paññā?

Ajjhataṭṭābahiddhā dhamme ārabba yā uppajjati paññā pajānanā ... pe ... amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati ajjhataṭṭābahiddhārammaṇā paññā.

Evāṃ tividdhena nāṇavatthu.

TIKAṆ.<sup>1</sup>

Tattha katamaṃ kammassakataṃ nāṇaṃ?

Atthi dinnaṃ, atthi yitthaṃ, atthi hutaṃ, atthi sukata-dukkaṭānaṃ kammānaṃ phalavipāko, atthi ayaṃ loko, atthi paro loko,<sup>2</sup> atthi mātā, atthi pitā. atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayāṃ abhiññā sacchikatvā pavedentīti: yā evarūpā paññā pajānanā ... pe ... amoho dhammavicayo sammādiṭṭhi: idaṃ<sup>3</sup> vuccati kammassakataṃ nāṇaṃ. Thapetvā saccānulomikaṃ nāṇaṃ sabbā pi sāsavā kusalā paññā kammassakataṃ nāṇaṃ.

Tattha katamaṃ saccānulomikaṃ nāṇaṃ?

Rūpaṃ aniccaṃ ti vā vedanā aniccā ti vā saññā aniccā ti vā saṅkhārā aniccā ti vā viññānaṃ aniccaṃ ti vā yā evarūpā anulomikā khanti<sup>4</sup> diṭṭhi ruci muti pekkhā dhammanijjhānakhanti: idaṃ vuccati saccānulomikaṃ nāṇaṃ.

Catūsu maggesu paññā maggasaṃaṃgissa nāṇaṃ.

Catūsu phalesu paññā phalasaṃaṃgissa nāṇaṃ.

Maggasaṃaṃgissa nāṇaṃ dukkhe p' etaṃ nāṇaṃ dukkhasamudaye p' etaṃ nāṇaṃ dukkhanirodhe p' etaṃ nāṇaṃ dukkhanirodhagāminiyā paṭipadāya p' etaṃ nāṇaṃ.

Tattha katamaṃ dukkhe nāṇaṃ?

Dukkhaṃ ārabba yā uppajjati paññā pajānanā ... pe ... amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati dukkhe nāṇaṃ. Dukkhasamudayaṃ ārabba ... pe ... dukkhanirodhaṃ ārabba ... pe ... dukkhanirodhagā-

<sup>1</sup> K. omits.

<sup>2</sup> S<sup>d</sup> and B: paraloko.

<sup>3</sup> S<sup>d</sup>: ayaṃ.

<sup>4</sup> B: evarūpī. S<sup>d</sup>: anulomikaṃ khantiṃ diṭṭhiṃ, &c.

miniṃ paṭipadaṃ<sup>1</sup> arabbha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati dukkhanirodhagāminiyaṃ paṭipadāya nānaṃ.

Kāmāvacarakusalāvyākate paññā kāmāvacarā paññā. Rūpāvacarakusalāvyākate paññā rūpāvacarā paññā. Arūpāvacarakusalāvyākate paññā arūpāvacarā paññā. Catūsu maggesu catūsu phalesu paññā apariyāpannā paññā.

Tattha katamaṃ dhamme nānaṃ?

Catūsu maggesu catūsu phalesu paññā dhamme nānaṃ.

So iminā dhammena nātena diṭṭhena pātena viditena pariyoḡāhena atītānāgate nayaṃ neti<sup>2</sup> ye hi keci atitam addhānaṃ samaṇā vā brāhmaṇā vā dukkhaṃ abbhāññiṃsu dukkhasamudayaṃ abbhāññiṃsu dukkhanirodhaṃ abbhāññiṃsu dukkhanirodhagāminiṃ paṭipadaṃ abbhāññiṃsu, imaṃ yeva te dukkhaṃ abbhāññiṃsu, imaṃ yeva te dukkhasamudayaṃ abbhāññiṃsu, imaṃ yeva te dukkhanirodhaṃ abbhāññiṃsu, imaṃ yeva te dukkhanirodhagāminiṃ paṭipadaṃ abbhāññiṃsu. Ye hi pi keci anāgatam addhānaṃ samaṇā vā brāhmaṇā vā dukkhaṃ abhijānissanti dukkhasamudayaṃ abhijānissanti dukkhanirodhaṃ abhijānissanti dukkhanirodhagāminiṃ paṭipadaṃ abhijānissanti, imaṃ yeva te dukkhaṃ abhijānissanti, imaṃ yeva te dukkhasamudayaṃ abhijānissanti, imaṃ yeva te dukkhanirodhaṃ abhijānissanti, imaṃ yeva te dukkhanirodhagāminiṃ paṭipadaṃ abhijānissanti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati anvaya nānaṃ.

Tattha katamaṃ paricca nānaṃ?

Idha bhikkhu parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti: sarāgaṃ vā cittaṃ: sarāgaṃ cittaṃ ti pajānāti, vitarāgaṃ vā cittaṃ: vitarāgaṃ cittaṃ ti pajānāti: sadosaṃ vā cittaṃ: sadosaṃ cittaṃ ti pajānāti, vīṭadosaṃ vā cittaṃ . . . pe . . . samohaṃ vā cittaṃ . . . vītamohaṃ vā cittaṃ . . . saṃkhittaṃ vā cittaṃ . . . vikkhittaṃ vā cittaṃ . . . mahaggataṃ vā cittaṃ . . . amahaggataṃ vā cittaṃ . . . sā-uttaraṃ vā cittaṃ . . . anuttaraṃ vā cittaṃ . . . samāhitaṃ vā cittaṃ . . . asamāhitaṃ vā cittaṃ . . . vimuttaṃ vā cittaṃ: vimuttaṃ cittaṃ ti pajānāti, avimuttaṃ vā cittaṃ: avimuttaṃ cittaṃ ti pajānāti: yā tattha

<sup>1</sup> S°: °gāminipaṭipadaṃ.

<sup>2</sup> S<sup>d</sup>: atītānāgate naye iti: ye hi, &c.

<sup>3</sup> K. and B. omit pi.

paññā pajānanā . . . pe . . . amoho dhammavicayo sam-  
māditthi: idaṃ vuccati paricce ñāṇaṃ.

Thapetvā dhamme ñāṇaṃ,<sup>1</sup> anvaye ñāṇaṃ, paricce  
ñāṇaṃ, avasesā paññā sammattiñāṇaṃ.

Tattha katamā paññā ācayāya no apacayāya?

Kāmāvacarakusale paññā ācayāya no apacayāya.  
Catūsu maggesu paññā apacayāya no ācayāya. Rūpā-  
vacara-arūpāvacarakusale<sup>2</sup> paññā ācayāya ceva apacayāya  
ca. Avasesā paññā neva ācayāya no apacayāya.

Tattha katamā paññā nibbidāya no paṭivedhāya?

Yāya paññāya kāmesu vitarāgo hoti, na ca abhiññāyo  
paṭivijjhati na ca saccāni: ayaṃ vuccati paññā nibbidāya  
no paṭivedhāya.

Sveva paññāya kāmesu vitarāgo samāno abhiññāyo  
paṭivijjhati, na ca saccāni: ayaṃ vuccati paññā paṭived-  
hāya no nibbidāya.

Catūsu maggesu paññā nibbidāya ceva paṭivedhāya ca.  
Avasesā paññā neva nibbidāya no paṭivedhāya.

Tattha katamā hānabhāginī paññā?

Paṭhamassa jhānassa lābhiṃ<sup>3</sup> kāmasahagatā saññāmana-  
sikārā samudācaranti hānabhāginī paññā. Tad-anudham-  
matā sati santiṭṭhati tṭhitibhāginī paññā. Avitakkasaha-  
gatā saññāmanasikārā samudācaranti visesabhāginī paññā.  
Nibbidāsahagatā<sup>4</sup> saññāmanasikārā samudācaranti virāgū-  
pasaphitā<sup>5</sup> nibbedhabhāginī paññā.

Dutiyassa jhānassa lābhiṃ vitakkasahagatā saññāmana-  
sikārā samudācaranti hānabhāginī paññā. Tad-anu-  
dhammatā sati santiṭṭhati tṭhitibhāginī paññā. Upekkhāsa-  
hagatā saññāmanasikārā samudācaranti visesabhāginī  
paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti  
virāgūpasaphitā<sup>4</sup> paññā.

Tatiyassa jhānassa lābhiṃ pītisahagatā saññāmanasi-  
kārā samudācaranti hānabhāginī paññā. Tad-anudham-  
matā sati santiṭṭhati tṭhitibhāginī paññā. Adukkhamā-  
sukhasahagatā saññāmanasikārā samudācaranti visesa-

<sup>1</sup> S<sup>d</sup> repeats thapetvā in all three clauses.

<sup>2</sup> K: rūpāvacarārūpāvacara°.

<sup>3</sup> B: lābhi throughout. S<sup>d</sup>: lābhi throughout.

<sup>4</sup> S<sup>d</sup>: nibbidāya sahagatā throughout.

<sup>5</sup> K: °sañhitā, and B: °saññitā, throughout.

bhāgini paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasayhitā nibbedhabhāgini paññā.

Catutthassa jhānassa lābhiy sukkasahagatā<sup>1</sup> saññāmanasikārā samudācaranti hānabhāgini paññā. Tad-anudhammatā sati santiṭṭhati tṭhitibhāgini paññā. Ākāśānañcāyatanasahagatā saññāmanasikārā samudācaranti visesabhāgini paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasayhitā nibbedhabhāgini paññā.

Ākāśānañcāyatanassa lābhiy rūpasahagatā saññāmanasikārā samudācaranti hānabhāgini paññā. Tad-anudhammatā sati santiṭṭhati tṭhitibhāgini paññā. Viññānañcāyatanasahagatā saññāmanasikārā samudācaranti visesabhāgini paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasayhitā nibbedhabhāgini paññā.

Viññānañcāyatanassa lābhiy ākāśānañcāyatanasahagatā saññāmanasikārā samudācaranti hānabhāgini paññā. Tad-anudhammatā sati santiṭṭhati tṭhitibhāgini paññā. Ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti visesabhāgini paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasayhitā nibbedhabhāgini paññā.

Ākiñcaññāyatanassa lābhiy viññānancāyatanasahagatā saññāmanasikārā samudācaranti hānabhāgini paññā. Tad-anudhammatā sati santiṭṭhati tṭhitibhāgini paññā. Neva-saññā-nūsaññāyatanasahagatā saññāmanasikārā samudācaranti visesabhāgini paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasayhitā nibbedhabhāgini paññā.

Tattha katamā catasso paṭisambhidā?

Atthapaṭisambhidā dhammapaṭisambhidā niruttapaṭisambhidā paṭibhānapaṭisambhidā. Atthe ñāṇay atthapaṭisambhidā. Dhamme ñāṇay dhammapaṭisambhidā. Tatra<sup>2</sup> dhammaniruttābbilāpe ñāṇay niruttapaṭisambhidā. Nāṇesu ñāṇay paṭibhānapaṭisambhidā. Imā catasso paṭisambhidā.

Tattha katamā catasso paṭipadā?

Dukkḥā paṭipadā dandhābhīññā paññā, dukkhā paṭipadā khippābhīññā paññā, sukhā paṭipadā dandhābhīññā paññā, sukhā paṭipadā khippābhīññā paññā.

Tattha katamā dukkhā paṭipadā dandhābhīññā paññā?

<sup>1</sup> S<sup>d</sup>: upekkhā sukkasahagatā. B: upekkhāsahagatā.

<sup>2</sup> S<sup>d</sup>: tattha.

Kicchena kasirena samādhīy uppādentassa dandhaṇṇaṇ<sup>1</sup> abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati dukkhā paṭipadā dandhābhiññā paññā.

Tattha katamā dukkhā paṭipadā khippābhiññā paññā?

Kicchena kasirena samādhīy uppādentassa khippaṇṇaṇ<sup>2</sup> abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati dukkhā paṭipadā khippābhiññā paññā.

Tattha katamā sukhā paṭipadā dandhābhiññā paññā?

Akicchena akasirena samādhīy uppādentassa dandhaṇṇaṇ<sup>1</sup> abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati dukkhā paṭipadā dandhābhiññā paññā.

Tattha katamā sukhā paṭipadā khippābhiññā paññā?

Akicchena akasirena samādhīy uppādentassa khippaṇṇaṇ<sup>1</sup> abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati sukhā paṭipadā dandhābhiññā paññā.

Tattha katamāni cattāri ārammaṇāni?

Parittā parittārammaṇā paññā, parittā appamāṇārammaṇā paññā, appamāṇā parittārammaṇā paññā, appamāṇā appamāṇārammaṇā paññā.

Tattha katamā parittā parittārammaṇā paññā?

Samādhissa na<sup>3</sup> nikāmalābhiṇṇa ārammaṇaṇṇa thokaṇ pharantassa<sup>4</sup> yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati parittā parittārammaṇā paññā.

Tattha katamā parittā appamāṇārammaṇā paññā?

Samādhissa na nikāmalābhiṇṇa ārammaṇaṇṇa vipulaṇ pharantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati parittā appamāṇārammaṇā paññā.

Tattha katamā appamāṇā parittārammaṇā paññā?

Samādhissa nikāmalābhiṇṇa ārammaṇaṇṇa thokaṇ pharantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati appamāṇā parittārammaṇā paññā.

Tattha katamā appamāṇā appamāṇārammaṇā paññā?

Samādhissa nikāmalābhiṇṇa ārammaṇaṇṇa vipulaṇ pharantassa yā uppajjati paññā pajānanā . . . pe . . . amoho

<sup>1</sup> S<sup>d</sup>: taṇhāṇaṇ.

<sup>2</sup> So S<sup>d</sup>.

<sup>3</sup> S<sup>d</sup> omits na here only.

<sup>4</sup> S<sup>d</sup> has parantassa always.

dhammavicayo sammādiṭṭhi: ayaṇ vuccati appamāṇā appamāṇarammaṇā paññā.

Imāni cattāri ārammaṇāni.

Maggasamaṇḍissa ñāṇaṇ jarāmarañe p' etaṇ ñāṇaṇ jarāmarañasamudaye p' etaṇ ñāṇaṇ jarāmarañanirodhe p' etaṇ ñāṇaṇ jarāmarañanirodhagāminiyā paṭipadāya p' etaṇ ñāṇaṇ.

Tattha katamaṇ jarāmarañe ñāṇaṇ?

Jarāmarañāṇ ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati jarāmarañe ñāṇaṇ. Jarāmarañasamudayaṇ ārabba . . . pe<sup>1</sup> . . . jarāmarañanirodhaṇ ārabba . . . pe . . . jarāmarañanirodhagāminiyā paṭipadaṇ ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati jarāmarañanirodhagāminiyā paṭipadāya ñāṇaṇ.

Maggasamaṇḍissa ñāṇaṇ jātiyā p' etaṇ ñāṇaṇ . . . pe<sup>1</sup> . . .

bhave p' etaṇ ñāṇaṇ . . . pe . . .

upādāne p' etaṇ ñāṇaṇ . . . pe . . .

tauhāya p' etaṇ ñāṇaṇ . . . pe . . .

vedanāya p' etaṇ ñāṇaṇ . . . pe . . .

phasse p' etaṇ ñāṇaṇ . . . pe . . .

saḷāyatane p' etaṇ ñāṇaṇ . . . pe . . .

nāmarūpe p' etaṇ ñāṇaṇ . . . pe . . .

viññāṇe p' etaṇ ñāṇaṇ . . . pe . . .

Saṅkhāre p' etaṇ ñāṇaṇ, saṅkhārasamudaye p' etaṇ ñāṇaṇ, saṅkhāranirodhe p' etaṇ ñāṇaṇ, saṅkhāranirodhagāminiyā paṭipadāya p' etaṇ ñāṇaṇ.

Tattha katamaṇ saṅkhāresu ñāṇaṇ?

Saṅkhāre ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati saṅkhāresu ñāṇaṇ. Saṅkhārasamudayaṇ ārabba . . . pe . . . saṅkhāranirodhaṇ ārabba . . . pe . . . saṅkhāranirodhagāminiyā paṭipadaṇ ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati saṅkhāranirodhagāminiyā paṭipadāya ñāṇaṇ.

Evāṇ catubbidhena ñāṇavattthu.

CATUKKAṇ.<sup>2</sup>

<sup>1</sup> K. omits all 'pe's.

<sup>2</sup> K. and B. omit.



Tattha katamo pañcaṅgiko sammāsamādhi?

Pītipharanāṭā sukhapharanāṭā cetopharanāṭā ālokapharanāṭā paccavekkhaṇānimittaṅ.

Dvīsu jhānesu paññā pītipharanāṭā. Tīsu jhānesu paññā sukhapharanāṭā. Paracitte ñāṇaṅ cetopharanāṭā. Dibbacakkhu ālokapharanāṭā. Tambā tamhā samādhimhā vuṭṭhitassa paccavekkhaṇāñāṇaṅ paccavekkhaṇānimittaṅ. Ayaṅ vuccati pañcaṅgiko sammāsamādhi.

Tattha katamo pañcañāpiko sammāsamādhi?

Ayaṅ samādhi paccuppannasukho ceva āyatiṇ ca sukha-vipāko ti: paccattaṅ yeva ñāṇaṅ uppajjati. Ayaṅ samādhi ariyo<sup>1</sup> nirāmisō ti: paccattaṅ yeva ñāṇaṅ uppajjati. Ayaṅ samādhi akāpurisasevito<sup>2</sup> ti: paccattaṅ yeva ñāṇaṅ uppajjati. Ayaṅ samādhi santo paṇito patippassaddhīladdho ekodibhāvādhigato na ca sasaykhāraniggayhavaritavato<sup>3</sup> ti: paccattaṅ yeva ñāṇaṅ uppajjati. So kho panāhaṅ imaṅ samādhīṅ sato 'va samāpajjāmi sato 'va vuṭṭhahāmi<sup>4</sup>: paccattaṅ yeva ñāṇaṅ uppajjati. Ayaṅ pañcañāpiko sammāsamādhi.

Evay pañcavidhena ñāṇavatthu.

Tattha katamā chasu abhiññāsu paññā?

Iddhividhe ñāṇaṅ, sotadhātuvisuddhiyā ñāṇaṅ, paracitte ñāṇaṅ, pubbenivāsānussatiñāṇaṅ, sattānaṅ cutūpapāte ñāṇaṅ, āsavānaṅ khaye ñāṇaṅ. Imā<sup>5</sup> chasu abhiññāsu paññā.

Evay chabbidhena ñāṇavatthu.

Tattha katamāni sattasattari<sup>6</sup> ñāṇa vatthūni?

Jātipaccayā jarāmarāṇaṅ ti ñāṇaṅ, asati jātiyā natthi jarāmarāṇaṅ ti ñāṇaṅ, atītaṃ<sup>7</sup> pi addhānaṅ jātipaccayā jarāmarāṇaṅ ti ñāṇaṅ, asati jātiyā natthi jarāmarāṇaṅ ti ñāṇaṅ, anāgataṃ<sup>7</sup> pi addhānaṅ jātipaccayā jarāmarāṇaṅ ti ñāṇaṅ, asati jātiyā natthi jarāmarāṇaṅ ti ñāṇaṅ, yam<sup>8</sup> p' issa taṅ dhammatthitītiñāṇaṅ tam<sup>8</sup> pi khayadhammaṅ vayadhammaṅ virāgaḍhammaṅ nirodhadhammaṅ ti ñāṇaṅ. Bhavapaccayā jātiṭi ñāṇaṅ . . . pe<sup>9</sup> . . .

<sup>1</sup> S<sup>d</sup>: aparāpariyo.

<sup>2</sup> B: mahāpurisa<sup>o</sup>.

<sup>3</sup> B: na sasaykhāraniggayhavaritagato. K: 'nigayha<sup>o</sup>.  
S<sup>d</sup>: sasaykhaniggayha<sup>o</sup>.

<sup>4</sup> S<sup>d</sup>: uṭṭhahāmi.

<sup>5</sup> S<sup>d</sup>: imāsu.

<sup>6</sup> S<sup>d</sup> and B: sattasattati.

<sup>7</sup> K. and B: atītaṅ.

<sup>8</sup> So K. B: yaṅ.

<sup>9</sup> S<sup>d</sup>: . . . pe . . . here only; B., throughout. K. does not indicate hiatus at all.

Upādānapaccayā bhavo ti ñāṇaṃ . . . pe . . .  
 Tanhāpaccayā<sup>1</sup> upādānaṃ ti ñāṇaṃ . . . pe . . .  
 Vedānapaccayā<sup>2</sup> tanhā ti ñāṇaṃ . . . pe . . .  
 Phassapaccayā vedanā ti ñāṇaṃ . . . pe . . .  
 Saḷāyatana-paccayā phasso ti ñāṇaṃ . . . pe . . .  
 Nāmarūpāpaccayā saḷāyatanaṃ ti ñāṇaṃ . . . pe . . .  
 Viññāṇāpaccayā nāmarūpaṃ ti ñāṇaṃ . . . pe . . .  
 Saṅkhārāpaccayā viññāṇaṃ ti ñāṇaṃ . . . pe . . .  
 Avijjāpaccayā saṅkhārā ti ñāṇaṃ, asati avijjāya natthi  
 saṅkhārā ti ñāṇaṃ, atītaṃ<sup>3</sup> pi addhānaṃ avijjāpaccayā  
 saṅkhārā ti ñāṇaṃ, asati avijjāya natthi saṅkhārā ti  
 ñāṇaṃ, anāgataṃ<sup>3</sup> pi addhānaṃ avijjāpaccayā saṅkhārā ti  
 ñāṇaṃ, asati avijjāya natthi saṅkhārā ti ñāṇaṃ, yaṃ<sup>3</sup> p'  
 issa taṃ dhammatthitīṇaṃ tam<sup>3</sup> pi khayadhammaṃ vāya-  
 dhammaṃ virāga-dhammaṃ nirodha-dhammaṃ ti ñāṇaṃ.  
 Imāni satta-sattari<sup>4</sup> ñāṇavattūni.  
 Evaṃ sattavidhena ñāṇavattū.

Tattha katamā catūsu maggesu catūsu phalesu paññā?  
 Sotāpattimagge paññā sotāpattiphale paññā; sakadāga-  
 mimagge paññā, sakadāgāmiphale paññā; anāgāmagge  
 paññā, anāgāmiphale paññā; arahattamagge paññā, arahat-  
 taphale paññā; imā catūsu maggesu catūsu phalesu paññā.  
 Evaṃ atthavidhena ñāṇavattū.

Tattha katamā navasu anupubbavīhārasamāpattisu  
 paññā?

Paṭhamajjhāsamāpattiyaṃ paññā, duttiyajjhāsamā-  
 pattiyaṃ paññā, tatiyajjhāsamāpattiyaṃ paññā, catutthaj-  
 jhāsamāpattiyaṃ paññā; ākāsaṇācāyatana-samāpattiyaṃ  
 paññā, viññāṇācāyatana-samāpattiyaṃ paññā, ākiñcañña-  
 yatana-samāpattiyaṃ paññā, neva-sañña-nāsañña-yatana-  
 samāpattiyaṃ paññā; saññāvedayitanirodhasamāpattiyaṃ  
 vuṭṭhitassa paccavekkhaṇāññaṃ. Imā<sup>5</sup> navasu anupub-  
 bavihārasamāpattisu paññā.

Evaṃ navavidhena ñāṇavattū.

Tattha katamaṃ tathāgata-ssā thānaṃ ca thānato atthā-  
 naṃ ca atthānato yathābhūtaṃ ñāṇaṃ?

Idha tathāgato: atthānaṃ etaṃ anavakāso yaṃ diṭṭhi-  
 sampanno puggalo<sup>6</sup> kañci<sup>7</sup> saṅkhāraṃ niccato upagaccheyya,

<sup>1</sup> Sd: tanhāya paccayā.

<sup>2</sup> So also Sd.

<sup>3</sup> So too K. B. as above.

<sup>4</sup> Sd and B: °sattati.

<sup>5</sup> So also Sd.

<sup>6</sup> Sd: sampannapuggalo.

<sup>7</sup> B: kiñci throughout.

n' etaṃ thānaṃ vijjatitī pajānāti; thānañ ca kho etaṃ vijjati yaṃ puthujjano kañci saṃkhāraṃ niccato upagaccheyya, thānam etaṃ vijjatitī pajānāti; atthānam etaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci saṃkhāraṃ sukhato<sup>1</sup> upagaccheyya, n' etaṃ thānaṃ vijjatitī pajānāti; thānañ ca kho etaṃ vijjati yaṃ puthujjano kañci saṃkhāraṃ sukhato upagaccheyya, thānam etaṃ vijjatitī pajānāti; atthānam etaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci dhammaṃ attato upagaccheyya, n' etaṃ thānaṃ vijjatitī pajānāti; thānañ ca kho etaṃ vijjati yaṃ puthujjano kañci dhammaṃ attato upagaccheyya, thānam etaṃ vijjatitī pajānāti; atthānam etaṃ anavakāso yaṃ diṭṭhisampanno puggalo māraṃ jīvitaṃ voropeyya,<sup>2</sup> n' etaṃ thānaṃ vijjatitī pajānāti; thānañ ca kho etaṃ vijjati yaṃ puthujjano māraṃ jīvitaṃ voropeyya, thānam etaṃ vijjatitī pajānāti; atthānam etaṃ anavakāso yaṃ diṭṭhisampanno puggalo pitaṃ jīvitaṃ voropeyya . . . pe<sup>3</sup> . . . arahantaṃ jīvitaṃ voropeyya . . . dutṭhena cittaṇa tathāgatassa lohitaṃ uppādeyya . . . saṃghaṃ bhindeyya . . . aññaṃ satthāraṃ uddiseyya . . . atthamaṃ bhavaṃ nibbatteyya, n' etaṃ thānaṃ vijjatitī pajānāti; thānañ kho etaṃ vijjati yaṃ puthujjano atthamaṃ bhavaṃ nibbatteyya, thānam etaṃ vijjatitī pajānāti; atthānam etaṃ anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyū, n' etaṃ thānaṃ vijjatitī pajānāti; thānañ ca kho etaṃ vijjati yaṃ ekissā lokadhātuyā eko arahantaṃ sammāsambuddho uppajjeyya, thānam etaṃ vijjatitī pajānāti; atthānam etaṃ anavakāso yaṃ ekissā lokadhātuyā dve rājāno cakkavattino apubbaṃ acarimaṃ uppajjeyyū, n' etaṃ thānaṃ vijjatitī pajānāti; thānañ ca kho etaṃ vijjati yaṃ ekissā lokadhātuyā eko rājā cakkavatti uppajjeyya, thānam etaṃ vijjatitī pajānāti; atthānam etaṃ anavakāso yaṃ itthi<sup>4</sup> arahantaṃ sammāsambuddho, n' etaṃ thānaṃ vijjatitī pajānāti; thānañ ca kho etaṃ vijjati yaṃ puriso arahantaṃ assa sammāsambuddho, thānam etaṃ vijjatitī pajānāti; atthānam etaṃ anavakāso yaṃ itthi rājā assa cakkavatti, n' etaṃ thānaṃ vijjatitī pajānāti; thānañ ca kho etaṃ vijjati yaṃ puriso rājā assa cakkavatti, thānam etaṃ vijjatitī pajānāti; atthānam etaṃ anavakāso yaṃ itthi<sup>4</sup> Sakkattaṃ kareyya,<sup>5</sup>

<sup>1</sup> Sd: saṃkhārasukhato.

<sup>2</sup> Sd has . . . pe . . . down to pitaṃ.

<sup>3</sup> K. omits pe.

<sup>4</sup> K. and B: itthi.

<sup>5</sup> Sd: Sakatatkareyya, then Marattaṃ kareyya, &c.  
B. and K: kareyya always.

Mārattaṇ kāreyya, Brahmattaṇ kāreyya, n' etaṇ thānaṇ vijjati pajānāti; thānaṇ ca kho etaṇ vijjati yaṇ puriso Brahmattaṇ kāreyya,<sup>1</sup> thānam etaṇ vijjati pajānāti; atthānam etaṇ anavakāso yaṇ kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, n' etaṇ thānaṇ vijjati pajānāti; thānaṇ ca kho etaṇ vijjati yaṇ kāyaduccaritassa anīṭṭho akanto amanāpo vipāko nibbatteyya, thānam etaṇ vijjati pajānāti; atthānam etaṇ anavakāso yaṇ vaciduccaritassa . . . yaṇ manoduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, n' etaṇ thānaṇ vijjati pajānāti; thānaṇ ca kho etaṇ vijjati yaṇ manoduccaritassa anīṭṭho akanto amanāpo vipāko nibbatteyya, thānam etaṇ vijjati pajānāti; atthānam etaṇ anavakāso yaṇ kāyasucaritassa anīṭṭho akanto amanāpo vipāko nibbatteyya, n' etaṇ thānaṇ vijjati pajānāti; thānaṇ ca kho etaṇ vijjati yaṇ kāyasucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, thānam etaṇ vijjati pajānāti; atthānam etaṇ anavakāso yaṇ vacisucaritassa . . . yaṇ mano-sucaritassa anīṭṭho akanto amanāpo vipāko nibbatteyya, n' etaṇ thānaṇ vijjati pajānāti; thānaṇ ca kho etaṇ vijjati yaṇ manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, thānam etaṇ vijjati pajānāti; atthānam etaṇ anavakāso yaṇ kāyaduccaritasamaṅgi<sup>2</sup> taṇ-nidānā<sup>3</sup> tappaccayā kāyassa bhedaṇ param<sup>4</sup> maraṇā sugatiṇ saggaṇ lokaṇ uppajjeyya, n' etaṇ thānaṇ vijjati pajānāti; thānaṇ ca kho etaṇ vijjati yaṇ kāyaduccaritasamaṅgi taṇ-nidānā<sup>5</sup> tappaccayā kāyassa bhedaṇ param maraṇā apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppajjeyya, thānam etaṇ vijjati pajānāti; atthānam etaṇ anavakāso yaṇ vaciduccaritasamaṅgi . . . yaṇ manoduccaritasamaṅgi taṇ-nidānā tappaccayā kāyassa bhedaṇ param maraṇā sugatiṇ saggaṇ lokaṇ uppajjeyya, n' etaṇ thānaṇ vijjati pajānāti; thānaṇ ca kho etaṇ vijjati yaṇ manoduccaritasamaṅgi taṇ-nidānā<sup>6</sup> tappaccayā kāyassa bhedaṇ param maraṇā apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppajjeyya, thānam etaṇ vijjati pajānāti; atthānam etaṇ anavakāso yaṇ kāyasucaritasamaṅgi taṇ-nidānā tappaccayā kāyassa bhedaṇ param maraṇā apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppajjeyya, n' etaṇ thānaṇ vijjati pajānāti; thānaṇ ca kho etaṇ vijjati yaṇ kāyasucaritasamaṅgi taṇ-nidānā<sup>6</sup> tappaccayā kāyassa bhedaṇ param maraṇā sugatiṇ

<sup>1</sup> S<sup>d</sup>: brahmattakāreyya.      <sup>2</sup> S<sup>d</sup>: samangi *always*.

<sup>3</sup> B. and K: taṇ-nidānaṇ *always*.

<sup>4</sup> K: paraṇ *always*.      <sup>5</sup> S<sup>d</sup>: taṇ-nidānatappaccayā.

<sup>6</sup> S<sup>d</sup>: tannidānā.

saggaṃ lokaṃ uppajjeyya, thānaṃ etaṃ vijjatīti pajānāti; atthānaṃ etaṃ anavakāso yaṃ vacīsucaritasamaṅgi taṇṇidānā tappaccayā kāyassa bhedaṃ paramaṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ niriyaṃ uppajjeyya, n' etaṃ thānaṃ vijjatīti pajānāti; thānaṃ ca kho etaṃ vijjati yaṃ vacīsucaritasamaṅgi . . .<sup>1</sup> yaṃ<sup>2</sup> manosucaritasamaṅgi taṇṇidānā<sup>3</sup> tappaccayā kāyassa bhedaṃ paramaṃ maraṇā sugatiṃ saggaṃ lokaṃ uppajjeyya,<sup>4</sup> thānaṃ etaṃ vijjatīti<sup>5</sup> pajānāti. Ye ye dhammā yesaṃ yesaṃ dhammānaṃ hetū paccayā uppādāya,<sup>6</sup> taṃ taṃ thānaṃ; ye ye dhammā yesaṃ yesaṃ dhammānaṃ na hetū na paccayā<sup>7</sup> uppādāya,<sup>6</sup> taṃ taṃ atthānaṃ ti: yā tattiha paññā pajānaṃ . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ tathāgatassa thānaṃ ca thānato atthānaṃ ca atthānato yathābhūtaṃ ñāyaṃ.

Tattha katamā tathāgatassa atitānāgatapaccuppanānaṃ kammaṣamādānaṃ thānaṃso hetuso vipākaṃ yathābhūtaṃ ñāyaṃ?

Idha tathāgato pajānāti: atth' ekaccāni pāpakāni kammaṣamādānāni gatisampattiṇipāṭibhāni na vipacanti, atth' ekaccāni pāpakāni kammaṣamādānāni upadhisampattiṇipāṭibhāni na vipacanti, atth' ekaccāni pāpakāni kammaṣamādānāni kālasampattiṇipāṭibhāni na vipacanti, atth' ekaccāni pāpakāni kammaṣamādānāni<sup>8</sup> payogasampattiṇipāṭibhāni na vipacanti, atth' ekaccāni pāpakāni kammaṣamādānāni gatvivipattiṃ āgama vipacanti, atth' ekaccāni pāpakāni kammaṣamādānāni upadhivipattiṃ āgama vipacanti, atth' ekaccāni pāpakāni kammaṣamādānāni kālavipattiṃ āgama vipacanti, atth' ekaccāni pāpakāni kammaṣamādānāni payogavipattiṃ āgama vipacanti; atth' ekaccāni kalyāṇāni kammaṣamādānāni gatvivipattiṇipāṭibhāni na vipacanti, atth' ekaccāni kalyāṇāni kammaṣamādānāni upadhivipattiṇipāṭibhāni na vipacanti, atth' ekaccāni kalyāṇāni kammaṣamādānāni kālavipattiṇipāṭibhāni na vipacanti, atth' ekaccāni kalyāṇāni kammaṣamādānāni payogavipattiṇipāṭibhāni na vipacanti, atth' ekaccāni kalyāṇāni kammaṣamādānāni gatisampattiṃ āgama vipacanti, atth' ekaccāni kalyāṇāni kammaṣamādānāni upadhisampattiṃ āgama vipacanti,

<sup>1</sup> S<sup>d</sup> omits yaṃ vacīsucaritasamaṅgi. K. and B. have no hiatus.

<sup>2</sup> S<sup>d</sup>: yam. <sup>3</sup> S<sup>d</sup>: tannidānā. <sup>4</sup> S<sup>d</sup>: uppajjati.

<sup>5</sup> S<sup>d</sup>: uppajjatīti. <sup>6</sup> B: upādāya.

<sup>7</sup> B: apaccayā. S<sup>d</sup>: nappaccayā.

<sup>8</sup> S<sup>d</sup> leaps from here to kālavipattiṃ without pe.

atth' ekaccāni kalyāṇāni kammāsamaḍānāni kālasampattiṃ āgama vipacanti, atth' ekaccāni kalyāṇāni kammāsamaḍānāni payogasampattiṃ āgama vipacanti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ tathāgataṃ atitānāgatapacuppānānaṃ kammāsamaḍānānaṃ tñānaso hetuso vipākaṃ yathābhūtaṃ ñānaṃ.

Tattha katamaṃ tathāgataṃ sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ ñānaṃ?

Idha tathāgato: ayaṃ maggo ayaṃ paṭipadā nirayaḡāmini<sup>1</sup> ti pajānāti, ayaṃ maggo ayaṃ paṭipadā tiracchānagāmini<sup>2</sup> ti pajānāti, ayaṃ maggo ayaṃ paṭipadā pittivisaḡāmini<sup>3</sup> ti pajānāti, ayaṃ maggo ayaṃ paṭipadā manussalokagāmini ti pajānāti, ayaṃ maggo ayaṃ paṭipadā devālokaḡāmini ti pajānāti, ayaṃ maggo ayaṃ paṭipadā nibbānagāmini ti pajānāti . . . yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ tathāgataṃ sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ ñānaṃ.

Tattha katamaṃ tathāgataṃ anekadhātuaṃ nānādhātuaṃ<sup>4</sup> lokaṃ yathābhūtaṃ ñānaṃ?

Idha tathāgato khandhanānattaṃ pajānāti, dhātunānattaṃ pajānāti, āyatanaṃnānattaṃ pajānāti, anekadhātuaṃ nānādhātuaṃ<sup>4</sup> lokānānattaṃ<sup>5</sup> pajānāti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ tathāgataṃ anekadhātuaṃ nānādhātuaṃ<sup>4</sup> lokaṃ yathābhūtaṃ ñānaṃ.

Tattha katamaṃ tathāgataṃ sattānaṃ nānādhimuttikaṃ yathābhūtaṃ ñānaṃ?

Idha tathāgato pajānāti:<sup>6</sup> santi sattā hinādhimuttikā, santi sattā paṇitādhimuttikā; hinādhimuttikā sattā hinādhimuttike satte sevanti bhajanti payirupāsanti,<sup>7</sup> paṇitādhimuttikā sattā paṇitādhimuttike satte sevanti bhajanti payirupāsanti;<sup>8</sup> atitāṃ pi addhānaṃ hinādhimuttikā sattā hinādhimuttike satte seviṃsu bhajīṃsu payirupāsiṃsu, paṇitādhimuttikā sattā paṇitādhimuttike satte seviṃsu bhajīṃsu payirupāsiṃsu; anāgataṃ pi addhānaṃ hinādhimuttikā sattā hinādhimuttike satte sevissanti bhajissanti payirupāsiṃsanti, paṇitādhimuttikā sattā paṇitādhimuttike

<sup>1</sup> B: °gāmi throughout.

<sup>2</sup> Sd: tiracchānāyonigāmini. So B. with °gāmi.

<sup>3</sup> Sd: petti°. <sup>4</sup> Sd and B: anekadhātunānādhātulokaṃ.

<sup>5</sup> K: lokaṃ. <sup>6</sup> Cf. S. II. 154.

<sup>7</sup> B: payirupāsanti *always*. <sup>8</sup> Sd: payirupāsenti.

satte sevissanti bhajissanti payirupāsissantīti: yā tattha paññā pajānā . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ tathāgatassa sattānaṃ nānādhimuttikataṃ yathābhūtaṃ ñāṇaṃ.

Tattha katamaṃ tathāgatassa parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ ñāṇaṃ?

Idha tathāgato sattānaṃ āsayaṃ pajānāti, anusayaṃ pajānāti, caritaṃ pajānāti, adhimuttiṃ pajānāti, appaṛajakkhe mahārajakkhe<sup>1</sup> tikkhindriye mudindriye svākāre dvākāre sūviññāpaye dūviññāpaye<sup>2</sup> bhābhābhabbe<sup>3</sup> satte pajānāti.<sup>4</sup>

Katamo ca<sup>5</sup> sattānaṃ āsaya?

Sassato loko ti vā asassato loko ti vā antavā loko ti vā anantavā loko ti vā taṃ jīvaṃ taṃ sarīraṃ ti vā aññaṃ jīvaṃ aññaṃ sarīraṃ ti vā hoti tathāgato param<sup>6</sup> maraṇā ti vā na hoti tathāgato param maraṇā ti vā neva hoti na na hoti tathāgato param maraṇā ti vā: iti bhavaditthiṣannissitā vā sattā honti vibhavaditthiṣannissitā vā, ete vā pana ubho anto anupagamma idappaccayatā-paṭiccasamuppannesu dhammesu anulomikā khanti<sup>7</sup> paṭiladdhā hoti, yathābhūtaṃ vā ñāṇaṃ: ayaṃ sattānaṃ āsaya.

Katamo ca<sup>8</sup> sattānaṃ anusayo?

Sattānusayā: kāmarāgānusayo paṭighānusayo mānānusayo ditthānusayo vicikicchānusayo bhavarāgānusayo avijjānusayo. Yaṃ loke piyarūpaṃ sātārūpaṃ ettha sattānaṃ rāgānusayo anuseti; yaṃ loke appiyarūpaṃ asātārūpaṃ ettha sattānaṃ paṭighānusayo anuseti: iti imesu dvīsu dhammesu avijjā anupatitā, tadekattho māno ca ditthi ca vicikicchā ca datṭhabbā: ayaṃ sattānaṃ anusayo.

Katamañ ca<sup>9</sup> sattānaṃ caritaṃ?

Puññābhisankhāro apuññābhisankhāro āneñjābhisankhāro<sup>9</sup> parittābhūmako vā mahābhūmako vā: idaṃ sattānaṃ caritaṃ.

Katamaṃ ca sattānaṃ adhimutti?

Santi sattā hīnādhimuttikā, santi sattā paṇitādhimuttikā; hīnādhimuttikā sattā<sup>10</sup> hīnādhimuttike satte sevanti bha-

<sup>1</sup> Sd: maha°.

<sup>2</sup> K.: dūviñ°.

<sup>3</sup> B., K. and S. invert order of these five pairs in the analysis following.

<sup>4</sup> Except this last instance Sd has jānāti throughout this sentence.

<sup>5</sup> Sd omits.

<sup>6</sup> So K. throughout.

<sup>7</sup> Sd: anulomiyā khantiyā.

<sup>8</sup> So Sd.

<sup>9</sup> Sd āṇaṃñābhisankhāro.

<sup>10</sup> Sd omits.

janti payirupā santi, paṇitādhimuttikā<sup>1</sup> sattā<sup>1</sup> paṇitādhimuttike satte sevanti bhajanti payirupāsanti; atitāṃ pi addhānaṃ hīnādhimuttikā<sup>2</sup> sattā hīnādhimuttike satte seviṃsu bhajīṃsu payirupāsīṃsu, paṇitādhimuttikā sattā paṇitādhimuttike satte seviṃsu bhajīṃsu payirupāsīṃsu; anāgataṃ pi addhānaṃ hīnādhimuttikā sattā hīnādhimuttike satte sevissanti bhajissanti payiru pāsissanti, paṇitādhimuttikā sattā paṇitādhimuttike satte sevissanti bhajissanti payirupāsissanti: ayaṃ sattānaṃ adhimutti.

Katame te sattā mahārajakkhā?

Dasa<sup>3</sup> kilesavattthūni: lobho doṣo moho māno diṭṭhi vicikicchā thīnaṃ uddhaccaṃ ahirikaṃ anottappaṃ. Yesaṃ sattānaṃ imāni dasa kilesavattthūni āsevitāni bhāvitāni bahulikātāni ussadagatāni: ime te sattā mahārajakkhā.

Katame te sattā apparajakkhā?

Yesaṃ sattānaṃ imāni dasa kilesavattthūni anāsevitāni abhāvitāni abahulikātāni anussadagatāni: ime te sattā apparajakkhā.

Katame te sattā mudindriyā?

Pañcendriyāni: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Yesaṃ sattānaṃ imāni pañcendriyāni anāsevitāni abhāvitāni abahulikātāni anusadagatāni: ime te sattā mudindriyā.

Katame te sattā tikkhindriyā?

Yesaṃ sattānaṃ imāni pañcendriyāni āsevitāni bhāvitāni bahulikātāni ussadagatāni: ime te sattā tikkhindriyā.

Katame te sattā dvākārā?

Ye te sattā pāpāsayaṃ pāpānusayaṃ pāpacaritaṃ pāpādhimuttikā mahārajakkhā mudindriyā: ime te sattā dvākārā.

Katame te sattā svākārā?

Ye te sattā kalyāṇāsayaṃ kalyāṇacaritaṃ kalyāṇādhimuttikā apparajakkhā tikkhindriyā: ime te sattā svākārā.

Katame te sattā duviññāpayā?<sup>4</sup>

Ye va te sattā dvākārā te va te sattā duviññāpayā. Yeva te sattā svākārā te va te sattā suviññāpayā.

Katame te sattā abhabbā?

Ye te sattā kammāvaraṇena samannāgatā kilesāvaraṇena samannāgatā vipakāvaraṇena samannāgatā assaddhā acchandikā duppaññā abhabbā niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ: ime te sattā abhabbā.

<sup>1</sup> Sd omits.      <sup>2</sup> Sd omits down to anāgataṃ pi.

<sup>3</sup> Sd: Yesaṃ sattānaṃ imāni dasa, &c., repeating on next line.

<sup>4</sup> K: dūviññāpayā.



Katame te sattā bhabbā?

Ye te sattā na kammāvaraṇena samannāgatā na kilesāvaraṇena samannāgatā na vipākāvaraṇena samannāgatā saddhā chandikā paññavanto bhabbā niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ: ime te sattā bhabbā ti: yā tattha paññā pajānanā . . . pe . . . amoho dhamma-vicayo sammāditṭhi: idaṃ tathāgatassa parasattānaṃ para-puggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ ñānaṃ.

Tattha katamaṃ tathāgatassa jhānavimokhasamādhisamāpattinaṃ<sup>1</sup> saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñānaṃ?

Jhāyīti: cattāro jhāyī: atth' ekacco jhāyī sampattiṃ yeva samānaṃ vipattīti pacceti, atth' ekacco jhāyī vipattiṃ yeva samānaṃ sampattīti pacceti, atth' ekacco jhāyī sampattiṃ yeva samānaṃ sampattīti pacceti, atth' ekacco jhāyī vipattiṃ yeva samānaṃ vipattīti pacceti. Ime cattāro jhāyī.

Apare pi cattāro jhāyī: atth' ekacco jhāyī dandhaṃ samāpajjati khippaṃ vuṭṭhāti, atth' ekacco jhāyī khippaṃ samāpajjati dandhaṃ vuṭṭhāti, atth' ekacco jhāyī dandhaṃ samāpajjati dandhaṃ vuṭṭhāti, atth' ekacco jhāyī khippaṃ samāpajjati khippaṃ vuṭṭhāti. Ime cattāro jhāyī.

Apare pi cattāro jhāyī: atth' ekacco jhāyī samādhismiṃ samādhikusalo hoti na samādhismiṃ samāpattikusalo; atth' ekacco jhāyī samādhismiṃ samāpattikusalo hoti na samādhismiṃ samādhikusalo; atth' ekacco jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ samāpattikusalo ca; atth' ekacco jhāyī neva samādhismiṃ samādhikusalo hoti na samādhismiṃ samāpattikusalo. Ime cattāro jhāyī.

Jhānanti: cattāri jhānāni: paṭhamāṃ jhānaṃ duttiyaṃ jhānaṃ tatiyaṃ jhānaṃ catutthaṃ jhānaṃ.

Vimokho ti: attha vimokhā: rūpi rūpāni passati: ayaṃ paṭhamo vimokho. Ajjhataṃ arūpasāññī bahiddhā rūpāni passati: ayaṃ duttiyo vimokho. Subhan tveva<sup>2</sup> adhimutto hoti: ayaṃ tatiyo vimokho. Sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā<sup>3</sup> nānattasaññānaṃ amanasikārā: ananto ākāso ti ākāsaññānācāyatanāṃ upasampajja viharati: ayaṃ catuttho vimokho. Sabbaso ākāsaññānācāyatanāṃ samatikkamma: anantaṃ viññānaṃ ti viññānācāyatanāṃ upasampajja viharati: ayaṃ pañcama vimokho. Sabbaso viññānācāyatanāṃ

<sup>1</sup> B. and K: °vimokkha° throughout.

<sup>2</sup> S<sup>d</sup>: subhan ti. B: subhan teva.

<sup>3</sup> S<sup>d</sup>: atthagamā.

samatikkamma : natthi kiñceti ākiñcaññāyatanāṃ upasampajja viharati : ayaṃ chaṭṭho vimokkho. Sabbaso ākiñcaññāyatanāṃ samatikkamma neva-saññā-nāsaññāyatanāṃ upasampajja viharati : ayaṃ sattamo vimokkho. Sabbaso neva-saññā-nāsaññāyatanāṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati : ayaṃ aṭṭhama vimokkho.

Samādhiti : tayo samādhī : savitakka-savicāro samādhī, avitakka-vicāramatto samādhī, avitakka-avicāro samādhī.

Samāpattīti : nava anupubbavihārasamāpattiyo : paṭhamajjhānasamāpatti dutiyajjhānasamāpatti tatiyajjhānasamāpatti catutthajjhānasamāpatti ākāśānañcāyatana-samāpatti viññāpañcāyatana-samāpatti ākiñcaññāyatana-samāpatti neva-saññā-nāsaññāyatana-samāpatti saññāveda-tanirodhasamāpatti.

Saṅkilesaṇti : hānabhāgiyo dhammo.

Vodānaṇti : viśesabhāgiyo dhammo.

Vutṭhānaṇti : vodānaṃ pi vutṭhānaṃ.

Tamhā tamhā samādhimhā vutṭhānaṃ pi vutṭhānaṇti yā tattha paññā pajānaṇā . . . pe . . . amoho dhammavicaṇṇaṃ sammādiṭṭhi : idaṃ tathāgatassa jhānavimokkhasamādhisamāpattinaṃ saṅkilesaṃ vodānaṃ vutṭhānaṃ yathābhūtaṃ ñānaṃ.

Tattha katamaṃ tathāgatassa pubbe nivāsānussatiṃ yathābhūtaṃ ñānaṃ ?

Idha tathāgato anekavihitaṃ pubbe nivāsaṃ anussarati, seyyathidaṃ : Ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo<sup>1</sup> catasso pi jātiyo pañca pi jātiyo, dasam pi jātiyo, vīsam pi<sup>2</sup> jātiyo tiṃsam pi<sup>3</sup> jātiyo cattālīsam pi jātiyo paññāsam pi jātiyo, jātisatam pi jātisahassam pi jātisatasahassam pi, aneke pi saṃvattakappe aneke pi vivattakappe aneke pi saṃvattavivattakappe : Amutr' āsiṃ evaṃ nāmo evaṃ gotto evaṃ vaṇṇo evaṃ āhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃ āyupariyanto, so tayo cuto amutra udapādiṃ, tatrāpāsiṃ<sup>4</sup> evaṃ nāmo evaṃ gotto evaṃ vaṇṇo evaṃ āhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃ āyupariyanto, so tato cuto idhūpapanno<sup>5</sup> ti : iti sākāraṃ sa-uddesaṃ anekavehitaṃ pubbenivāsaṃ anussarati :<sup>6</sup> yā tattha paññā pajānaṇā . . . pe . . . amoho dhammavicaṇṇaṃ sammādiṭṭhi : idaṃ tathāgatassa pubbenivāsānussatiṃ yathābhūtaṃ ñānaṃ.

<sup>1</sup> S<sup>4</sup> cuts the formula short, down to iti.

<sup>2</sup> B and K : vīsaṃpi.

<sup>3</sup> K : tiṃsaṃpi, and so on.

<sup>4</sup> K : tatrāpāsiṃ.

<sup>5</sup> K : idhupa<sup>o</sup>.

<sup>6</sup> B : anussaratīti.

Tattha katamaṃ tathāgatassa sattānaṃ cutūpapātaṃ yathābhūtaṃ ñāṇaṃ?

Idha tathāgato dibbena cakkhunā visuddhena atikkan-tamānusakena satte passati cavaṃāne uppajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate<sup>1</sup> yathākammupage satte pajānāti: ime vata bhonto sattā bhāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādaḥ micchādītthikā micchādītthikakammāsammādanā, te kāyassa bhedaṃ param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādaḥ sammādītthikā sammādītthikakammāsammādanā, te kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ uppannā ti; iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavaṃāne uppajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammupage satte pajānāti:<sup>2</sup> yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādītthi: idaṃ tathāgatassa sattānaṃ cutūpapātaṃ<sup>3</sup> yathābhūtaṃ ñāṇaṃ.

Tattha katamaṃ tathāgatassa āsavānaṃ khaye yathābhūtaṃ ñāṇaṃ?

Idha tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ<sup>4</sup> paññāvimuttiṃ dītth' eva dhamme sayā abhiññā sacchikatvā upasampajja viharati:<sup>5</sup> yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādītthi: idaṃ tathāgatassa āsavānaṃ khaye<sup>6</sup> yathābhūtaṃ ñāṇaṃ ti.<sup>7</sup>

Imāni dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabbhatthānaṃ patijānāti parisāsu sīhanadaṃ nadati brahmacakkaṃ pavatteti.

Evam dasavidhena ñāṇavatthū.

#### NĀNAVIBHAṆḤO SAMATTO SOLASAMO.<sup>8</sup>

<sup>1</sup> S<sup>d</sup> has here . . . pe . . . down to yathākammupage below.

<sup>2</sup> B. and S<sup>d</sup> pajānātīti.

<sup>4</sup> K: cetovimuttaṃ.

<sup>6</sup> K: khayaṃ.

<sup>7</sup> S<sup>d</sup> omits ti. K. and B. end this Vibhaṅga here. S<sup>d</sup> gives the concluding appanā.

<sup>8</sup> K. omits solasamo. S<sup>d</sup> omits samatto. B. substitutes niṭṭhito.

<sup>3</sup> S<sup>d</sup>: cutūpapātaṃ.

<sup>5</sup> B. and S<sup>d</sup>: viharatīti.

## XVII.

## KHUDDAKAVATTHUVIBHAṆṬO.

## (Mātikā.)

Jātimado	rattaññimado
gottamado	piṇḍapāṭikamado
ārogyamado	anavaññāṭṭimado <sup>1</sup>
yobbanamado	iriyāpathamado
jīvitamado	iddhimado
lābhamado	yasamado <sup>2</sup>
sakkāramado	sīlamado
garukāramado	jhānamado
purekkhāramado	sippamado
parivāramado	ārohamado
bhogamado	paripāhamado
vaṇṇamado	saṇṭhānamado
sutamado	pāripurimado
paṭibhāṇamado	mado <sup>3</sup>
	pamādo ;
thambho	arati
sārambho	tandī <sup>5</sup>
aticchatā	vijambhikā <sup>6</sup>
mahicchatā	bhattasammado
pāpicchatā	cetaso linattaṇ <sup>7</sup>
siṅgaṇ	kuhanā
tintinaṇ	lapanā
capalyaṇ <sup>4</sup>	nemittikatā <sup>8</sup>
asabhāgavutti	nippesikatā

<sup>1</sup> S<sup>d</sup>: anavattaññimado. B: anavasaññāṭṭamado (Cf. It., p. 72).

<sup>2</sup> S<sup>d</sup> omits.

<sup>3</sup> S<sup>d</sup> omits.

<sup>4</sup> S<sup>d</sup>: cāpallaṇ.

<sup>5</sup> K. and S<sup>d</sup>: tandi.

<sup>6</sup> B: °bhītā.

<sup>7</sup> S<sup>d</sup>: olinattaṇ. B: cetaso calinattaṇ.

<sup>8</sup> S<sup>d</sup>: nemittikā.

lābhena lābhaṃ jigigīsanatā<sup>1</sup>  
 seyyo' ham asmiti māno,  
 sadiso 'ham asmiti māno,  
 hīno 'ham asmiti māno;  
 seyyassa seyyo 'ham asmiti māno,  
 seyyassa sadiso 'ham asmiti māno,  
 seyyassa hīno 'ham asmiti māno;  
 sadisassa seyyo 'ham asmiti māno,  
 sadisassa sadiso 'ham asmiti māno,  
 sadisassa hīno 'ham asmiti māno;  
 hīnassa seyyo 'ham asmiti māno,  
 hīnassa sadiso 'ham asmiti māno,  
 hīnassa hīno 'ham asmiti māno,

māno <sup>2</sup>	omāno
atimāno	adhimāno
mānātimāno	asmimāno

micchāmāno;

ñātivitakko  
 janapadavitakko  
 amaravitakko<sup>3</sup>  
 parānuddayatāpaṭisaṇyutto<sup>4</sup> vitakko  
 lāhasakkārasilokapaṭisaṇyutto vitakko  
 anavaññattipaṭisaṇyutto vitakko.

EKAKAṆ.<sup>5</sup>

Kodho ca upanāho ca,  
 makkho<sup>6</sup> ca palāso ca,<sup>7</sup>  
 issā ca macchariyaṇ ca,  
 māyā ca sātheyyaṇ ca,  
 avijjā ca bhavatanhā ca  
 bhavaditthi ca vibhavaditthi ca,  
 sassataditthi ca ucchedaditthi ca,  
 antavādītthi ca anantavādītthi ca,  
 pubbantānuditthi ca aparantānuditthi ca,  
 ahirikaṇ ca anottappaṇ ca,  
 dovacassatā ca pāpamittatā ca,  
 anajjavo<sup>8</sup> ca amaddavo ca,  
 akkhanti ca asoraccaṇ ca,  
 asākhalyaṇ ca appaṭisanthāro ca,

<sup>1</sup> S<sup>d</sup>: nijigīsanatā. B: nijigīsanatā.

<sup>2</sup> S<sup>d</sup> omits.

<sup>3</sup> S<sup>d</sup>: amara.

<sup>4</sup> K: odayatā.

<sup>5</sup> K. and S<sup>d</sup> omit.

<sup>6</sup> S<sup>d</sup>: makko.

<sup>7</sup> B: palāso.

<sup>8</sup> K: anājjava.

indriyesu aguttadvāratā ca bhojane amattaññutā ca,  
 muṭṭhasaccaṇ ca asampajaññaṇ ca,  
 silavipatti ca diṭṭhivipatti ca,  
 ajjhattaṇ saṇḍojanaṇ ca bahiddhā saṇḍojanaṇ ca.  
 DUKAṆ.

Tiṇi akusalamūlāni  
 tayo akusalavitakkā  
 tisso akusalasaññā  
 tisso akusaladhātuyo  
 tiṇi duccaritāni  
 tayo āsavā  
 tiṇi saṇḍojanāni  
 tisso taṇhā  
 aparā pi tisso taṇhā  
 aparā pi tisso taṇhā  
 aparā pi tisso taṇhā  
 tisso esanā  
 tisso vidhā  
 tiṇi tamāni<sup>1</sup>  
 tiṇi bhayāni  
 tiṇi titthāyatanāni  
 tayo kiñcana  
 tiṇi anggaṇāni  
 tiṇi malāni  
 tiṇi visamāni  
 aparāni pi tiṇi visamāni  
 tayo aggī  
 tayo kasāvā  
 apare pi tayo kasāvā  
 assādaditṭhi attānuditṭhi micchādītṭhi  
 arati vihesā adhammacariyā  
 dovacassatā pāpamittatā nānattasaññā  
 uddhaccaṇ kosajjaṇ pamādo  
 asantutṭhitā<sup>2</sup> asampajaññatā mahicchatā  
 ahirikaṇ anottappaṇ pamādo  
 anādariyaṇ dovacassatā pāpamittatā  
 assaddhiyaṇ avadaññutā kosajjaṇ  
 uddhaccaṇ asaṇḍvaro dussilyaṇ  
 ariyaṇ adassanakamyatā<sup>3</sup> saddhammaṇ asotu-  
 kamyatā<sup>3</sup> upārambhacittatā  
 muṭṭhasaccaṇ asampajaññaṇ cetaso vikkhepo

<sup>1</sup> S<sup>d</sup> *inverts order of this and next term.*

<sup>2</sup> K: asantutṭhatā.

<sup>3</sup> S<sup>d</sup>: 'kammata.

ayoniso manasikāro kummaggasevanā cetaso  
linattaj.<sup>1</sup>

TIKAṆ.

Cattāro āsavā  
cattāro khandhā  
cattāro oghā  
cattāro yogā  
cattāri upādānāni  
cattāro taṇhuppādā  
cattāri agatigamanāni  
cattāro vipariyesā  
cattāro anariyavohārā  
apare pi cattāro anariyavohārā<sup>2</sup>  
cattāri duccarītāni  
aparāni pi cattāri duccarītāni  
cattāri bhayāni  
aparāni pi cattāri bhayāni  
aparāni pi cattāri bhayāni  
aparāni pi cattāri bhayāni<sup>3</sup>  
catasso diṭṭhiyo.

CATUKKAṆ.

Pañcorambhāgiyāni saṃyojanāni  
pañcuddhambhāgiyāni saṃyojanāni  
pañca macchariyāni  
pañca saṅgā  
pañca sallā  
pañca cetokhilā  
pañca cetaso vinibandhā  
pañca nīvaraṇāni  
pañca kammāni anantarakāni<sup>4</sup>  
pañca diṭṭhiyo  
pañca verā  
pañca vyaśanā  
pañca akkhantiyā ādinavā  
pañca bhayāni  
pañca diṭṭhadhammanibbānavādā.

PAÑCAKAṆ.

<sup>1</sup> Sd: olinattaj.

<sup>2</sup> Sd omits this clause.

<sup>3</sup> Sd omits these three clauses.

<sup>4</sup> Sd: anantariyāni. B. and K: ānantarikāni. (See Dh. S., § 1028; Asl., p. 358.)

Cha vivādamūlāni cha chandarāgagehasitā<sup>1</sup> dhammā  
cha virodhavatthūni cha tanhākāyā cha agāravā cha  
parihāniyā dhammā apare pi cha parihāniyā dhammā  
cha somanassupavicārā cha domanassupavicārā<sup>2</sup> cha  
upekhupavicārā cha gehasitāni somanassāni cha gehasitāni  
domanassāni cha gehasitā upekhā cha dīṭṭhiyo.<sup>3</sup>

CHAKKAṀ.

Satta anusayā<sup>4</sup> satta pariyutthānāni<sup>5</sup> satta saṅgyojanāni<sup>6</sup>  
satta asaddhammā satta duccaritāni satta mānā satta  
dīṭṭhiyo.

SATTAKAṀ.

Aṭṭha kilesavatthūni aṭṭha kusītavatthūni aṭṭhasu  
lokadhammesu cittassa paṭighāto aṭṭha anariyavohārā  
aṭṭha micchattā aṭṭha purisadosā aṭṭha asaṇṇivādā aṭṭha  
neva-saṇṇi-nāsaṇṇivādā.<sup>7</sup>

AṬṬHAKAṀ.

Nava āghātavatthūni<sup>8</sup> nava purisamalāni navavidhā  
mānā nava tanhāmūlakā dhammā nava iñjitāni nava  
maññitāni nava phanditāni nava papañcitāni nava saṅ-  
khatāni.

NAVAKAṀ.

Dasa kilesavatthūni dasa āghātavatthūni<sup>9</sup> dasa akusa-  
lakammupathā dasa saṅgyojanāni dasa micchattā dasa-  
vatthukā micchādīṭṭhi dasavatthukā anataggāhikā<sup>10</sup> dīṭṭhi.

DASAKAṀ.

Aṭṭhārasa tanhāvicarītāhi ajjhāttikassa upādāya, aṭ-  
ṭhārasa tanhāvicarītāni bāhirassa upādāya, tad-ekajjhaṇ  
abhisāṇyūhitvā abhisāṅkhipitvā chattiṅsa tanhāvicarītāni  
honti. Iti atītāni chattiṅsa tanhāvicarītāni, anāgatāni  
chattiṅsa tanhāvicarītāni, paccuppannāni chattiṅsa tan-  
hāvicarītāni,<sup>10</sup> tad-ekajjhaṇ abhisāṇyūhitvā abhisāṅkhi-  
pitvā aṭṭhasatāṇ tanhāvicaritaṇ hoti; yāni ca dvāsattihi-  
dīṭṭhigatāni Brahmajāle veyyākaraṇe vuttāni Bhagavatā.

MATIKĀ.<sup>11</sup>

<sup>1</sup> K: °rāgā gehasitā. B. omits gehasitā dhammā.

<sup>2</sup> S<sup>d</sup>: somanassa vicārā, cha upekhupavicārā.

<sup>3</sup> S<sup>d</sup>: cha gehasitāni somanassāni cha gehasitāni upek-  
khā (sic) ca dīṭṭhiyo.

<sup>4</sup> S<sup>d</sup>: sattānusayā.

<sup>5</sup> K: pariyutthānā.

<sup>6</sup> S<sup>d</sup> omits. <sup>7</sup> K. and S<sup>d</sup>: saṇṇi.

<sup>8</sup> S<sup>d</sup>: āghātā.

<sup>9</sup> S<sup>d</sup>: anataggāhikā. B: antaggāh.

<sup>10</sup> S<sup>d</sup> omits this clause.

<sup>11</sup> K. omits.



Tattha katamo jātīmado?

Jātiṃ paṭicca mado majjanā majjitattaṃ māno maññanā<sup>1</sup> maññitattaṃ uppāti uppamo<sup>2</sup> dhajo sampaggāho ketukamyatā cittaassa : ayaṃ vuccati jātīmado.

Tattha katamo gottamado?

Gottaṃ paṭicca ārogyaṃ<sup>3</sup> paṭicca yobbanāṃ paṭicca jivitaṃ paṭicca lābhaṃ paṭicca sakkāraṃ paṭicca garu-kāraṃ paṭicca purekkhāraṃ paṭicca parivāraṃ paṭicca bhogaṃ paṭicca vaṇṇaṃ paṭicca suttaṃ paṭicca paṭibhānaṃ paṭicca rattaññutaṃ paṭicca piṇḍapātikattaṃ paṭicca anavaññattiṃ<sup>4</sup> paṭicca iriyāpathaṃ paṭicca iddhiṃ paṭicca yasaṃ paṭicca sīlaṃ paṭicca jhānaṃ paṭicca sippaṃ paṭicca ārohaṃ paṭicca pariṇāhaṃ paṭicca saṇṭhānaṃ paṭicca pāripūriṃ paṭicca mado majjanā majjitattaṃ māno maññanā maññitattaṃ uppāti uppamo dhajo sampaggāho ketukamyatā<sup>5</sup> cittaassa : ayaṃ vuccati pāripūrimado.

Tattha katamo mado?

Yo mado majjanā majjitattaṃ māno maññanā<sup>6</sup> maññitattaṃ uppāti uppamo dhajo sampaggāho ketukamyatā cittaassa : ayaṃ vuccati mado.

Tattha katamo pamādo?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmāgūnesu cittaassa vossaggo vossaggānup-padānaṃ kusalanāṃ vā dhammānaṃ bhāvanāya asakkakka-kiriyatā asātaaccakiriyatā anīṭṭhitakiriyatā<sup>7</sup> olinavuttitā<sup>8</sup> nikkhattachandatā nikkhattadhuratā<sup>9</sup> anāsevanā abhāvanā abahulikammaṃ anadhiṭṭhānaṃ ananuyogo pamādo : yo evarūpo pamādo pamajjanā pamajjitattaṃ : ayaṃ vuccati pamādo.

Tattha katamo thambho?

Yo thambho thambhanā thambhitattaṃ kakkhaliyaṃ phāruliyaṃ ujucittatā amudutā : ayaṃ vuccati thambho.

Tattha katamo sārambho?

Yo sārambho paṭisārambho sārambhanā paṭisāram-bhanā paṭisārambhitattaṃ : ayaṃ vuccati sārambho.

Tattha katamā aticchatā?

Itaritaracivara piṇḍapātasenāsanāgilānapaccayabhesajja-parikkhārehi pañcahi vā kāmāgūnehi asantutṭhassa bhiy-

<sup>1</sup> Cf. Dh. S., § 1116. S<sup>d</sup> : maññitā nearly always.

<sup>2</sup> K. and B. have uppāmo throughout.

<sup>3</sup> K. has . . . pe . . . inserted here. So B, and repeated at each phrase.

<sup>4</sup> B : anavaññātaṃ.

<sup>5</sup> S<sup>d</sup> : °kammata.

<sup>6</sup> So S<sup>d</sup>. <sup>7</sup> K and B : anaṭṭhita°.

<sup>8</sup> B : olina°.

<sup>9</sup> B : °dhūratā.

yokamyatā: yā evarūpā icchā icchāgataṇ aticchatā rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṇ vuccati aticchatā.

Tattha katamā mahicchatā?

Itaritaracivarapiṇḍapātagilānapaccayabhesajjaparikkhārehi pañcavi vā kāmaguṇehi asantutṭhassa bhīyyokamyatā: yā evarūpā icchā icchāgataṇ mahicchatā rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṇ vuccati mahicchatā.

Tattha katamā pāpicchatā?

Idh' ekacco assaddho samāno: saddho ti maṇ jano jānātūti icchatī, dussīlo samāno: silavā ti maṇ jano jānātūti icchatī, appassuto samāno: bahussuto ti maṇ jano jānātūti, saṅgaṇikārāmo samāno: pavivitto ti maṇ jano jānātūti icchatī, kusīto samāno: āraddhaviṇiyo ti maṇ jano jānātūti icchatī, muṭṭhassati samāno: upatṭhassati ti maṇ jano jānātūti icchatī, asamāhito samāno: samāhito ti maṇ jano jānātūti icchatī, duppāṇiṇo samāno: paññavā<sup>1</sup> ti maṇ jano jānātūti icchatī, akhināsavo samāno: khināsavo ti maṇ jano jānātūti icchatī: yā evarūpā icchā icchāgataṇ pāpicchatā rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṇ vuccati pāpicchatā.

Tattha katamaṇ siṅgaṇ?

Yaṇ siṅgaṇ siṅgaratā caturatā<sup>2</sup> cāturiyaṇ parikkhattatā parikkhattiyaṇ:<sup>3</sup> idaṇ vuccati siṅgaṇ.

Tattha katamaṇ tintiṇaṇ?

Yaṇ tintiṇaṇ tintiṇāyaṇā<sup>4</sup> tintiṇāyitattaṇ loluppaṇ loluppāyaṇā loluppāyitattaṇ puñcikatā sādukamyatā:<sup>5</sup> idaṇ vuccati tintiṇaṇ.

Tattha katamaṇ cāpalyaṇ?<sup>6</sup>

Civaramaṇḍanā pattamaṇḍanā senāsanaṇḍanā, imassa vā pūtikāyassa<sup>7</sup> bahirāṇaṇ vā parikkhārāṇaṇ<sup>8</sup> maṇḍanā vibhūsanā keḷanā<sup>9</sup> parikelāṇā<sup>10</sup> giddhikātā giddhikattaṇ,<sup>11</sup> capalatā cāpalyaṇ: idaṇ vuccati cāpalyaṇ.

Tattha katamā asabhāgavutti?<sup>12</sup>

Mātari vā pitari vā jeṭṭhe vā bhātari ācariyesu<sup>13</sup> vā uppaṇṇhāye<sup>14</sup> vā Buddhē vā sāvakesu vā aññataraññātareesu vā<sup>15</sup> garutṭhāniyesu vippatikulaḡāhitā<sup>16</sup> vipaccanikasātātā,<sup>17</sup>

<sup>1</sup> K: paññāvā.

<sup>2</sup> B: caturatā

<sup>3</sup> K: parikkhattiyaṇ. B: parikkhattiyaṇ.

<sup>4</sup> S<sup>d</sup>: tiṇāsana.

<sup>5</sup> B and K: sādhu.

<sup>6</sup> S<sup>d</sup>: cāpallaṇ.

<sup>7</sup> B: pūti.

<sup>8</sup> S<sup>d</sup>: °khāraṇ.

<sup>9</sup> S<sup>d</sup>: kelasana. B: keḷanā.

<sup>10</sup> S<sup>d</sup>: parikelāsana.

<sup>11</sup> S<sup>d</sup>: gedhikātā gedhikattaṇ.

<sup>12</sup> S<sup>d</sup>: °vuttitā.

<sup>13</sup> S<sup>d</sup>: ācariye.

<sup>14</sup> K: upaṇṇhāyesu.

<sup>15</sup> K. omits.

<sup>16</sup> K: vippatikula.

<sup>17</sup> S<sup>d</sup>: kāsātātā. B: °nika.

anādariyaṃ anādaratā<sup>1</sup> agāravatā appatissavatā :<sup>2</sup> ayaṃ  
vuccati asabhāgavutti.<sup>3</sup>

Tattha katamā aratī ?

Pantesu vā senāsanesu aññataraññataresu vā adhikusa-  
lesu dhammesu vā<sup>4</sup> aratī aratikā anabhiratī anabhiramaṇa  
ukkaṇṭhitā paritassitā :<sup>5</sup> ayaṃ vuccati aratī.

Tattha katamā tandī ?<sup>6</sup>

Yā tandī tandiyanā tandimanakatā, ālasyaṃ<sup>7</sup> ālasāyanā<sup>8</sup>  
ālasāyitattaṃ : ayaṃ vuccati tandī.

Tattha katamā vijambhikā ?<sup>9</sup>

Yā kāyassa jambhanā vijambhanā ānāmanā<sup>10</sup> vināmanā  
sannāmanā paṇāmanā<sup>11</sup> vyādhiyakā : ayaṃ vuccati vijam-  
bhikā.

Tattha katamo bhattasammado ?

Yā bhuttāvissa bhattamuecchā bhattakilamatho bhatta-  
parilāho<sup>12</sup> kāyadutṭhullaṃ : ayaṃ vuccati bhattasammado.

Tattha katamaṃ cetaso linattaṃ ?<sup>13</sup>

Yā cittassa akalyatā<sup>14</sup> akammaññatā oliyanā sallīyanā  
līnaṃ līyanā līyitattaṃ thīnaṃ thīyanā thīyitattaṃ<sup>15</sup> cittassa :  
idaṃ vuccati cetaso linattaṃ.

Tattha katamā kuhanā ?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpaka-  
tassa paccayapaṭisevanasaṅkhātena vā sāmantaajappitena  
vā iriyāpathassa vā aṭṭhapanā<sup>16</sup> ṭhapanā saṇṭhapanā  
bhākuṭikā<sup>17</sup> bhākuṭiyaṃ kuhanā kuhāyanā kuhitattaṃ :  
ayaṃ vuccati kuhanā.

Tattha katamā lapanā ?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpa-  
katassa yā paresaṃ ālapanā lapanā<sup>18</sup> sallapanā ullapanā  
samullapanā unnahanā<sup>19</sup> samunnahanā ukkācanā<sup>20</sup> samuk-  
kācanā anuppiyabhāṇitā<sup>21</sup> pātukamyatā<sup>22</sup> muggasuppatā  
pāribbhattatā :<sup>23</sup> ayaṃ vuccati lapanā.

Tattha katamā nemittikatā ?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpa-

<sup>1</sup> B : anādariyatā.

<sup>2</sup> B : appatī°.

<sup>3</sup> So S<sup>d</sup>.

<sup>4</sup> K. and B. omit vā.

<sup>5</sup> S<sup>d</sup> : paritassitā.

<sup>6</sup> K and S<sup>d</sup> : tandī.

<sup>7</sup> S<sup>d</sup> : ālass°. <sup>8</sup> B : ālasyāyanā.

<sup>9</sup> B : vijambhitā.

<sup>10</sup> S<sup>d</sup> : anāmanā. <sup>11</sup> S<sup>d</sup> : paṇāmanā.

<sup>12</sup> S<sup>d</sup> : olāho.

<sup>13</sup> S<sup>d</sup> : olinattaṃ. B : calinattaṃ.

<sup>14</sup> S<sup>d</sup> : akallatā.

<sup>15</sup> B : li°, and thī°.

<sup>16</sup> B : āṭhapanā.

<sup>17</sup> B : bhākuṭitā.

<sup>18</sup> S<sup>d</sup> : omits.

<sup>19</sup> S<sup>d</sup> : ullahanā samullahanā.

<sup>20</sup> K : °kāpanā.

<sup>21</sup> S<sup>d</sup> : °bhāsitā.

<sup>22</sup> S<sup>d</sup> : cātu°. B : cātu°.

<sup>23</sup> K. and B : muggasupatā pāribhatyatā. Cf. Ml. 370.

katassa yaṃ paresaṃ nimittaṃ nimittakammaṃ obhāso  
obhāsakammaṃ sāmantaṃ jappā parikathā: ayaṃ vuccati  
nemittikatā.

Tattha katamā nippesikatā?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpaka-  
tassa yā paresaṃ akkosanā vambhanā garahanā ukkhe-  
panā samukkhepanā khipanā saṅkhipanā pāpanā sampā-  
panā: avañnahāriyā parapiṭṭhimaṇṣikatā:<sup>1</sup> ayaṃ vuccati  
nippesikatā.

Tattha katamā lābhena lābhaj jigīṣanā?<sup>2</sup>

Lābhasakkārasilokasannissito pāpiccho icchāpakato ito  
laddhaṃ āmisaj amutra haratī amutra vā laddhaṃ  
āmisaj idha āharatī: yā evarūpā āmisena āmisassa eṭṭhi  
gavetthi pariyeṭṭhi esanā gavesanā pariyesanā: ayaṃ vuc-  
cati lābhena lābhaj jigīṣanā.<sup>2</sup>

Tattha katamo seyyo 'ham asmīti māno?

Idh' ekacco<sup>3</sup> jātiyā vā gottena vā kolaputtiyena vā  
vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammā-  
yatanena vā sippāyatanena vā vijjattāhanena vā sutena vā  
paṭibhānena vā aññataraññātarena vatthunā mānaṃ jap-  
peti: yo evarūpo māno maññanā maññitattaṃ unṇati  
unṇāmo<sup>4</sup> dhajo sampaggāho ketukamyatā cittassa: ayaṃ  
vuccati seyyo 'ham asmīti māno.

Tattha katamo sadiso 'ham asmīti māno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā  
vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammā-  
yatanena vā sippāyatanena vā vijjattāhanena vā sutena vā  
paṭibhānena vā aññataraññātarena vatthunā mānaṃ  
jappeti: yo evarūpo māno maññanā maññitattaṃ unṇati  
unṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṃ  
vuccati sadiso 'ham asmīti māno.

Tattha katamo hīno 'ham asmīti māno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇ-  
ṇapokkharatāya vā dhanena vā ajjhenena vā kammāyata-  
tanena vā sippāyatanena vā vijjattāhanena vā sutena vā  
paṭibhānena vā aññataraññātarena vatthunā omānaṃ  
jappeti: yo evarūpo omāno omaññanā omaññitattaṃ  
hīlanā ohīlanā ohīlitattaṃ attuññā<sup>5</sup> attavaññā attapari-  
bhavo: ayaṃ vuccati hīno 'ham asmīti māno.

<sup>1</sup> B. and K: avañnahārikā. <sup>2</sup> B: nijigīsanā.

<sup>3</sup> S<sup>d</sup>: ekacco ti vā. <sup>4</sup> So S<sup>d</sup>, K., B. Cf. Dh. S., § 1116.

<sup>5</sup> S<sup>d</sup>: yo evarūpo omāno maññanā maññitattaṃ gilānā  
gilītatattaṃ attaññutā. B: hīl°.

Tattha katamo seyyassa seyyo 'ham asmīti māno?  
 Idh' ekacco seyyo hoti jātiyā vā gottena vā kolaputti-  
 yena vā vanṇapokkharatāya vā dhanena vā ajjhenena vā  
 kammāyatanena vā sippāyatanena vā vijjattāhanena vā  
 sutena vā paṭibhāṇena vā aññataraññātarena vatthunā  
 parehi seyyaṇ attānaṇ dahati, so taṇ nissāya mānaṇ  
 jappeti: yo evarūpo māno maññanā maññitattaṇ uppati  
 uppāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ  
 vuccati seyyassa seyyo 'ham asmīti māno.

Tattha katamo seyyassa sadiso 'ham asmīti māno?  
 Idh' ekacco seyyo hoti jātiyā vā gottena vā kolaputti-  
 yena vā vanṇapokkharatāya vā dhanena vā ajjhenena vā  
 kammāyatanena vā sippāyatanena vā vijjattāhanena vā  
 sutena vā paṭibhāṇena vā aññataraññātarena vatthunā  
 parehi sadisaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jap-  
 peti: yo evarūpo māno maññanā maññitattaṇ uppati  
 uppāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ  
 vuccati seyyassa sadiso 'ham asmīti māno.

Tattha katamo seyyassa hīno 'ham asmīti māno?  
 Idh' ekacco seyyo hoti jātiyā vā gottena vā kolaputti-  
 yena vā vanṇapokkharatāya vā dhanena vā ajjhenena vā  
 kammāyatanena vā sippāyatanena vā vijjattāhanena vā  
 sutena vā paṭibhāṇena vā aññataraññātarena vatthunā  
 parehi hīnaṇ attānaṇ dahati, so taṇ nissāya omānaṇ  
 jappeti: yo evarūpo omāno omaññanā omaññitattaṇ  
 hīlanā ohīlanā ohīlitattaṇ attuññā<sup>1</sup> attavaññā<sup>2</sup> attapari-  
 bhavo:<sup>3</sup> ayaṇ vuccati seyyassa hīno 'ham asmīti māno.

Tattha katamo sadisassa seyyo 'ham asmīti māno?  
 Idh' ekacco sadiso hoti jātiyā vā gottena vā kolaputti-  
 yena vā . . . pe<sup>4</sup> . . . aññataraññātarena vatthunā parehi  
 seyyaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti: yo  
 evarūpo māno maññanā maññitattaṇ uppati uppāmo  
 dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati  
 sadisassa seyyo 'ham asmīti māno . . . pe<sup>5</sup> . . .

Tattha katamo hīnassa sadiso 'ham asmīti māno?  
 Idh' ekacco hīno hoti jātiyā vā gottena vā kolaputti-  
 yena vā . . . pe . . . aññataraññātarena vatthunā parehi  
 sadisaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti:  
 yo evarūpo māno maññanā maññitattaṇ uppati uppāmo

<sup>1</sup> S<sup>d</sup>: attaññaṇ.

<sup>2</sup> K: attā<sup>2</sup>.

<sup>3</sup> S<sup>d</sup>: attuparibhavo.

<sup>4</sup> S<sup>d</sup> gives full text.

<sup>5</sup> K. proceeds without . . . pe . . . to the next question.  
 S<sup>d</sup> and B. give the full alternation of Tattha katamo sadi-  
 sassa sadiso . . . sadisassa hīno . . . hīnassa seyyo, &c.

dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati hinassa sadiso 'ham asmīti māno.

Tattha katamo hīnassa hīno 'ham asmīti māno?

Idh' ekacco hīno hoti jātiyā vā gottena vā kolaputtīyena vā . . . pe . . . aññātaraññātarena vatthunā parehi hīnaṃ attānaṃ dahati, so taṃ nissāya mānaṃ jappeti: yo evarūpo māno maññanā maññitattaṃ omāno omaññanā omaññitattaṃ hīlanā ohīlanā ohīlitattaṃ attuññā attavaṇṇā<sup>1</sup> attaparibhavo: ayaṃ vuccati hīnassa hīno 'ham asmīti māno.

Tattha katamo māno?

Yo māno maññanā maññitattaṃ uppāti uppāmo dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati māno.

Tattha katamo atimāno?

Idh' ekacco jātiyā vā gottena vā kolaputtīyena vā . . . pe . . . aññātaraññātarena vatthunā parehi<sup>2</sup> attānaṃ atimaññati: yo evarūpo māno maññanā maññitattaṃ uppāti uppāmo dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati atimāno.

Tattha katamo mānātimāno?

Idh' ekacco jātiyā vā gottena vā kolaputtīyena vā . . . pe . . . aññātaraññātarena vatthunā pubbakāle<sup>3</sup> parehi sadisaṃ attānaṃ dahati aparakāle<sup>4</sup> attānaṃ seyyaṃ dahati parehi hīnaṃ na dahati: yo evarūpo māno maññanā maññitattaṃ uppāti uppāmo dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati mānātimāno.

Tattha katamo omāno?

Idh' ekacco jātiyā vā gottena vā kolaputtīyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattāhanena vā sutena vā paṭibhānena vā aññātaraññātarena vatthunā omānaṃ jappeti: yo evarūpo omāno omaññanā omaññitattaṃ hīlanā ohīlanā ohīlitattaṃ attuññā<sup>5</sup> attavaññā<sup>6</sup> attaparibhavo, ayaṃ vuccati omāno.

Tattha katamo adhimāno?

Appatte pattasaññitā,<sup>7</sup> akate katasaññitā<sup>8</sup> anadhigate adhigatasaññitā, asacchikate sacchikatasaññitā: yo evarūpo māno maññanā maññitattaṃ uppāti uppāmo dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati adhimāno.

<sup>1</sup> S<sup>d</sup>: attaññā attavaṇṇā. K: attā.

<sup>2</sup> K: pare. K. and S<sup>d</sup> omit attānaṃ.

<sup>3</sup> K and B: pubbakālaṃ.

<sup>4</sup> K and B: aparakālaṃ.

<sup>5</sup> So S<sup>d</sup>.

<sup>6</sup> K: attā.

<sup>7</sup> S<sup>d</sup>: pattī.

<sup>8</sup> S<sup>d</sup> omits these two words.

Tattha katamo asmimāno?

Rupe asmīti māno,<sup>1</sup> asmīti chando, asmīti anusayo; vedanāya saññāya saṅkhāresu viññāṇe asmīti māno, asmīti chando, asmīti anusayo: yo evarūpo māno maññanā maññitattaṃ uppati uppāmo dhajo sampaggāho ketukam-yatā cittassa: ayaṃ vuccati asmimāno.

Tattha katamo micchāmāno?

Idh' ekacco pāpakena vā kammāyatanena pāpakena vā sippāyatanena pāpakena vā vijjāṭṭhānena pāpakena vā sutena pāpakena vā paṭibhāṇena pāpakena vā silena pāpakena vā vatena pāpakena vā silabbatena pāpikāya vā diṭṭhiyā aññataraññatarena vatthunā mānaṃ jappeti: yo evarūpo māno maññanā maññitattaṃ uppati uppāmo dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati micchāmāno.

Tattha katamo nātivitakko?

Nātake ārabba gehasito takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā micchāsaṅkappo: ayaṃ vuccati nātivitakko.

Tattha katamo janapadavitakko?

Janapadaṃ ārabba gehasito takko vitakko . . . pe . . . micchāsaṅkappo: ayaṃ vuccati janapadavitakko.

Tattha katamo amaravitakko?

Dukkarakārikāpaṭisaṃyutto<sup>2</sup> vā diṭṭhigatapaṭisaṃyutto vā<sup>3</sup> gehasito takko vitakko . . . pe . . . micchāsaṅkappo: ayaṃ vuccati amaravitakko.

Tattha katamo parānuddayatāpaṭisaṃyutto<sup>4</sup> vitakko?

Idh' ekacco<sup>5</sup> gihisaṃsattho viharati hasanandī sahasoki sukhitesu sukhiṭo dukkhitesu dukkhito uppannesu kiccarāpiyesu attanā vā<sup>6</sup> yogaṃ āpajjati: yo tattha gehasito takko vitakko . . . pe . . . micchāsaṅkappo: ayaṃ vuccati parānuddayatāpaṭisaṃyutto vitakko.

Tattha katamo lābhasakkārasilokapaṭisaṃyutto vitakko?

Lābhasakkārasilokaṃ ārabba gehasito takko vitakko . . . pe . . . micchāsaṅkappo: ayaṃ vuccati lābhasakkārasilokapaṭisaṃyutto vitakko.

Tattha katamo anavaññatipaṭisaṃyutto vitakko?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā: mā maṃ

<sup>1</sup> S<sup>d</sup> omits these three words. B: rūpaṃ . . . vedanā, *ec.*

<sup>2</sup> S<sup>d</sup>: amarā°.

<sup>3</sup> B: dukkarakaritā°.

<sup>4</sup> S<sup>d</sup>: diṭṭhi vā paṭisaṃyutto vā.

<sup>5</sup> K: parānuddayatā°.

<sup>6</sup> S<sup>d</sup> omits the entire answer.

<sup>7</sup> B: vā.





mā maṃ jaññā ti saṃkappeti,<sup>1</sup>—mā maṃ jaññā ti vācaṃ<sup>2</sup>  
bhāsatī,—mā maṃ jaññā ti kāyena parakkamati: yā  
evarūpā māyā māyavītā accasārā<sup>3</sup> vaṇcanā nikati viki-  
raṇā<sup>4</sup> parihaṇā<sup>5</sup> guhaṇā pariguhaṇā chādanā paricehā-  
danā anuttānikammaṃ anāvikammaṃ vocchādanā pāpa-  
kiriya: ayaṃ vuccati māyā.

Tattha katamaṃ sātheyyaṃ<sup>6</sup>

Idh' ekacco saṭṭho<sup>7</sup> hoti parisattho: yaṃ tattha sathan  
sathatā sātheyyaṃ kakkaratā kakkariyaṃ<sup>8</sup> parikkhattatā<sup>9</sup>  
parikkhattiyaṃ<sup>10</sup> idam vuccati sātheyyaṃ.

Tattha katamā avijjā<sup>11</sup>

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho  
akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamā bhavataṇhā?

Yo bhavesu bhavacchando bhavarāgo bhavanandi  
bhavataṇhā bhavasineho<sup>12</sup> bhavapariḷāho bhavamuechā  
bhavajjhosānaṃ: ayaṃ vuccati bhavataṇhā.

Tattha katamā bhavaditthi?

Bhavissati attā ca loko cāti: yā evarūpā ditthi ditthi-  
gataṃ . . . pe . . . vipariyesagāho: ayaṃ vuccati bhava-  
ditthi.

Tattha katamā vibhavaditthi?

Na bhavissati attā ca loko cāti: yā evarūpā ditthi ditthi-  
thagataṃ . . . pe . . . vipariyesagāho:<sup>13</sup> ayaṃ vuccati vib-  
havaditthi.

Tattha katamā sassataditthi?

Sassato attā ca loko cāti: yā evarūpā ditthi ditthiga-  
taṃ . . . pe . . . vipariyesagāho: ayaṃ vuccati sassata-  
ditthi.

Tattha katamā uccchedaditthi?

Ucchejjissati attā ca loko cāti: yā evarūpā ditthi ditthi-  
thagataṃ . . . pe . . . vipariyesagāho: ayaṃ vuccati ucc-  
chedaditthi.

Tattha katamā antavā ditthi?

Antavā attā ca loko cāti: yā evarūpā ditthi ditthigataṃ  
. . . pe . . . vipariyesagāho: ayaṃ vuccati antavā ditthi.

<sup>1</sup> K: saṃkappati.

<sup>2</sup> S<sup>d</sup>: vācam.

<sup>3</sup> B. and K: accasārā. Cf. M. I, 304; § i, 239: v, 218, n. 8.

<sup>4</sup> S<sup>d</sup>: vikarāṇā. B: vikkirāṇā. <sup>5</sup> S<sup>d</sup>: parihaṇā.

<sup>6</sup> K: sāttho; below, saṭṭho. Cf. M. I, 529.

<sup>7</sup> B: saṭṭho. <sup>8</sup> K: kakkhalatā kakkhalīyaṃ.

<sup>9</sup> S<sup>d</sup>: parikkhattā. K: parikkhattatā.

<sup>10</sup> S<sup>d</sup>: parikkhattiyaṃ. K: parikkhattiyaṃ.

<sup>11</sup> Cf. above p. 85, and Dh. S., §§ 1311 foll.

<sup>12</sup> So both K. and S<sup>d</sup>. B: °sneho. <sup>13</sup> K: °yesaggāho.

Tattha katamā anantavā diṭṭhi?

Anantavā attā ca loko cāti: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati anantavā diṭṭhi.

Tattha katamā pubbantānudiṭṭhi?

Pubbantaṇ ārabba yā uppajjati diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati pubbantānudiṭṭhi.

Tattha katamā aparantānudiṭṭhi?

Aparantaṇ ārabba yā uppajjati diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati aparantānudiṭṭhi.

Tattha katamaṇ ahirikaṇ?

Yaṇ na hiriyati hiriyitabbena,<sup>1</sup> na hiriyati pāpakānaṇ akusalānaṇ dhammānaṇ samāpattiyā: idaṇ vuccati ahirikaṇ.

Tattha katamaṇ anottappaṇ?

Yaṇ na ottappati ottappitabbena,<sup>2</sup> na ottappati pāpakānaṇ akusalānaṇ dhammānaṇ samāpattiyā: idaṇ vuccati anottappaṇ.

Tattha katamā dovacassatā?

Sahadhammike<sup>3</sup> vuccamāne dovacassāyaṇ<sup>4</sup> dovacassiyaṇ dovacassatā vippatikūlagāhitā vipaccanikasattā,<sup>5</sup> anādariyaṇ anādaratā agāravatā appaṭissavatā<sup>6</sup>: ayaṇ vuccati dovacassatā.

Tattha katamā pāpamittatā?

Ye te puggalā assaddhā dussilā appassutā maccharino duppaññā yā tesāṇ sevanaṇ nisevanaṇ saṇsevanaṇ bhajanaṇ sambhajanā bhatti sambhatti sampavaṇkatā:<sup>7</sup> ayaṇ vuccati pāpamittatā.

Tattha katamo anajjava?

Yo anajjava anajjavatā jimhatā<sup>8</sup> vaṇkatā kuṭilatā: ayaṇ vuccati anajjava.

Tattha katamo amaddavo?

Yā amudutā amaddavatā kakkhalatā<sup>10</sup> kathinatā,<sup>11</sup> phārusiyaṇ ujucittatā amuducittatā:<sup>12</sup> ayaṇ vuccati amaddavo.

<sup>1</sup> S<sup>d</sup>: hiriyatabbe, or, the following negative particle has been omitted. Cf. p. 370. B: hiriyitabbena.

<sup>2</sup> S<sup>d</sup>: ottappitabbe, or, as in preceding note.

<sup>3</sup> B: °dhammikenā.

<sup>4</sup> S<sup>d</sup> omits. B. puts dovacassatā first, and adds a fourth: dovacassitā, but not on p. 371.

<sup>5</sup> S<sup>d</sup>: vipatīkula<sup>o</sup> vipaccanikasattā. B: vipatīkula<sup>o</sup> vipaccanika<sup>o</sup>.

<sup>6</sup> B. and S<sup>d</sup>: appaṭi<sup>o</sup>.

<sup>7</sup> S<sup>d</sup>: °kataṇ.

<sup>8</sup> K: anājj<sup>o</sup>.

<sup>9</sup> K: jimhitā.

<sup>10</sup> S<sup>d</sup>: kakkhaliyaṇ. B: kakkhaliyaṇ phārusiyaṇ kakkhalatā katinatā.

<sup>11</sup> S<sup>d</sup> omits.

<sup>12</sup> S<sup>d</sup> and B: amudutā.

Tattha katamā akkhanti?

Yā akkhanti akkhamanatā anadhivāsanatā caṇḍikkāṇ  
asuro po anattamanatā cittassa: ayaṇ vuccati akkhanti.

Tattha katamaṇ asoraccaṇ?

Kāyiko vitikkamo<sup>1</sup> vācasiko vitikkamo kāyikavācasiko  
vitikkamo: idaṇ vuccati asoraccaṇ. Sabbam<sup>2</sup> pi dussilyaṇ  
asoraccaṇ.

Tattha katamaṇ asākhalyaṇ?

Yā sā vācā aṇḍakā kakkasā<sup>3</sup> parakaṭukā parābhisajjāṇi  
kodhasāmanatā asamādhisaṇvattanikā tathārūpiṇ vācaṇ  
bhāsita hoti: yā tattha asaṇhavācatā asākhilavācatā  
pharusavācatā: idaṇ vuccati asākhalyaṇ.

Tattha katamo appaṭṭisanthāro?

Dve paṭṭisanthārā: āmisapaṭṭisanthāro ca dhammapaṭṭi-  
santhāro ca. Idh' ekacco appaṭṭisanthārako hoti āmisa-  
paṭṭisanthārena vā dhammapaṭṭisanthārena vā: ayaṇ vuc-  
cati appaṭṭisanthāro.

Tattha katamā indriyesu aguttadvārātā?

Idh' ekacco cakkhunā rūpaṇ disvā nimittaggāhī hoti  
anuvyañjanaggāhī, yatvādhikaraṇam enaṇ cakkhundriyaṇ  
asaṇvutaṇ viharantaṇ abhiññhādomanassā pāpakā akusalā  
dhammā anvāssaveyyuṇ, tassa saṇvaraṇa na paṭipajjati  
na rakkhati cakkhundriyaṇ cakkhundriye na saṇvaraṇ  
āpajjati, sotena saddaṇ sutvā,<sup>4</sup> ghānena gandhaṇ ghāyitvā,  
jivhaya rasaṇ sāyitvā, kāyena phoṭṭhabbaṇ phusitvā, man-  
asā dhammaṇ viññāya nimittaggāhī hoti anuvyañjanag-  
gāhī, yatvādhikaraṇam enaṇ manindriyaṇ asaṇvutaṇ  
viharantaṇ abhiññhādomanassa pāpakā akusalā dhammā  
anvāssaveyyuṇ, tassa saṇvaraṇa na paṭipajjati na rak-  
khati manindriyaṇ manindriye na saṇvaraṇ āpajjati: yā  
imesaṇ channaṇ indriyaṇaṇ agutti agopanaṇ anārakkho  
asaṇvaro: ayaṇ vuccati indriyesu aguttadvārātā.

Tattha katamā bhojane amattaññūtā?

Idh' ekacco appaṭṭisaṇkhā ayoniso āhāraṇ āhāreti davāya  
madāya maṇḍanāya vibhūsanāya: yā tattha asantutṭhita<sup>5</sup>  
amattaññūtā appaṭṭisaṇkhā bhojane: ayaṇ vuccati bhojane  
amattaññūtā.

Tattha katamaṇ mutṭhasaccaṇ?

Yā asati<sup>6</sup> ananussati appaṭṭissati asati<sup>7</sup> asaraṇatā adhā-  
raṇatā pilāpanatā sammussanatā:<sup>8</sup> idaṇ vuccati mutṭ-  
thasaccaṇ.

<sup>1</sup> B: vitik°.

<sup>2</sup> B: sabbāṇ.

<sup>3</sup> Sd: kakkhasā.

<sup>4</sup> Only B. inserts 'pe's.'

<sup>5</sup> K: asantutṭhātā.

<sup>6</sup> K: assati.

<sup>7</sup> Sd and B. omit.

<sup>8</sup> Sd: apilāpanatā pammosanatā. K: samusanatā.

Tattha katamaṇ asampajaññaṇ ?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇṅṅi moho akusalamūlaṇ : idaṇ vuccati asampajaññaṇ.

Tattha katamā silavipatti ?

Kāyiko vitikkamo vācasiko vitikkamo kāyikavācasiko vitikkamo : ayaṇ vuccati silavipatti. Sabbam pi dussilyaṇ silavipatti.

Tattha katamā diṭṭhivipatti ?

Natthi dinnay, natthi yitthaṇ . . . pe<sup>1</sup> . . . ye imaṇ ca lokaṇ paraṇ ca lokaṇ sayāṇ abhiññā saccchikatvā pavidentiti : yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho : ayaṇ vuccati diṭṭhivipatti. Sabbā pi micchādiṭṭhi diṭṭhivipatti.

Tattha katamaṇ ajjhattaṇ saṃyojanaṇ ?

Pañcorambhāgiyāni saṃyojanāni ajjhattaṇ saṃyojanaṇ. Pañcuddhambhāgiyāni saṃyojanāni bahiddhā saṃyojanaṇ.

#### DUKAṇ.

Tattha katamāni tīpi akusalamūlāni ?

Lobho doso moho.

Tattha katamo lobho?<sup>2</sup>

Yo rāgo sārāgo anunayo anurodho nandī nandirāgo<sup>3</sup> cittassa sārāgo icchā mucchā ajjhosaṇaṇ gedho pali-gedho<sup>4</sup> saṅgo paṇko eja māyā janikā sañjanaṇi<sup>5</sup> sabbini<sup>6</sup> jālini saritā<sup>7</sup> visattikā suttaṇ visatā āyuhani<sup>8</sup> dutiyā paṇidhi bhavanetti vanaṇ vanatho<sup>9</sup> santhavo sineho<sup>10</sup> apekhā paṭibandhu āsā āsiṇsaṇā āsiṇsitattaṇ rūpāsā saddāsā<sup>11</sup> gandhāsā rasāsā phoṭṭhabbāsā lābhāsā dhanāsā puttāsā jivitāsā jappā pajappā abhijappā jappā<sup>12</sup> jappanā jappitattaṇ loluppaṇ<sup>13</sup> loluppāyanaṇ loluppāyitattaṇ puñ-cikatā<sup>14</sup> sādukamyatā<sup>15</sup> adhammarāgo visamalobho nikanti

<sup>1</sup> S<sup>4</sup> gives full text. Cf. Dh. S., § 1362, and above, p. 328.

<sup>2</sup> Dh. S., § 1059.

<sup>4</sup> S<sup>4</sup>: paṭigedho. B: pari°.

<sup>6</sup> S<sup>4</sup>: sabbini.

<sup>8</sup> S<sup>4</sup>: āyuhhani.

<sup>10</sup> So K. and S<sup>4</sup>. B: sneho.

<sup>12</sup> S<sup>4</sup> and B. omit.

<sup>14</sup> B: pucchāñjikatā.

<sup>15</sup> B, K. and Asl., p. 365, sādhukamyatā. S<sup>4</sup> reads sādu°.

Possibly one should read sādu° in the Atthasālini, as more congruous with the context: manāpe visaye kāmētūti.



Tattha katamo vyāpāḍavitakko?

Vyāpāḍapaṭisaṇṇutto takko vitakko . . . pe . . . micchāsaṇkappo : ayaṇ vuccati vyāpāḍavitakko.

Tattha katamo vihiṇṣāvitakko?

Vihīṇṣāpaṭisaṇṇutto takko vitakko . . . pe . . . micchāsaṇkappo : ayaṇ vuccati vihiṇṣāvitakko.

Ime tayo akusalavitakkā.

Tattha katamā tisso akusalasaññā?

Kāmasaññā vyāpāḍasaññā vihiṇṣāsaññā.

Tattha katamā kāmasaññā?

Kāmapaṭisaṇṇutto saññā sañjānanā sañjānitattāṇ : ayaṇ vuccati kāmasaññā.

Tattha katamā vyāpāḍasaññā?

Vyāpāḍapaṭisaṇṇuttā saññā sañjānanā sañjānitattāṇ : ayaṇ vuccati vyāpāḍasaññā.

Tattha katamā vihiṇṣāsaññā?

Vihīṇṣāpaṭisaṇṇuttā saññā sañjānanā sañjānitattāṇ : ayaṇ vuccati vihiṇṣāsaññā.

Imā tisso akusalasaññā.

Tattha katamā tisso akusaladhātuyo?

Kāmadhātu vyāpāḍadhātu vihiṇṣādhātu.

Tattha katamā kāmadhātu?

Kāmavitakko kāmadhātu . . . Vyāpāḍavitakko vyāpāḍadhātu . . . Vihīṇṣāvitakko vihiṇṣādhātu.

Tattha katamo kāmavitakko?

Kāmapaṭisaṇṇutto takko . . . pe . . . micchāsaṇkappo : ayaṇ vuccati kāmavitakko.

Tattha katamo vyāpāḍavitakko? Vyāpāḍapaṭisaṇṇutto takko vitakko . . . pe . . . micchāsaṇkappo : ayaṇ vuccati vyāpāḍavitakko.

Tattha katamo vihiṇṣāvitakko?

Vihīṇṣāpaṭisaṇṇutto takko vitakko . . . pe . . . micchāsaṇkappo : ayaṇ vuccati vihiṇṣāvitakko.

Imā tisso akusaladhātuyo.

Tattha katamāni tīṇi duccarītāni?

Kāyaduccaritaṇ vaciduccaritaṇ manoduccaritaṇ.

Tattha katamaṇ kāyaduccaritaṇ?

Pāṇātipāto adinnādānaṇ kāmesu micchācāro : idaṇ vuccati kāyaduccaritaṇ.

Tattha katamaṇ vaciduccaritaṇ?

Musāvādo pisuṇā vācā pharusā vācā samphappalāpo : idaṇ vuccati vaciduccaritaṇ.

Tattha katamaṇ manoduccaritaṇ?

Abhijjhā vyāpādo micchādittṭhi : idaṃ vuccati manoduccaritaṃ.

Tattha katamaṃ kāyaduccaritaṃ ?

Akusalaṃ kāyakammaṃ kāyaduccaritaṃ. Akusalaṃ vacikammaṃ vaciduccaritaṃ. . . . Akusalaṃ manokammaṃ manoduccaritaṃ.

Tattha katamaṃ akusalaṃ kāyakammaṃ ?

Akusalā kāyasañcetanā akusalaṃ kāyakammaṃ. . . . Akusalā vacisañcetanā akusalaṃ vacikammaṃ. . . . Akusalā manosañcetanā akusalaṃ manokammaṃ.

Imāni tīni duccarītāni.

Tattha katame tayo āsavā ?

Kāmāsavo bhavāsavo avijjāsavo.

Tattha katamo kāmāsavo ?

Yo kāmesu kāmaccando<sup>1</sup> kāmarāgo kāmanandi kāmataṇhā kāmāsineho kāmapiṇḍo kāmamuccā kāmajjhosaṇaṃ : ayaṃ vuccati kāmāsavo.

Tattha katamo bhavāsavo ?

Yo bhavesu bhavaccando . . . pe<sup>2</sup> . . . bhavajjhosaṇaṃ : ayaṃ vuccati bhavāsavo.

Tattha katamo avijjāsavo ?

Dukkhe aññānaṃ . . . pe . . . avijjālaṅgi moho akusalamūlaṃ : ayaṃ vuccati avijjāsavo.

Ime tayo āsavā.

Tattha katamāni tīni saṃyojanāni ?

Sakkāyadittṭhi vicikicchā sīlabbataparamāso.

Tattha katamā sakkāyadittṭhi ?

Idha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ ; vedanaṃ . . . saññaṃ . . . saṅkhāre . . . viññānaṃ attato samanupassati, viññānavantaṃ vā attānaṃ, attani vā viññānaṃ, viññānasmiṃ vā attānaṃ : ya evarūpā dittṭhi dittiḥgataṃ . . . pe . . . vipariyesagāho : ayaṃ vuccati sakkāyadittṭhi.

Tattha katamā vicikicchā ?

Satthari kaṅkhati vicikicchati, dhamme kaṅkhati vicikicchati, saṅghe kaṅkhati vicikicchati, sikkhāya kaṅkhati vicikicchati ; pubbante kaṅkhati vicikicchati, aparante kaṅkhati vicikicchati, pubbantāparante kaṅkhati vicikic-

<sup>1</sup> K. and B. have pe to kāmajjhosaṇaṃ. <sup>2</sup> Dh. S., § 1120.

chati, idappaccayatā-paṭiccasamuppannesu dhammesu kaṇkhati vicikicchati : yā evarūpā kaṅkhā kaṅkhāyana kaṅkhāyitatta<sup>1</sup> vimati vicikicchā dvelhakaṇ dvedhāpatho saṇṇayo anekasagāho āsappanā parisappanā apariyogāhanā<sup>2</sup> thambhitattaṇ cittaassa manovilekho : ayaṇ vuccati vicikicchā.

Tattho katamo silabbataparāmāso?

Ito bahiddhā samaṇabrāhmaṇānaṇ silena suddhi vatena suddhi silabbatena suddhiti : yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe<sup>3</sup> . . . vipariyesagāho : ayaṇ vuccati silabbataparāmāso.

Imāni tiṇi saṃyojanāni.

Tattha katamā tisso taṇhā?

Kāmatanā bhavatanā vibhavanā?

Tattha katamā bhavatanā?

Bhavaditṭhisahagato rāgo sārāgo anunayo anurodho nandi nandirāgo<sup>4</sup> cittaassa sārāgo : ayaṇ vuccati bhavatanā.

Tattha katamā vibhavanā?

Ucchedaditṭhisahagato rāgo sārāgo . . . pe . . . cittaassa sārāgo : ayaṇ vuccati vibhavanā.

Avasesā taṇhā kāmatanā.

Tattha katamā kāmatanā?

Kāmadhātupaṭisaṇṇuyutto rāgo sārāgo . . . pe . . . cittaassa sārāgo : ayaṇ vuccati kāmatanā.

Rūpadhātu<sup>5</sup> . . . arūpadhātupaṭisaṇṇuyutto rāgo sārāgo . . . pe . . . cittaassa sārāgo : ayaṇ vuccati bhavatanā.

Ucchedaditṭhisahagato rāgo sārāgo . . . pe . . . cittaassa sārāgo : ayaṇ vuccati vibhavanā.

Imā tisso taṇhā.

Tattha katamā aparā pi tisso taṇhā?

Kāmatanā rūpatanā<sup>6</sup> arūpatanā.

Tattha katamā kāmatanā?

Kāmadhātupaṭisaṇṇuyutto rāgo sārāgo . . . pe . . . cittaassa sārāgo : ayaṇ vuccati kāmatanā.

<sup>1</sup> K. and B. have pe to thambhitattaṇ. <sup>2</sup> S<sup>d</sup> : pariyo<sup>2</sup>.

<sup>3</sup> Dh. S., § 1119. B : vipariyesagāho.

<sup>4</sup> K., B. and S<sup>d</sup> take the analysis in this order.

<sup>5</sup> K., B. and S<sup>d</sup> have pe for these four terms.

<sup>6</sup> S<sup>d</sup> gives the question to this and next answer. K. and

B. omit question.

<sup>7</sup> S<sup>d</sup> reads rūpatanā first here, but not in the analysis.



Tattha katamā rūpatanḥā?

Rūpadhātupaṭisaṇṇuyutto rāgo sārāgo . . . pe . . . cittassa  
sārāgo : ayaṇ vuccati rūpatanḥā.

Tattha katamā arūpatanḥā?

Arūpadhātupaṭisaṇṇuyutto rāgo sārāgo . . . pe . . . cittassa  
sārāgo : ayaṇ vuccati arūpatanḥā.

Imā tisso tanḥā.

Tatthā katamā aparā pi tisso tanḥā?

Rūpatanḥā arūpatanḥā nirodhatanḥā.

Tattha katamā rūpatanḥā?

Rūpadhātupaṭisaṇṇuyutto rāgo sārāgo . . . pe . . . cittassa  
sārāgo : ayaṇ vuccati rūpatanḥā.

Tattha katamā arūpatanḥā?

Arūpadhātupaṭisaṇṇuyutto rāgo sārāgo . . . pe . . . cittassa  
sārāgo : ayaṇ vuccati arūpatanḥā.

Tattha katamā nirodhatanḥā?

Ucchedadiṭṭhisahagato rāgo sārāgo . . . pe . . . cittassa  
sārāgo : ayaṇ vuccati nirodhatanḥā.

Imā tisso tanḥā.

Tattha katamā tisso esanā?

Kāmesanā bhavesanā brahmacariyesanā.

Tattha katamā kāmesanā?

Yo kāmesu kāmacchando . . . pe<sup>1</sup> . . . kāmajjhosāṇaṇ :  
ayaṇ vuccati kamesanā.

Tattha katamā bhavesanā?

Yo bhavesu bhavacchando . . . pe . . . bhavajjhosāṇaṇ :  
ayaṇ vuccati bhavesanā.

Tattha katamā brahmacariyesanā?

Sassato loko ti vā asassato loko ti vā . . . pe<sup>2</sup> . . . neva  
hoti na na hoti tathāgato param maraṇā ti vā yā evarūpā  
diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho : ayaṇ  
vuccati brahmacariyesanā.

Tattha katamā kāmesanā?

Kāmarāgo tad-ekattḥaṇ akusalaṇ kāyakammaṇ vacikam-  
maṇ manokammaṇ : ayaṇ vuccati kāmesanā.

Bhavarāgo<sup>3</sup> tad-ekattḥaṇ akusalaṇ kāyakammaṇ vaci-  
kammaṇ manokammaṇ : ayaṇ vuccati bhavesanā.

<sup>1</sup> S<sup>d</sup> gives full text. See under tayo āsavā, p. 364.

<sup>2</sup> So K., B. and S<sup>d</sup>. See Dh. S., § 1099.

<sup>3</sup> S<sup>d</sup> does not suppress the question to this and following statement. B. suppresses next question only.

Antaggāhikā dīṭṭhi tad-ekaṭṭhaṇ akusalaṇ kāyakammaṇ vacikammaṇ manokammaṇ ayaṇ vuccati brahmacariye-saṇā.

Imā tisso esanā.

Tattha katamā tisso vidhā?

Seyyo 'ham asmīti vidhā. Sadiso 'ham asmīti vidhā. Hino 'ham asmīti vidhā.

Imā tisso vidhā.

Tattha katamāni tīpi bhayāni?

Jātibhayaṇ jarābhayaṇ maraṇabhayaṇ.

Tattha katamaṇ jātibhayaṇ?

Jātiṇ paṭicca bhayaṇ bhayānakaṇ chambhitattaṇ loma-haṇso cetaso utrāso : idaṇ vuccati jātibhayaṇ.

Tattha katamaṇ jarābhayaṇ?

Jaraṇ paṭicca bhayaṇ bhayānakaṇ chambhitattaṇ loma-haṇso cetaso utrāso : idaṇ vuccati jarābhayaṇ.

Tattha katamaṇ maraṇabhayaṇ?

Maraṇaṇ paṭicca bhayaṇ bhayānakaṇ chambhitattaṇ lomahaṇso cetaso utrāso : idaṇ vuccati maraṇabhayaṇ.

Imāni tīpi bhayāni.

Tattha katamāni tīpi tamāni?

Atitaṇ vā<sup>1</sup> addhānaṇ ārabba kaṇkhati vicikicchati nādhimuccati na sampasīdati, anāgataṇ vā addhānaṇ ārabba kaṇkhati vicikicchati nādhimuccati na sampasīdati, etarahi vā<sup>2</sup> paccuppannaṇ addhānaṇ ārabba kaṇkhati vicikicchati nādhimuccati na sampasīdati.

Imāni tīpi tamāni.

Tattha katamāni tīpi titthāyatanāni?

Idh' ekacco samaṇo vā brāhmaṇo vā evaṇvādi hoti evaṇḍiṭṭhi<sup>3</sup> yaṇ kiñcāyaṇ purisapuggalo paṭisaṇvedeti sukhaṇ vā dukkhaṇ vā adukkhamasukhaṇ vā sabbaṇ taṇ pubbe katahetūti.

Idha pan'<sup>4</sup> ekacco samaṇo vā brāhmaṇo vā evaṇvādi hoti evaṇḍiṭṭhi : yaṇ kiñcāyaṇ purisapuggalo paṭisaṇvedeti sukhaṇ vā dukkhaṇ vā adukkhamasukhaṇ vā sabbaṇ taṇ issaṇanimmānāhetūti.

Idha pan' ekacco samaṇo vā brāhmaṇo vā evaṇvādi hoti evaṇḍiṭṭhi : yaṇ kiñcāyaṇ purisapuggalo paṭisaṇvedeti

<sup>1</sup> K. omits vā.

<sup>3</sup> K. and B: evaṇḍiṭṭhi always.

<sup>2</sup> K. omits etarahi vā.

<sup>4</sup> S<sup>d</sup>: pana ekacco.

sukhaṃ vā dukkhaṃ vā adukkhamasukkaṃ vā sabbaṃ taṃ  
 ahetu appaccayāti.

Imāni tīpi tithāyatanāni.

Tattha katame tayo kiñcanā?

Rāgo kiñcanaṃ doso kiñcanaṃ moho kiñcanaṃ. Ime  
 tayo kiñcanā.

Tattha katamāni tīpi aṅgaṇāni?

Rāgo aṅgaṇaṃ doso aṅgaṇaṃ moho aṅgaṇaṃ. Imāni tīpi  
 aṅgaṇāni.

Tattha katamāni tīpi malāni?

Rāgo malaṃ doso malaṃ moho malaṃ. Imāni tīpi  
 malāni.

Tattha katamāni tīpi visamāni?

Rāgo visamaṃ doso visamaṃ moho visamaṃ. Imāni tīpi  
 visamāni.

Tattha katamāni aparāni pi tīpi visamāni?

Kāyavisamaṃ vacīvisamaṃ manovisamaṃ. Imāni tīpi  
 visamāni.

Tattha katame tayo aggī?

Rāgaggi dosaggi mohaggi.

Ime tayo aggī.

Tattha katame tayo kasāvā?

Rāgakasāvo dosakasāvo mohakasāvo. Ime tayo kasāvā.

Tattha katame apare pi tayo kasāvā?

Kāyakasāvo vacīkasāvo manokasāvo. Ime tayo kasāvā.

Tattha katamā assādaditthi?

Idh' ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti  
 evaṃditthi: natthi kāmesu doso ti, so kāmesu pātavyataṃ  
 āpajjati. Ayaṃ vuccati assādaditthi.

Tattha katamā attānuditthi?

Idha assutavā puthujjano ariyānaṃ adassāvī ariyadham-  
 massa akovido ariyadhamme avinīto sappurisānaṃ adassāvī  
 sappurisadhammassa akovido sappurisadhamme avinīto,  
 rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani  
 vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ . . . saññaṃ . . .  
 saṃkhāre . . . viññānaṃ attato samanupassati, viññāṇa-  
 vantaṃ vā attānaṃ, attani vā viññānaṃ, viññāṇasmiṃ vā  
 attānaṃ: ya evarūpādītthi dītthigataṃ . . . pe . . . vipari-  
 yesagāho: ayaṃ vuccati attānuditthi.

Tattha katamā micchādīṭṭhi?

Natthi dinnañ, natthi yiṭṭhañ . . . pe<sup>1</sup> . . . ye imaṇ ca lokaṇ paraṇ ca lokaṇ sayañ abhiññā sacchikatvā pave-dentīti: yā evarūpā dīṭṭhi dīṭṭhigataṇ . . . pe . . . vi-parīyesagāho: ayaṇ vuccati micchādīṭṭhi.<sup>2</sup>

Sassatadīṭṭhi assādādīṭṭhi sakkāyadīṭṭhi attānudidīṭṭhi ucchedadīṭṭhi micchādīṭṭhi.

Tattha katamā aratī?

Pantesu vā senāsanesu aññataraññataresu vā<sup>3</sup> adhiku-salesu dhammesu aratī<sup>3</sup> aratikā anabhiratī anabbhiramanā ukkaṇṭhitā paritassitā<sup>4</sup>: ayaṇ vuccati aratī.

Tattha katamā vihesā?

Idh' ekacco pāpinā vā leḍḍunā vā dandena vā satthena vā rajjuyā vā aññataraññatarena satte viheṭṭeti: yā evarūpā heṭṭhanā viheṭṭhanā hiṇṇanā vihiṇṇanā rosanā viro-sanā parūpaghāto: ayaṇ vuccati vihesā.

Tattha katamā adhammacariyā?

Kāyena adhammacariyā visamacariyā, vācāya adhammacariyā visamacariyā, manasā adhammacariyā visamacariyā: ayaṇ vuccati adhammacariyā.

Tattha katamā dovaccassatā?

Sahadhammike vuccamāne dovaccassāyaṇ dovaccassiyaṇ dovaccassatā<sup>5</sup> vipaṭikūlagāhitā vipaccanikasatātā anādariyaṇ anādaratā agāravatā appaṭissavatā: ayaṇ vuccati dovaccassatā.

Tattha katamā pāpamittatā?

Ye te puggalā assaddhā dussilā appassutā maccharino duppaññā, yā tesañ sevanā nisevanā saṇsevanā bhajanā sambhajanā bhatti sambhatti taṇ - sampavaṇkatā: ayaṇ vuccati pāpamittatā.

Tattha katamā nānattasaññā?

Kāmasaññā vyāpādasaññā vihiṇṇasāññā: ayaṇ vuccati nānattasaññā. Sabbā pi akusalasaññā nānattasaññā.

Tattha katamaṇ uddhaccaṇ?

Yaṇ cittassa uddhaccaṇ avūpasamo cetaso vikkhepo bhantattaṇ cittassa: idaṇ vuccati uddhaccaṇ.

Tattha katamaṇ kosajjaṇ?

Kāyaduccarite vā vaciduccarite vā manoduccarite vā

<sup>1</sup> See below, p. 392.

<sup>2</sup> S<sup>d</sup> continues dīṭṭhigatamasassatadīṭṭhi, &c.

<sup>3</sup> S<sup>d</sup> omits. <sup>4</sup> So S<sup>d</sup>. See p. 352, n. 5.

<sup>5</sup> So also B. Cf. p. 359 for variants in B.

pañcasu vā kāmāgūṇesu cittaṣṣa voṣṣaḅḅo voṣṣaḅḅānuppa-  
dānaṃ kuṣalānaṃ vā dhammānaṃ bhāvanāya asaṅkacca-  
kiriyaṭā asātaṅkacchakiriyaṭā anīṭṭhitakiriyaṭā<sup>1</sup> olinavuttitā<sup>2</sup>  
nikkhiṭṭachandatā nikkhiṭṭadhurata<sup>3</sup> anāsevanā abhāvanā  
abāhulīkammaṃ anadīṭṭhānaṃ ananuyogo paṃādo: idaṃ  
vuccati koṣajjaṃ.

Tattha kaṭamo paṃādo?

Kāyaduṭṭharite vā vacīduṭṭharite vā manoduṭṭharite vā  
pañcasu vā kāmāgūṇesu cittaṣṣa voṣṣaḅḅo voṣṣaḅḅānuppa-  
dānaṃ kuṣalānaṃ vā<sup>4</sup> dhammānaṃ bhāvanāya asaṅkacca-  
kiriyaṭā asātaṅkacchakiriyaṭā anīṭṭhitakiriyaṭā<sup>1</sup> olinavuttitā<sup>2</sup>  
nikkhiṭṭachandatā nikkhiṭṭadhurata<sup>3</sup> anāsevanā abhāvanā  
abāhulīkammaṃ anadīṭṭhānaṃ ananuyogo paṃādo: yo  
evarūpo paṃādo paṃajjanaṃ paṃajjitattaṃ: ayaṃ vuccati  
paṃādo.

Tattha kaṭamā asantutṭhitā<sup>5</sup>

Itaritaracīvarapiṇḍapāṭasenāsanagilānapaccayabhesajja-  
parikkhārehi pañcahi vā kāmāgūṇehi asantutṭṭhassa<sup>6</sup>  
bhīyyokamyatā: yā evarūpā icchā icchāgataṃ asantutṭ-  
ṭhitā rāgo sārāgo . . . pe . . . cittaṣṣa sārāgo: ayaṃ  
vuccati asantutṭṭhitā.

Tattha kaṭamā asaṃpajāññatā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho  
akusalāmūlay: ayaṃ vuccati asaṃpajāññatā.

Tattha kaṭamā mahicchatā?

Itaritaracīvarapiṇḍapāṭasenāsanagilānapaccayabhesajja-  
parikkhārehi pañcahi vā kāmāgūṇehi asantutṭṭhassa<sup>7</sup>  
bhīyyokamyatā: yā evarūpā icchā icchāgataṃ mahicchatā  
rāgo sārāgo . . . pe . . . cittaṣṣa sārāgo: ayaṃ vuccati  
mahicchatā.

Tattha kaṭamaṃ ahirikaṃ?

Yaṃ na hiriyati hiriyitabbena,<sup>8</sup> na hiriyati pāpakānaṃ  
akusalānaṃ dhammānaṃ samāpattiyā: idaṃ vuccati ahirikaṃ.

Tattha kaṭamaṃ anottappaṃ?

Yaṃ na ottappitabbena,<sup>8</sup> na ottappati pāpakānaṃ akusa-  
lānaṃ dhammānaṃ samāpattiyā: idaṃ vuccati anottappaṃ.

Tattha kaṭamo paṃādo?

Kāyaduṭṭharite vā vacīduṭṭharite vā manoduṭṭharite vā  
pañcasu vā kāmāgūṇesu cittaṣṣa voṣṣaḅḅo voṣṣaḅḅānuppa-

<sup>1</sup> K and B: anīṭṭhitakir°. <sup>2</sup> B: olinā°.

<sup>3</sup> B: °dhurata. <sup>4</sup> S<sup>d</sup> omits. <sup>5</sup> K: asantutṭṭhatā.

<sup>6</sup> S<sup>d</sup>: asantutṭṭhissa. <sup>7</sup> So also S<sup>d</sup>.

<sup>8</sup> So also S<sup>d</sup>. See above, p. 359.

dānaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkacca-kiriyatā asātaaccakiriyatā anīṭṭhitakiriyatā<sup>1</sup> olinavuttitā nikkhittachandatā nikkhittadhuratā anāsevanā abhāvanā abahulikammaṃ anadhiṭṭhānaṃ ananuyogo pamādo : yo evarūpo pamādo pamajjanaṃ pamajjitattaṃ : ayaṃ vuccati pamādo.

Tattha katamaṃ anādariyaṃ ?

Yaṃ anādariyaṃ anādaratā agāravatā appaṭissavatā<sup>2</sup> anaddā anaddāyaṇā anaddāyitattaṃ<sup>3</sup> asilyaṃ<sup>4</sup> acittikāro<sup>5</sup> idaṃ vuccati anādariyaṃ.

Tattha katamā dovacassatā ?<sup>6</sup>

Sahadhammike vuccamāne dovacassāyaṃ dovacassiyaṃ dovacassatā vippaṭikūlagāhitā vipaccanikasātātā anādariyaṃ anādaratā agāravatā appaṭissavatā : ayaṃ vuccati dovacassatā.

Tattha katamā pāpamittatā ?

Ye te puggalā assaddhā dussilā appassutā maccharino duppaññā : yā tesāṃ sevanā nisevanā saṇsevanā bhajanā sambhajanā bhatti sambhatti taṃ - sampavaṅkatā : ayaṃ vuccati pāpamittatā.

Tattha katamaṃ assaddhiyaṃ ?

Idh' ekacco assaddho hoti, na saddahati Buddhaṃ vā dhammaṃ vā saṅghaṃ vā : yaṃ evarūpaṃ assaddhiyaṃ assaddahanā anokappanā anabhippasādo : idaṃ vuccati assaddhiyaṃ.

Tattha katamā avadaññūtā ?

Pañca macchariyāni : āvāsamacchariyaṃ kulamacchariyaṃ lābhamacchariyaṃ vaṇṇamacchariyaṃ dhammamacchariyaṃ : yaṃ evarūpaṃ maccheraṃ maccharāyaṇā<sup>7</sup> maccharāyitattaṃ vevicchaṃ kadariyaṃ katukañcukatā<sup>8</sup> agga-hitattaṃ cittassa : ayaṃ vuccati avadaññūtā.

Tattha katamaṃ kosajjaṃ ?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmagūṇesu cittassa vossaggo vossaggānuppadānaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkacca-kiriyatā<sup>9</sup> asātaaccakiriyatā anīṭṭhitakiriyatā<sup>10</sup> olinavuttitā

<sup>1</sup> K and B : anāṭṭhita°. <sup>2</sup> B : appati°.

<sup>3</sup> K : anāḍā anāḍāyaṇā anāḍāyitattaṃ.

<sup>4</sup> S<sup>d</sup> and B : asilyaṃ.

<sup>5</sup> So S<sup>d</sup>. K : acittikāro. B : acittikāro. Read acitti° on

p. 2. Cf. Mil. 229, 230.

<sup>6</sup> See p. 359.

<sup>7</sup> S<sup>d</sup> : maccherayāṇā, but maccherayitattaṃ.

<sup>8</sup> See p. 357.

<sup>9</sup> S<sup>d</sup> : °kiriya.

<sup>10</sup> See p. 370, nn. 1-3.

nikkhittachandatā nikkhittadhuratā anāsevanā abhāvanā abahulikammaṃ anadhiṭṭhānaṃ ananuyogo paṃādo : idaṃ vuccati kosajjaṃ.

Tattha katamaṃ uddhaccaṃ ?

Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa : idaṃ vuccati uddhaccaṃ.

Tattha katamo asaṃvaro ?

Idh' ekacco cakkhunā rūpaṃ disvā nimittaggāhī<sup>1</sup> hoti anuvyañjanaggāhī<sup>1</sup> yatvādhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ,<sup>2</sup> tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati, soteṇa saddaṃ sutvā . . . ghāṇena gandhaṃ ghāyivā . . . jivhāya rasaṃ sāyivā . . . kāyena phoṭṭhabbaṃ phusivā . . . manasā dhammaṃ viññāya nimittaggāhī hoti anuvyañjanaggāhī yatvādhikaraṇam enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manindriye na saṃvaraṃ āpajjati<sup>3</sup> : ayaṃ vuccati asaṃvaro.

Tattha katamaṃ dussilyaṃ ?<sup>4</sup>

Kāyiko vitikkamo<sup>5</sup> vācasiko vitikkamo kāyikavācasiko vitikkamo : idaṃ vuccati dussilyaṃ.

Tattha katamā ariyānaṃ adassanakamyatā ?

Tattha katame ariyā ?

Ariyā vuccanti Buddhā ca Buddhasāvaka ca. Yā imesaṃ ariyānaṃ adassanakamyatā adaṭṭhukamyatā asametukamyatā asamaṅgantukamyatā : ayaṃ vuccati ariyānaṃ adassanakamyatā.

Tattha katamā saddhammaṃ asotukamyatā ?

Tattha katamo saddhammo ?

Cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcendriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo : ayaṃ vuccati saddhammo. Yā imassa saddhammassa asotukamyatā assavanakamyatā<sup>6</sup> anuggahetukamyatā adhāretukamyatā : ayaṃ vuccati saddhammaṃ asotukamyatā.

Tattha katamā upārambhacittatā ?

<sup>1</sup> B : one g only.

<sup>2</sup> B : anvāsa°.

<sup>3</sup> S<sup>d</sup> adds (Cf. above, p. 360) : yā imesaṃ channaṃ indriyānaṃ agutti agopanaṃ anārakkho asaṃvaro : ayaṃ, &c.

<sup>4</sup> B : dussilyaṃ.

<sup>5</sup> B : vitikk°.

<sup>6</sup> B : asaṃ°.

Tattha katamo upārambho?

Yo upārambho anupārambho upārambhanā anupārambhanā anupārambhitattay uññā avaññā paribhavo randhagavesitā:<sup>1</sup> ayaṇ vuccati upārambhacittatā.

Tattha katamaṇ mutṭhasaccaṇ?

Yā<sup>2</sup> asati ananussati appaṭissati asati<sup>3</sup> asaranatā adhāranatā pilāpanatā<sup>4</sup> sammussanatā<sup>5</sup>: iday vuccati mutṭhasaccaṇ.

Tattha katamaṇ asampajaññaṇ?

Yaṇ aññānaṇ adassanaṇ . . . pe . . . avijjālaṇṇi moho akusalamūlaṇ: iday vuccati asampajaññaṇ.

Tattha katamo cetaso vikkhepo?

Yaṇ cittassa uddhaccaṇ avūpasamo cetaso vikkhepo bhantattay cittassa: ayaṇ vuccati cetaso vikkhepo.

Tattha katamo ayoniso manasikāro?

Anicece nicean ti ayoniso manasikāro, dukkhe sukhan ti ayoniso manasikāro, anattani attā ti ayoniso manasikāro, asubhe subhan ti ayoniso manasikāro, saccavippaṭi-kūlena<sup>6</sup> vā cittassa āvaṭṭanā anvaṭṭanā<sup>7</sup> ābhogo samannāhāro manasikāro: ayaṇ vuccati ayoniso manasikāro.

Tattha katamā kummaggasevanā?

Tattha katamo kummaggo?

Micchādiṭṭhi micchāsaṇkappo micchāvācā micchākammanto micchā-ājivo micchāvāyāmo micchāsati micchāsamādhi: ayaṇ vuccati kummaggo. Yā imassa kummaggassa sevānā nisevanā saṇsevanā bhajanā sambhajanā bhatti sambhatti taṇ - sampavaṇkatā: ayaṇ vuccati kummaggasevanā.

Tattha katamaṇ cetaso linattay?<sup>8</sup>

Yā cittassa akalyatā akammaññatā oliyanā<sup>9</sup> salliyānā linaṇ liyanā liyitattay thinaṇ<sup>9</sup> thiyanā thiyitattay cittassa: ayaṇ vuccati cetaso linattay.

TIKAṇ.

Tattha katame cattāro āsavā?

Kāmāsavo bhavāsavo diṭṭhāsavo avijjāsavo.

Tattha katamo kāmāsavo?

<sup>1</sup> Cf. A. IV. 25. <sup>2</sup> S<sup>d</sup> omits yā. <sup>3</sup> S<sup>d</sup> and B. omit.

<sup>4</sup> So also S<sup>d</sup>. See above, p. 360.

<sup>5</sup> S<sup>d</sup>: pammossanatā.

<sup>6</sup> B: °kūlena.

<sup>7</sup> K: āvajjanā anāvajjanā. B: āvaṭṭanā anāvaṭṭanā.

<sup>8</sup> B: calinattay.

<sup>9</sup> B: li° and thi°.



Yo kāmesu kāmacchando kāmarāgo kāmanandī kāmātanhā kāmasineho<sup>1</sup> kāmapipāso kāmapariḷāho kāmamucchā kāmajjhosānaṃ: ayaṃ vuccati kāmāsavo.

Tattha katamo bhavāsavo?

Yo bhavesu bhavacchando . . . pe . . . bhavajjhosānaṃ: ayaṃ vuccati bhavāsavo.

Tattha katamo diṭṭhāsavo?

Sassato loko ti vā assassato loko ti vā antavā loko ti vā anantavā loko ti vā taṃ jīvaṃ taṃ sarīraṃ ti vā aññaṃ jīvaṃ aññaṃ sarīraṃ ti vā hoti tathāgato param maraṇā ti vā na hoti tathāgato param maraṇā ti vā hoti ca na ca hoti tathāgato param maraṇā ti vā neva hoti na na hoti tathāgato param maraṇā ti vā: yā evarūpā diṭṭhi diṭṭhigataṃ . . . pe . . . vipariyesaggāho:<sup>2</sup> ayaṃ vuccati diṭṭhāsavo. Sabbā pi micchādiṭṭhi diṭṭhāsavo.

Tattha katamo avijjāsavo?

Dukkhe aññaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: ayaṃ vuccati avijjāsavo.

Ime cattāro āsavā.

Tattha katame cattāro ganthā?<sup>3</sup>

Abhijjhā kāyagantho vyāpādo kāyagantho silabbataparāmāso kāyagantho idaṃ-saccābhiniveso kāyagantho.

Tattha katamo abhijjhā kāyagantho?

Yo rāgo sārāgo . . . pe<sup>4</sup> . . . abhijjhā lobho akusalamūlaṃ: ayaṃ vuccati abhijjhā kāyagantho.

Tattha katamo vyāpādo kāyagantho?

Anatthaṃ me acarīti . . . pe<sup>5</sup> . . . candikkaṃ asuro po anattamanatā cittassa: ayaṃ vuccati vyāpādo kāyagantho.

Tattha katamo silabbataparāmāso kāyagantho?

Ito bahiddhā samanabrāhmaṇānaṃ sīlena suddhi vatena suddhi silabbatena suddhīti: yā evarūpā diṭṭhi diṭṭhigataṃ . . . pe . . . vipariyesaggāho: ayaṃ vuccati silabbataparāmāso kāyagantho.

Tattha katamo idaṃ-saccābhiniveso kāyagantho?

Sassato loko: idam eva saccāṃ moghaṃ aññaṃ ti vā, assassato loko: idam evā saccāṃ moghaṃ aññaṃ ti vā . . . pe . . . neva hoti na na hoti tathāgato param maraṇā: idam eva saccāṃ moghaṃ aññaṃ ti vā: yā evarūpā diṭṭhi diṭṭhigataṃ . . . pe . . . vipariyesaggāho:

<sup>1</sup> B: °sneho.

<sup>2</sup> K: °yesaggāho.

<sup>3</sup> S<sup>d</sup> excises down to cattāro oghā (next page).

<sup>4</sup> See above, p. 361, under lobho. Cf. Dh. S., §§ 1185 foll.

<sup>5</sup> See above, p. 362, under doso.

ayaṃ vuccati idaṃ-saccābhiniveso kāyagantho. Thapetvā silabbataparamāsaṃ kāyaganthaṃ sabbaṃ pi micchādittṭhi idaṃ-saccābhiniveso kāyagantho.

Ime cattāro ganthā.

Tattha katame cattāro oghā? . . . cattāro yogā? . . . cattāri upādānāni?

Kāmapādānaṃ diṭṭhupādānaṃ silabbatupādānaṃ attavādupādānaṃ.

Tattha katamaṃ kāmapādānaṃ?

Yo kāmesu kāmacchando . . . pe . . . kāmajjhosaṇaṃ : idaṃ vuccati kāmapādānaṃ.

Tattha katamaṃ diṭṭhupādānaṃ?

Natthi dinnāṃ natthi yitthaṃ . . . pe<sup>1</sup> . . . ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayaṃ abhiññā sacchikatva pavēdenti : yā evarūpā diṭṭhi diṭṭhigataṃ . . . pe . . . vipariyesagāho :<sup>2</sup> idaṃ vuccati diṭṭhupādānaṃ. Thapetvā silabbatupādānaṃ ca attavādupādānaṃ ca sabbaṃ pi micchādittṭhi diṭṭhupādānaṃ.

Tattha katamaṃ silabbatupādānaṃ?

Iti bahiddhā samaṇabrāhmaṇānaṃ silena suddhi vatena suddhi silabbatena suddhiti : yā evarūpā diṭṭhi diṭṭhigataṃ . . . pe . . . vipariyesagāho : idaṃ vuccati silabbatupādānaṃ.

Tattha katamaṃ attavādupādānaṃ?

Idha assutavā puthujjano ariyānaṃ adassāvi ariyadhammassa akovido ariyadhamme avinito sappurisaṇaṃ adassāvi sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinito, rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā rūpaṃ rūpasmiṃ vā attānaṃ ; vedanaṃ . . . saññaṃ . . . saṃkhāre . . . viññānaṃ attato samanupassati viññānavantaṃ vā attānaṃ attani vā viññānaṃ viññānasmiṃ vā attānaṃ : yā evarūpā diṭṭhi diṭṭhigataṃ . . . pe . . . vipariyesagāho : idaṃ vuccati attavādupādānaṃ. Imāni cattāri upādānāni.

Tattha katame cattāro tanhuppādā?

Cīvarahetu vā bhikkhuno tanhā uppajjamānā uppajjati, piṇḍapātahetu vā bhikkhuno tanhā uppajjamānā uppajjati, senāsanaḥetu vā bhikkhuno tanhā uppajjamānā uppajjati, itibhāvābhavahetu vā bhikkhuno tanhā uppajjamānā uppajjati : ime cattāro tanhuppādā.

Tattha katamāni cattāri agatigamanāni?

<sup>1</sup> See below, p. 392.

<sup>2</sup> K : °yesagāho always.

Chandāgatiṃ gacchati dosāgatiṃ gacchati mohāgatiṃ gacchati bhayāgatiṃ gacchati : yā evarūpā agatī<sup>1</sup> agatigamanāṃ<sup>2</sup> chandagamanāṃ vaggagamanāṃ vārigamanāṃ : imāni cattāri agatigamanāni.

Tattha katame cattāro vipariyesā?

Anicce niccan ti saññāvipariyeso cittavipariyeso diṭṭhi-vipariyeso, dukkhe sukhan ti saññāvipariyeso cittavipariyeso diṭṭhivipariyeso, anattani attā ti saññāvipariyeso cittavipariyeso diṭṭhivipariyeso, asubhe subhan ti saññāvipariyeso cittavipariyeso diṭṭhivipariyeso : ime cattāro vipariyesā.

Tattha katame cattāro anariyavohārā?

Adiṭṭhe diṭṭhavādītā, asute<sup>3</sup> sutavādītā, amute mutavādītā, aviññāte viññātavādītā : ime cattāro anariyavohārā.

Tattha katame apare pi cattāro anariyavohārā?

Diṭṭhe adiṭṭhavādītā, sute asutavādītā, mute amutavādītā, viññāte aviññātavādītā : ime cattāro anariyavohārā.

Tattha katamāni cattāri duccaritāni?

Pānātipāto adinnādānaṃ kāmesu micchācāro musāvādo : imāni cattāri duccaritāni.

Tattha katamāni aparāni pi cattāri duccaritāni?

Musāvādo pisuṇā vācā pharusā vācā samphappalāpo : imāni cattāri duccaritāni.

Tattha katamāni cattāri bhayāni?

Jātibhayaṃ jarābhayaṃ vyādhibhayaṃ maraṇabhayaṃ : imāni cattāri bhayāni.

Tattha katamāni aparāni pi cattāri bhayāni?

Rājabhayaṃ corabhayaṃ aggibhayaṃ udakabhayaṃ : imāni cattāri bhayāni.

Tattha<sup>4</sup> katamāni aparāni pi cattāri bhayāni?

Ūmibhayaṃ kumbhīlabhayaṃ āvaṭṭabhayaṃ susukābhayaṃ : imāni cattāri bhayāni.

Tattha katamāni aparāni pi cattāri bhayāni?

Attānuvādabhayaṃ parānuvādabhayaṃ daṇḍabhayaṃ duggatibhayaṃ : imāni cattāri bhayāni.

Tattha katamā catasso diṭṭhiyo?

Sayaṃkataṃ sukhadukkhān ti saccato thetato diṭṭhi uppajjati; paraṃkataṃ sukhadukkhān ti saccato thetato

<sup>1</sup> B. omits.

<sup>2</sup> B : °gamanā throughout.

<sup>3</sup> B : assute.

<sup>4</sup> In K this section follows next section.

diṭṭhi uppajati; sayañkataṇ ca parakataṇ ca sukhaduk-  
khan ti saccato thetato diṭṭhi uppajjati; asayaṇkāraṇ  
aparaṇkāraṇ<sup>1</sup> adhiccasaṃuppannaṇ sukhadukkhan ti sac-  
cato thetato diṭṭhi uppajjati: imā catasso diṭṭhiyo.

## CATUKKAṆ.

Tattha katamāni pañcorambhāgiyāni saṃyojanāni?  
Sakkāyaditṭhi vicikicchā silabbataparāmāso kāmāc-  
chando vyāpādo: imāni pañcorambhāgiyāni saṃyojanāni.  
Tattha katamāni pañcuddhambhāgiyāni saṃyojanāni?  
Rūparāgo arūparāgo māno uddhaccaṇ avijjā: imāni  
pañcuddhambhāgiyāni saṃyojanāni.

Tattha katamāni pañca macchariyāni?  
Āvāsamacchariyaṇ kulamacchariyaṇ lābhamacchariyaṇ  
vaṇṇamacchariyaṇ dhammacchariyaṇ: imāni pañca  
macchariyāni.

Tattha katame pañca saṃgā?  
Rāgasango dosasango mohasango mānasango diṭṭhi-  
saṃgo: ime pañca saṃgā.

Tattha katame pañca sallā?  
Rāgasallaṇ dosasallaṇ mohasallaṇ mānasallaṇ diṭṭhi-  
sallaṇ: ime pañca sallā.

Tattha katame pañca cetokhilā?  
Satthari kaṇkhati vicikicchati nādhimuccati na sampa-  
sīdati, dhamme kaṇkhati vicikicchati nādhimuccati na  
sampasīdati, saṃghe vicikicchati nādhimuccati na sampa-  
sīdati, sikkhāya kaṇkhati vicikicchati nādhimuccati na  
sampasīdati, sabrahmacārisu<sup>2</sup> kupito hoti anattamaṇo  
āhatacitto<sup>3</sup> khilajāto: ime pañca cetokhilā.

Tattha katame pañca cetaso vinibandhā?  
Kāme avitārāgo hoti avigatachando avigatapemo avi-  
gatapipāso avigataparilāho avigatatāṇho, kāye avitārāgo  
hoti . . . pe<sup>4</sup> . . . rūpe avitārāgo hoti avigatachando  
avigatapemo avigatapipāso avigataparilāho avigatatāṇho,

<sup>1</sup> K: asayaṇkataṇ aparaṇkataṇ.

<sup>2</sup> S<sup>d</sup>: °cārisu.

<sup>3</sup> S<sup>d</sup>: āhatanacitto. B: āhata°.

<sup>4</sup> So S<sup>d</sup> and B, without . . . pe . . . K. gives repetition.

yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ phasasasukhaṃ<sup>1</sup> middhasukhaṃ anuyutto viharati, aññatarāṃ devanikāyaṃ<sup>2</sup> paṇidhāya brahmacariyaṃ carati: iminā 'haṃ silena vā vatena vā tapena vā<sup>3</sup> brahmacariyena vā devo vā bhavissāmi devaññātaro vā ti: ime pañca cetaso vini-bandhā.

Tattha katamāni pañca nīvaraṇāni?

Kāmacchandanivaraṇaṃ vyāpādanīvaraṇaṃ thinamiddhanīvaraṇaṃ<sup>4</sup> uddhaccakukkuccanīvaraṇaṃ vicikicchānīvaraṇaṃ: imāni pañca nīvaraṇāni.

Tattha katamāni pañca kammāni ānantarikāni?<sup>5</sup>

Mātā jivitā voropetā<sup>6</sup> hoti, pitā jivitā voropetā hoti, arahā<sup>7</sup> jivitā voropetā hoti, dutṭhena cittaena tathāgatassa lohitāṃ uppāditaṃ hoti, saṃgho bhinno hoti: imāni pañca kammāni ānantarikāni.<sup>5</sup>

Tattha katamā pañca ditṭhiyo?

Saṇṇi attā hoti arogo<sup>8</sup> param maraṇā ti: itth' eke abhivadanti, asaṇṇi attā hoti arogo param maraṇā ti: itth' eke abhivadanti, neva-saṇṇi nāsaṇṇi attā hoti arogo param maraṇā ti: itth' eke abhivadanti, sato vā pana sattassa uchedaṃ vināsaṃ vibhavaṃ paññāpenti, ditṭhadhammanibbānaṃ vā paṇ' eke<sup>9</sup> abhivadanti: imā pañca ditṭhiyo.

Tattha katame pañca verā?

Pāpātipāto adinnādānaṃ kāmesu micchācāro musāvādo surāmerayamajjapamādatṭhānā<sup>10</sup>: ime pañca verā.

Tattha katame pañca vyasanā?

Nātivasyanaṃ bhogavyasanaṃ rogavyasanaṃ sīlavyasanaṃ ditṭhivasyanaṃ: ime pañca vyasanā.

Tattha katame pañca akkhantiyā ādinavā?

Bahunō janassa appiyo hoti amanāpo, verabahuḷo ca<sup>11</sup> hoti, vajjabahuḷo ca,<sup>11</sup> sammūlho kālaṃ karoti, kāyassa

<sup>1</sup> K. and B: passasukhaṃ.

<sup>2</sup> K: devakāyaṃ.

<sup>3</sup> S<sup>d</sup> omits this alternative.

<sup>4</sup> B: thina<sup>o</sup>.

<sup>5</sup> S<sup>d</sup>: ānantariyāni.

<sup>6</sup> K: voropitā once, and voropito twice. B: thrice.

<sup>7</sup> B: arahanto.

<sup>8</sup> K: āraḡo thrice.

<sup>9</sup> S<sup>d</sup>: vā aneke.

<sup>10</sup> K: °tṭhānaṃ.

<sup>11</sup> K. omits ca.

bhedā param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjati: ime pañca akkhantiya ādinavā.

Tattha katamāni pañca bhayāni?  
 Ājivikabhayaṃ<sup>1</sup> asilokabhayaṃ parisasārajjabhayaṃ  
 maraṇabhayaṃ duggatibhayaṃ: imāni pañca bhayāni.

Tattha katame pañca ditṭhadhammanibbānavādā?

Idh' ekacco samaṇo vā brāhmaṇo vā evaṃvādi hoti evaṃ-  
 ditṭhi:<sup>2</sup> yato kho bho ayaṃ attā pañcabi kāmāgūnehi sam-  
 appito samaggbhūto<sup>3</sup> paricāreti, ettāvataṃ kho bho ayaṃ  
 attā paramaditṭhadhammanibbānappatto<sup>4</sup> hotīti, itth' eke  
 sato sattassa paramaditṭhadhammanibbānaṃ paññāpentī.

Tam añño evam āha: atthi kho bho eso attā yaṃ<sup>5</sup>  
 tvaṃ vadesi, n' eso natthīti vadāmi, no ca kho bho  
 ayaṃ<sup>6</sup> attā ettāvataṃ paramaditṭhadhammanibbānappatto<sup>4</sup>  
 hoti. Taṃ kissa hetu? Kāma hi bho aniccā dukkhā  
 vipariṇāmadhammā, tesāṃ vipariṇāmanānāthābhāvā uppaj-  
 janti sokaparidevadukkhadomanassupāyāsā. Yato kho  
 bho ayaṃ attā vivice' eva kāmehi . . . pe . . . paṭhamāṃ  
 jhānaṃ upasampajja viharati, ettāvataṃ kho bho<sup>7</sup> ayaṃ  
 attā paramaditṭhadhammanibbānappatto hotīti, itth' eke  
 sato sattassa paramaditṭhadhammanibbānaṃ paññāpentī.

Tam añño evam āha: atthi kho bho eso attā yaṃ<sup>6</sup>  
 tvaṃ vadesi, n' eso natthīti vadāmi, no ca kho bho  
 ayaṃ attā ettāvataṃ paramaditṭhadhammanibbānappatto  
 hoti. Taṃ kissa hetu? Yad eva tattha vitakkitaṃ vicāritaṃ,  
 etena etaṃ oḷārikaṃ akkhāyati. Yato kho bho yaṃ attā  
 vitakkavicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ  
 upasampajja viharati, ettāvataṃ kho bho ayaṃ attā para-  
 maditṭhadhammanibbānappatto hotīti, itth' eke sato sat-  
 tassa paramaditṭhadhammanibbānaṃ paññāpentī.

Tam añño evam āha: atthi kho bho eso attā yaṃ<sup>6</sup>  
 tvaṃ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṃ  
 attā ettāvataṃ paramaditṭhadhammanibbānappatto hoti. Taṃ  
 kissa hetu? Yad eva tattha piṭigataṃ cetaso ubbīlāvitaṃ,<sup>8</sup>  
 etena etaṃ oḷārikaṃ akkhāyati. Yato kho bho ayaṃ attā  
 piṭiyā ca virāgā . . . pe . . . tatiyaṃ jhānaṃ upasampajja  
 viharati, ettāvataṃ kho bho ayaṃ attā paramaditṭhadhamma-

<sup>1</sup> K: ājivaka°. <sup>2</sup> K., B., and S<sup>d</sup>: 'ditṭhi.

<sup>3</sup> B: samagga°. <sup>4</sup> S<sup>d</sup>: 'nibbānaṃ patto throughout.

<sup>5</sup> S<sup>d</sup>: yaṃ. <sup>6</sup> S<sup>d</sup>: nevakkho ayaṃ. <sup>7</sup> S<sup>d</sup> omits.

<sup>8</sup> S<sup>d</sup>: ubbīlāvitattaṃ. K: ubbīlāvitaṃ. B: uppīlāvitaṃ.  
 Cf. D. I. 3, 37.

nibbānappatto hotīti : itth' eke sato sattassa parama-ditthadhammanibbānaṃ paññāpenti.

Tam añño evam āha : atthi kho bho eso attā yaṃ<sup>1</sup> tvaṃ vadesi, n' eso natthīti vadāmi, no ca kho bho<sup>2</sup> ayaṃ attā ettāvata paramaditthadhammanibbānappatto hoti. Taṃ kissa hetu ? Yaḍ eva tattha sukhaṃ<sup>3</sup> cetaso ābhogo etena etaṃ olārikaṃ akkhāyati. Yato kho bho ayaṃ attā sukhaṃ ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati, ettāvata kho bho ayaṃ attā paramaditthadhammanibbānappatto hotīti : itth' eke sato sattassa paramaditthadhammanibbānaṃ paññāpenti.

Ime pañca ditthadhammanibbānavādā.

PAÑCAKAṆ.

Tattha katamāni cha vivādamaḷāni ?<sup>4</sup>

Kodho makkho issā sātheyyaṃ<sup>5</sup> pāpicchatā sanditthi-parāmāsītā :<sup>6</sup> imāni cha vivādamaḷāni.

Tattha katame cha chandarāgagehasitā<sup>7</sup> dhammā ?

Manāpikesu<sup>8</sup> rūpesu gehasito rāgo sārāgo . . . pe . . . cittassa sārāgo, manāpikesu saddesu . . . manāpikesu gandhesu . . . manāpikesu rasesu . . . manāpikesu phoṭṭhabbesu . . . manāpikesu dhammesu gehasito rāgo sārāgo . . . pe . . . cittassa sārāgo : ime cha chandarāgā gehasitā dhammā.

Tattha katamāni cha virodhavatthūni ?

Amanāpikesu rūpesu cittassa āghāto paṭighāto<sup>9</sup> . . . pe . . . caṇḍikkaṃ asuro po anattamanatā cittassa, amanāpikesu saddesu . . . amanāpikesu gandhesu . . . amanāpikesu rasesu . . . amanāpikesu phoṭṭhabbesu . . . amanāpikesu dhammesu cittassa āghāto paṭighāto<sup>9</sup> paṭighaṃ paṭivirodho . . . pe . . . caṇḍikkaṃ asuro po anattamanatā cittassa : imāni cha virodhavatthūni.

Tattha katame cha taṇhākāyā ?

Rūpaṇaṃ saddaṇaṃ gandhaṇaṃ rasaṇaṃ phoṭṭhabbaṇaṃ dhammaṇaṃ : ime cha taṇhākāyā.

<sup>1</sup> S<sup>d</sup> : yaṃ.

<sup>2</sup> S<sup>d</sup> omits.

<sup>3</sup> S<sup>d</sup> : sukham iti. B : sukhapīti.

<sup>4</sup> Cf. A. III. 334, 335.

<sup>5</sup> K : sātheyyaṃ.

<sup>6</sup> S<sup>d</sup> : °parāmāsītā.

<sup>7</sup> K. and B : °rāgā gehasitā.

<sup>8</sup> B : manāpiyesu throughout.

<sup>9</sup> S<sup>d</sup> : āghātā paṭighātā.

Tattha katame cha agāravā?

Satthari agāravo viharati appatīso<sup>1</sup> dhamme . . .  
saṅghe . . . sikkhāya . . . appamāde . . . paṭisan-  
thāre<sup>2</sup> agāravo viharati appatīso: ime cha agāravā.

Tattha katame cha parihāniyā dhammā?

Kammārāmatā bhassārāmatā niddārāmatā saṅgaṇikārā-  
matā saṅsaggārāmatā papañcārāmatā: ime cha parihā-  
niyā dhammā.

Tattha katame apare pi cha parihāniyā dhammā?

Kammārāmatā bhassārāmatā niddārāmatā saṅgaṇikārā-  
matā dovaccasatā pāpamittatā: ime cha parihāniyā  
dhammā.

Tattha katame cha somanassupavicārā?

Cakkhunā rūpaṃ disvā somanassatthāniyaṃ rūpaṃ upa-  
vicarati, sotena saddaṃ sutvā . . . ghānena gandhaṃ  
ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭha-  
bbaṃ phusitvā . . . manasā dhammaṃ viññāya soman-  
assatthāniyaṃ dhammaṃ upavicarati: ime cha somanas-  
supavicārā.

Tattha katame cha domanassupavicārā?

Cakkhunā rūpaṃ disvā domanassatthāniyaṃ rūpaṃ  
upavicarati, sotena saddaṃ sutvā . . . ghānena gandhaṃ  
ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭha-  
bbaṃ phusitvā . . . manasā dhammaṃ viññāya doma-  
nassatthāniyaṃ dhammaṃ upavicarati: ime cha domanas-  
supavicārā.

Tattha katame cha upekkhūpavicārā?

Cakkhunā rūpaṃ disvā upekkhatthāniyaṃ rūpaṃ upavica-  
rati, sotena saddaṃ sutvā . . . ghānena gandhaṃ ghāyitvā  
. . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ  
phusitvā . . . manasā dhammaṃ viññāya upekkhatthāni-  
yaṃ dhammaṃ upavicarati: ime cha upekkhūpavicārā.

Tattha katamāni cha gehasitāni somanassāni?

Manāpikesu rūpesu gehasitaṃ cetasikaṃ sātāṃ cetasikaṃ  
sukhaṃ cetosamphassaṃ sātāṃ sukhaṃ vedayitaṃ, ceto-  
samphassaṃ sātāṃ sukhā vedanā, manāpikesu saddesu . . .  
manāpikesu gandhesu . . . manāpikesu rasesu . . . manā-  
pikesu phoṭṭhabbesu . . . manāpikesu dhammesu gehasitaṃ  
cetasikaṃ sātāṃ cetasikaṃ sukhaṃ cetosamphassaṃ sātāṃ

<sup>1</sup> S<sup>d</sup> and B: appatīso.

<sup>2</sup> B: paṭisandhāre.



sukhaṃ vedayitaṃ, cetosamphassaṃ sātā sukhā vedanā : imāni cha gehasitāni somanassāni.

Tattha katamāpi cha gehasitāni domanassāni?

Amanāpikesu rūpesu . . .<sup>1</sup> amanāpikesu saddesu . . .  
amanāpikesu gandhesu . . . amanāpikesu rasesu . . .  
amanāpikesu phoṭṭhabbesu . . . amanāpikesu dhammesu  
gehasitaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosam-  
phassaṃ asātaṃ dukkhaṃ vedayitaṃ, cetosamphassaṃ  
asātā dukkhā vedanā : imāni cha gehasitāni domanassāni.

Tattha katame cha gehasitā upekhā?

Upekkhatthānīyesu<sup>2</sup> rūpesu . . . upekkhatthānīyesu saddesu  
. . . upekkhatthānīyesu . . . gandhesu upekkhatthānīyesu  
rasesu . . . upekkhatthānīyesu phoṭṭhabbesu . . . upekkhaṭ-  
thānīyesu dhammesu gehasitaṃ cetasikaṃ neva sātāṃ  
nāsātaṃ cetosamphassaṃ adukkhamasukhaṃ vedayitaṃ,  
cetosamphassaṃ adukkhamasukhā vedanā : imā cha  
gehasitā upekhā.

Tattha katamā cha diṭṭhiyo?

Atthi me attā ti vā assa saccato thetato diṭṭhi uppajjati.

Natthi me attā ti vā assa saccato thetato diṭṭhi uppajjati.

Attanā va<sup>3</sup> attānaṃ sañjānāmīti vā assa saccato thetato  
diṭṭhi uppajjati.

Attanā va<sup>3</sup> anattānaṃ sañjānāmīti vā assa saccato thetato  
diṭṭhi uppajjati.

Anattānaṃ va<sup>3</sup> attānaṃ sañjānāmīti vā assa saccato thetato  
diṭṭhi uppajjati.

Atha vā pan'assa evaṃ diṭṭhi hoti :<sup>4</sup> so me ayaṃ attā vado  
vedeyyo tatra dīgharattaṃ kalyāṇapāpakānaṃ dhammānaṃ  
vipākāṃ paccanubhoti : na so jāto nāhosi,<sup>5</sup> na so jāto na  
bhaviṣṣati, nicca dhuvo sassato avipariṇāmadhammo ti  
vā pan'assa<sup>6</sup> saccato thetato diṭṭhi uppajjati.

Imā cha diṭṭhiyo.

CHAKKAṆ.

<sup>1</sup> K. gives here, as well as after dhammesu, the description of dukkhaṃ, which in S<sup>d</sup> only follows dhammesu.

<sup>2</sup> K : upekkhatthānīkesu always.

<sup>3</sup> K. omits va. B : vā. See M. I., 8.

<sup>4</sup> K. omits this introductory clause. S<sup>d</sup> omits diṭṭhi.

<sup>5</sup> S<sup>d</sup> : na ahosi. <sup>6</sup> K. omits pan'.

Tattha katame satta anusayā?

Kāmarāgānusayo paṭighānusayo mānānusayo diṭṭhānusayo vicikicchānusayo bhavarāgānusayo avijjānusayo: ime satta anusayā.

Tattha katame satta pariyutthānā?<sup>1</sup>

Kāmarāgapariyutthānaṃ paṭighapariyutthānaṃ mānapariyutthānaṃ diṭṭhipariyutthānaṃ vicikicchāpariyutthānaṃ bhavarāgapariyutthānaṃ avijjāpariyutthānaṃ: ime satta pariyutthānā.

Tattha katamāni satta saṃyojanāni?

Kāmarāgasāṃyojanaṃ paṭighasāṃyojanaṃ mānasāṃyojanaṃ diṭṭhisāṃyojanaṃ vicikicchāsāṃyojanaṃ bhavarāgasāṃyojanaṃ avijjāsāṃyojanaṃ: imāni satta saṃyojanāni.

Tattha katame satta asaddhammā?

Assaddho hoti, ahiriko hoti, anottāpi<sup>2</sup> hoti, appassuto hoti, kusīto hoti, mutṭhassati hoti, duppañño hoti: ime satta asaddhammā.

Tattha katamāni satta duccaritāni?

Pāṇātipāto adinnādānaṃ kāmesu micchācāro musāvādo pisupā vācā pharusā vācā samphappalāpo: imāni satta duccaritāni.

Tattha katame satta mānā?

Māno atimāno mānātimāno omāno adhimāno asmi māno micchāmāno. Ime satta mānā.

Tattha katamā satta diṭṭhiyo?

Idh'ekacco<sup>3</sup> samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃ diṭṭhi:<sup>4</sup> yato kho bho ayaṃ attā rūpi cātummahābhūtikā matāpettikasambhavo kāyassa bhedā ucehijjati vinassati na hoti param maraṇā, ettāvata 'kho bho<sup>5</sup> ayaṃ attā sammā samucchinno hotīti, itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

Tam añño evaṃ āha: atthi kho bho eso attā yaṃ<sup>6</sup> tvaṃ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṃ attā ettāvata sammā samucchinno hoti. Atthi kho bho añño attā dibbo rūpi kāmāvacaro kabalīṇkārahārabhakkho,

<sup>1</sup> In S<sup>d</sup> these follow the saṃyojanāni.

<sup>2</sup> K and B: anottāpi. S<sup>d</sup>: anottāpi.

<sup>3</sup> D. i. 34, 35.

<sup>4</sup> K., B., and S<sup>d</sup>: : °diṭṭhi.

<sup>5</sup> S<sup>d</sup> omits.

<sup>6</sup> So K., B., and S<sup>d</sup>.

taṇ tvaṇ na jānāsi na passasi, tam ahaṇ jānāmi passāmi; so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvataḥ kho bho<sup>1</sup> ayaṇ attā sammā samucchinnno hotīti, itth' eke sato sattassa ucchedaṇ vināsaṇ vibhavaṇ paññāpenti.

Tam añño evam āha: atthi kho bho<sup>1</sup> eso attā yaṇ tvaṇ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṇ attā ettāvataḥ sammā samucchinnno hoti. Atthi kho bho añño attā dibbo rūpimayo<sup>2</sup> sabbangapaccangī ahinindriyo, taṇ tvaṇ na jānāsi na passasi, tam ahaṇ jānāmi passāmi; so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvataḥ kho bho ayaṇ attā sammā samucchinnno hotīti itth' eke sato sattassa ucchedaṇ vināsaṇ vibhavaṇ paññāpenti.

Tam añño evam āha: atthi kho bho eso attā yaṇ tvaṇ vadesi, neso natthīti vadāmi; no ca kho bho ayaṇ attā ettāvataḥ sammā samucchinnno hoti. Atthi kho bho añño attā sabbaso rūpasaññānaṇ samatikkamā<sup>3</sup> paṭigha-saññānaṇ atthagamā<sup>4</sup> nānattasaññānaṇ amanasikārā: ananto ākāso ti ākāsañācāyatanūpago, taṇ tvaṇ na jānāsi na<sup>5</sup> passasi, tam ahaṇ jānāmi passāmi; so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvataḥ kho bho ayaṇ attā sammā samucchinnno hotīti, itth' eke sato sattassa ucchedaṇ vināsaṇ vibhavaṇ paññāpenti.

Tam añño evam āha: atthi kho bho eso attā yaṇ tvaṇ vadesi, n' eso natthīti vadāmi; no ca kho bho ayaṇ attā ettāvataḥ sammā samucchinnno hoti. Atthi kho bho añño attā sabbaso ākāsañācāyatanāṇ samatikkamma:<sup>6</sup> Anantaṇ viññāpan ti viññānañācāyatanūpago, taṇ tvaṇ na jānāsi na passasi, tam ahaṇ jānāmi passāmi; so kho bho<sup>7</sup> attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvataḥ kho bho ayaṇ attā sammā samucchinnno hotīti, itth' eke sato sattassa ucchedaṇ vināsaṇ vibhavaṇ paññāpenti.

Tam añño evam āha: atthi kho bho eso attā yaṇ tvaṇ vadesi n' eso natthīti vadāmi, no ca kho bho ayaṇ attā ettāvataḥ sammā samucchinnno hoti. Atthi kho bho añño attā sabbaso viññānañācāyatanāṇ samatikkamma: natthi kiñcīti ākiñcaññāyatanūpago, taṇ tvaṇ na jānāsi na passasi

<sup>1</sup> S<sup>d</sup> omits.

<sup>2</sup> K: rūpamayo. B: rūpimayo. Cf.

D. I. 34: rūpī manomayo.

<sup>3</sup> S<sup>d</sup>: samatikkamma.

<sup>4</sup> S<sup>d</sup>: atthagamā.

<sup>5</sup> S<sup>d</sup> omits.

<sup>6</sup> S<sup>d</sup> omits.

<sup>7</sup> S<sup>d</sup>: na passasīti.

tam ahaṇ jānāmi passāmi: so<sup>1</sup> kho bho attā yato kāyassa bheda ucehijjati vinassati na hoti param maraṇā, ettavatā kho bho ayaṇ attā sammā samucchinno hotīti, itth' eke sato sattaṣa uchedaṇ vināsaṇ vibhavaṇ paññāpenti.

Tam añño evaṃ āha: atthi kho bho eso attā yaṇ tvaṇ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṇ attā ettavatā sammā samucchinno hoti. Atthi kho bho añño attā sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatanaṇūpago, taṇ tvaṇ na jānāsi na passasi, tam ahaṇ jānāmi passāmi; so<sup>2</sup> kho bho attā yato kāyassa bheda ucehijjati vinassati na hoti param maraṇā, ettavatā kho bho ayaṇ attā sammā samucchinno hotīti, itth' eke sato sattaṣa uchedaṇ vināsaṇ vibhavaṇ paññāpenti.

Imāni satta diṭṭhiyo.

*SATTAKAṆ.*

Tattha katamāni aṭṭha kilesavattthūni?

Lobho doso moho māno diṭṭhi vicikicchā thīnaṇ uddhaccaṇ: imāni aṭṭha kilesavattthūni.

Tattha katamāni aṭṭha kusītavattthūni?

Idha bhikkhunā kammaṇ kattabbaṇ hoti. Tassa evaṇ hoti: kammaṇ<sup>3</sup> kho me kattabbaṇ bhavissati, kammaṇ kho pana me karontassa kāyo kilamissati, handāhaṇ nipajjāmīti. So nipajjati na viriyaṇ ārabhati appattassa pattiyaṇ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṇa. Idaṇ paṭhamaṇ kusītavattthu.<sup>4</sup>

Puna ca paraṇ bhikkhunā kammaṇ kataṇ hoti. Tassa evaṇ hoti: ahaṇ kho kammaṇ akāsiṇ, kammaṇ kho pana me karontassa kāyo kilanto, handāhaṇ nipajjāmīti. So nipajjati na viriyaṇ ārabhati appattassa pattiyaṇ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṇa. Idaṇ dutiyaṇ kusītavattthu.<sup>5</sup>

Puna ca paraṇ bhikkhunā maggo gantabbo hoti. Tassa

<sup>1</sup> S<sup>d</sup> inserts ca.

<sup>2</sup> S<sup>d</sup> inserts ca.

<sup>3</sup> S<sup>d</sup>: Ahaṇ kho kammaṇ akāsiṇ; kammaṇ kho bho kattabbaṇ, &c.

<sup>4</sup> K. has 'vattthuy throughout.

<sup>5</sup> S<sup>d</sup> calls this section also paṭhamaṇ kusītavattthu, then repeats the section verbatim for dutiyaṇ kusītavattthu, only writing kilamanto for kilanto.

evay hoti: Maggo kho bho<sup>1</sup> me gantabbo bhavissati, maggay kho bho me gacchantassa kāyo kilamissati; handāhaṃ nipajjāmiti. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam tatiyaṃ kusitavattthu.

Puna ca paraṃ bhikkhunā maggo gato hoti. Tassa evay hoti: ahaṃ kho maggay agamāsiṃ, maggay kho pana me gacchantassa kāyo kilanto. Handāhaṃ nipajjāmiti. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam catutthaṃ kusitavattthu.

Puna ca paraṃ bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evay hoti: ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo kilanto akammaṇiṃ. Handāhaṃ nipajjāmiti. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam pañcamaṃ kusitavattthu.

Puna ca paraṃ bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evay hoti: ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alattaṃ lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo garuko<sup>2</sup> akammaṇiṃ māsacitaṃ maññe. Handāhaṃ nipajjāmiti. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam chaṭṭhaṃ kusitavattthu.

Puna ca paraṃ bhikkhuno uppanno hoti appamattako ābādho. Tassa evay hoti: uppanno kho me ayaṃ appamattako ābādho, atthi kappo nipajjituy. Handāhaṃ nipajjāmiti. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam sattamaṃ kusitavattthu.

Puna ca paraṃ bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaṇṇā. Tassa evay hoti: ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaṇṇā, tassa me kāyo dubbalo akammaṇiṃ. Handāhaṃ nipajjāmiti. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam aṭṭhamaṃ kusitavattthu.

Imāni aṭṭha kusitavattthūni.

<sup>1</sup> S<sup>d</sup> omits.

<sup>2</sup> B. for garuko reads kilanto.

Tattha katamesu aṭṭhasu lokadhammesu cittassa paṭighāto?

Lābhe sārāgo alābhe paṭivirodho yase sārāgo ayase paṭivirodho pasasāya sārāgo nindāya paṭivirodho sukhe sārāgo dukkhe paṭivirodho. Imesu aṭṭhasu lokadhammesu cittassa paṭighāto.

Tattha katame aṭṭha anariyavohārā?

Adiṭṭhe diṭṭhavādītā, asute sutavādītā, amute mutavādītā, aviññāte viññātavādītā; diṭṭhe adiṭṭhavādītā, sute asutavādītā, mute amutavādītā, viññāte aviññātavādītā. Ime aṭṭha anariyavohārā.

Tattha katame aṭṭha micchattā?

Micchādiṭṭhi micchāsankappo, micchāvācā micchākamanto micchā-ājīvo micchāvāyāmo micchāsati micchāsamādhi. Ime aṭṭha micchattā.

Tattha katame aṭṭha purisadosā?

Idha bhikkhū bhikkhuṃ āpattiyaṃ codenti. So bhikkhu bhikkhūhi āpattiyaṃ codiyamāno: na sarāmi<sup>1</sup> na sarāmiti asatiya<sup>2</sup> nibbētheti.<sup>3</sup> Ayaṃ pathamaṃ purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyaṃ codenti. So bhikkhu bhikkhūhi āpattiyaṃ codiyamāno codakaṃ yeva paṭippharati: Kin nu<sup>4</sup> kho tuyhaṃ bālassa avyattassa bhaṇitena? Tuvam<sup>5</sup> pi nāma maṃ<sup>6</sup> bhaṇitabbhaṃ mañña-sīti. Ayaṃ dutiyo purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyaṃ codenti. So bhikkhu bhikkhūhi āpattiyaṃ codiyamāno codakass' eva<sup>7</sup> paccāropeti;<sup>8</sup> tuvam<sup>5</sup> pi kho 'si itthannāmaṃ āpattiṃ āpanno, tuvaṃ<sup>9</sup> tāva paṭhamaṃ paṭikarohīti. Ayaṃ tatiyo purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyaṃ codenti. So bhikkhu bhikkhūhi āpattiyaṃ codiyamāno aññenaññaṃ paṭicarati bahiddhā kathaṃ apanāmeti kopaṃ ca dosaṃ ca appaccayaṃ ca pātukaroti. Ayaṃ catuttho purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyaṃ codenti. So

<sup>1</sup> K: nassarāmi.

<sup>2</sup> S<sup>d</sup>: assatibhāvā nibbētheti.

<sup>3</sup> B: nibbedheti. K. corrects dh to th.

<sup>4</sup> S<sup>d</sup> omits.

<sup>5</sup> K: tvaṃ pi. B: tuvaṃ.

<sup>6</sup> S<sup>d</sup>: nāmaṃ omitting maṃ.

<sup>7</sup> S<sup>d</sup>: codakassa ceva. B: codakaṃ yeva.

<sup>8</sup> S<sup>d</sup>: °ropeti.

<sup>9</sup> K: tvaṃ.

bhikkhu bhikkhūhi āpattiya codiyamāno saṅghamajjhe  
bāhā vikkhepakaṇ bhanti. Ayaṇ pañcamo purisadoso.

Puna ca paraṇ bhikkhū bhikkhuṇ āpattiya codenti. So  
bhikkhu bhikkhūhi āpattiya codiyamāno anādiyivā<sup>1</sup>  
saṅghaṇ anādiyivā<sup>1</sup> codakaṇ sāpattiko va yena<sup>2</sup> kāmaṇ  
pakkamati. Ayaṇ chattho purisadoso.

Puna<sup>3</sup> ca paraṇ bhikkhū bhikkhuṇ āpattiya codenti. So  
bhikkhu bhikkhūhi āpattiya codiyamāno : nevāhaṇ<sup>4</sup>  
āpanno 'mhi na<sup>5</sup> panāhaṇ anāpanno 'mhiti tuṇhībhūto<sup>6</sup>  
saṅghaṇ viheseti. Ayaṇ sattamo purisadoso.

Puna ca paraṇ bhikkhūhi bhikkhuṇ āpattiya codenti.  
So bhikkhu bhikkhūhi āpattiya codiyamāno evaṃ āha :  
kin nu kho<sup>7</sup> tumhe āyasmanto atibālhaṇ mayi vyāvathā?<sup>8</sup>  
Idān' āhaṇ sikkhaṇ paccakkhāya hināyāvattissāmiti,<sup>9</sup> so  
sikkhaṇ paccakkhāya hināyāvattitvā evaṃ āha : idāni kho  
tumhe āyasmanto attamanā hothāti. Ayaṇ aṭṭhamo  
purisadoso.

Ime aṭṭha purisadosā.

Tattha katame aṭṭha asaṇṇivādā?

Rūpi attā hoti arogo<sup>10</sup> param maraṇā asaṇṇīti naṇ  
paññāpenti.

Arūpi attā hoti arogo param maraṇā asaṇṇīti naṇ  
paññāpenti.

Rūpi ca arūpi ca attā hoti arogo param maraṇā  
asaṇṇīti naṇ paññāpenti.

Neva rūpi nārūpi attā hoti arogo param maraṇā  
asaṇṇīti<sup>11</sup> naṇ paññāpenti.

Antavā attā hoti arogo param maraṇā asaṇṇīti naṇ  
paññāpenti.

Anantavā attā hoti arogo param maraṇā saṇṇīti naṇ  
paññāpenti.

<sup>1</sup> K : anādayitvā.

<sup>2</sup> S<sup>d</sup> : sāpattiko kodhavasena pakkamati. B : āpattiko  
va yena. . . .

<sup>3</sup> B. puts this paragraph before preceding one.

<sup>4</sup> K. omits from n'evāhaṇ to 'mhiti inclusive.

<sup>5</sup> S<sup>d</sup> : omits na.

<sup>6</sup> S<sup>d</sup> and B. : tuṇhi°.

<sup>7</sup> S<sup>d</sup> : kiṇ kho.

<sup>8</sup> K : vyāvathā.

<sup>9</sup> B : °vattiyāmiti.

<sup>10</sup> K : āraḡo throughout.

<sup>11</sup> S<sup>d</sup> : neva-saṇṇī-nāsaṇṇī.

S<sup>d</sup> then inserts the following :  
Arūpi attā hoti arogo param maraṇā neva-saṇṇī-nāsaṇṇī.  
Antavā attā hoti, &c.





Seyyassa sadiso 'ham asmīti māno.  
 Seyyassa hino 'ham asmīti māno.  
 Sadisassa seyyo 'ham asmīti māno.  
 Sadisassa sadiso 'ham asmīti māno.  
 Sadisassa hino 'ham asmīti māno.  
 Hinassa seyyo 'ham asmīti māno.  
 Hinassa sadiso 'ham asmīti māno.  
 Hinassa hino 'ham asmīti māno.  
 Ime navavidhā mānā.

Tattha katame nava taṇhāmūlakā dhammā?

Taṇhaṃ paṭicca pariyesanā, pariyesanaṃ paṭicca lābho,  
 lābhaṃ paṭicca vinicchayaṃ, vinicchayaṃ paṭicca chandarāgo,  
 chandarāgaṃ paṭicca ajjhosaṇaṃ, ajjhosaṇaṃ paṭicca parig-  
 gaho, pariggahaṃ paṭicca macchariyaṃ, macchariyaṃ  
 paṭicca ārakkho, ārakkhādhikaraṇaṃ daṇḍhādāna<sup>1</sup>-satthā-  
 dāna-kalaha<sup>2</sup>-viggaha-vivāda-tuvaṇṭuvaṇ pesuṇṇa-musā-  
 vādo aneke pāpakā akusalā dhammā sambhavanti.

Ime nava taṇhāmūlakā dhammā.

Tattha katamāni nava iñjitāni?

Asmīti: iñjitam etaṃ.

Ayam<sup>3</sup> aham asmīti: iñjitam etaṃ.

Bhavissan ti: iñjitam etaṃ.

Na bhavissan ti: iñjitam etaṃ.

Rūpi bhavissan ti: iñjitam etaṃ.

Arūpi bhavissan ti: iñjitam etaṃ.

Saññi bhavissan ti: iñjitam etaṃ.

Asaññi bhavissan ti: iñjitam etaṃ.

Neva-saññi-nāsaññi bhavissan ti: iñjitam etaṃ.

Imāni nava iñjitāni.

Tattha katamāni nava maññitāni . . . nava phandi-  
 tāni . . . nava papañcitāni . . . nava saṅkhatāni?<sup>4</sup>

Asmīti:<sup>5</sup> saṅkhatam etaṃ.

Ayam aham asmīti: saṅkhatam etaṃ.

<sup>1</sup> S<sup>d</sup> omits.

<sup>2</sup> S<sup>d</sup>: kalahaṃ viggaha-vivāda-tuvaṇṭuvaṇ. K. separates the whole compound. Cf. M. i., 110, 410.

<sup>3</sup> S<sup>d</sup> has here Amahamasmīti, repeats it for 8, and omits eighth iñjitam. B. has Ahaṃ asmīti twice, and omits fourth iñjitam.

<sup>4</sup> S<sup>d</sup>: sasāṅkhatāni.

<sup>5</sup> S<sup>d</sup>: Asmīn ti . . . ahasmīn ti . . . amahasmīn ti . . . bhavissan ti . . . rūpi, &c. B: asmīti . . . aham asmīti . . . ayam aham asmīti, &c., also omitting na bhavissan ti . . .

Bhāvissan ti: saṅkhatam etaṇ.  
 Na bhāvissan ti: saṅkhatam etaṇ.  
 Rūpi bhāvissan ti: saṅkhatam etaṇ.  
 Arūpi bhāvissan ti: saṅkhatam etaṇ.  
 Saññi bhāvissan ti: saṅkhatam etaṇ.  
 Asaññi bhāvissan ti: saṅkhatam etaṇ.  
 Neva-saññi-nāsaññi bhāvissan ti: saṅkhatam etaṇ.  
 Imāni nava saṅkhatāni.

## NAVAKAṆ.

Tattha katamāni dasa kilesavattḥūni?<sup>1</sup>  
 Lobho doso moho māno diṭṭhi vicikicchā thīnaṇ<sup>2</sup> uddha-  
 caṇ ahirikaṇ anottappaṇ.  
 Imāni dasa kilesavattḥūni.

Tattha katamāni dasa āghātavattḥūni?  
 Anattaṇ<sup>3</sup> me acaritī āghāto jāyati.  
 Anattaṇ me caratitī āghāto jāyati.  
 Anattaṇ me carissatitī āghāto jāyati.  
 Piyassa me manāpassa anattaṇ acari . . . anattaṇ  
 caratī . . . anattaṇ carissatitī āghāto jāyati.  
 Appiyassa me amanāpassa atthaṇ acari . . . atthaṇ  
 caratī . . . atthaṇ carissatitī āghāto jāyati; atṭhāne vā  
 pana āghāto jāyati.  
 Imāni dasa āghātavattḥūni.

Tattha katame dasa akusalakammāpathā?  
 Pāṇātipāto adinnādānaṇ kāmesu micchācāro musāvādo  
 pisuṇā vācā pharusā vācā samphappalāpo abhijjhā  
 vyāpādo micchādīṭṭhi.  
 Ime dasa akusalakammāpathā.

Tattha katamāni dasa saṃyojanāni?  
 Kāmarāgasamyojanaṇ paṭighasamyojanaṇ mānasamyo-  
 janaṇ diṭṭhisamyojanaṇ vicikicchāsamyojanaṇ silabbataparā-  
 mānasamyojanaṇ bhavarāgasamyojanaṇ issāsamyojanaṇ mac-  
 chariyasamyojanaṇ avijjāsamyojanaṇ: imāni dasa saṃyo-  
 janāni.

Tattha katamā dasa micchattā?  
 Micchādīṭṭhi micchāsankappo micchāvācā micchākam-  
 manto micchā-ājīvo micchāvāyāmo micchāsati micchā-

<sup>1</sup> Dh. S. § 1229. <sup>2</sup> B: thi°. <sup>3</sup> Sd: anattam throughout.



Apāhaṇ siyaṇ ti hoti  
 Apāhaṇ itthaṇ siyaṇ ti hoti<sup>1</sup>  
 Apāhaṇ evaṇ siyaṇ ti hoti  
 Apāhaṇ aññathā siyaṇ ti hoti.

Kathaṇ ca asmiti hoti?

Kaṇci dhammaṇ anavakāriṇ<sup>2</sup> karitvā rūpaṇ<sup>3</sup> vedanaṇ saññaṇ saykhāre viññānaṇ: asmiti chandaṇ paṭilabhati, asmiti mānaṇ paṭilabhati, asmiti diṭṭhiṇ paṭilabhati. Tasmaṇ sati imāni papañcitāni honti: itth' asmiti vā ev' asmiti vā aññath' asmiti vā.<sup>4</sup>

Kathaṇ ca itth' asmiti<sup>5</sup> hoti?

Khattiyo 'smīti vā brāhmaṇo 'smīti vā vesso 'smīti vā suddo 'smīti vā gahaṭṭho 'smīti vā pabbajito 'smīti vā devo 'smīti vā manusso 'smīti vā rūpi 'smīti vā arūpi 'smīti vā saññi 'smīti vā asaññi 'smīti vā neva-saññi-nāsaññi 'smīti vā. Evaṇ itth' asmiti<sup>5</sup> hoti.

Kathaṇ ca ev' asmiti hoti?

Parapuggalaṇ upanidhāya<sup>6</sup>: yathā so khattiyo tathā 'haṇ khattiyo 'smīti vā, yathā so brāhmaṇo tathā 'haṇ brāhmaṇo 'smīti vā, yathā so vesso tathā 'haṇ vesso 'smīti vā, yathā so suddo tathā 'haṇ suddo 'smīti vā, yathā so gahaṭṭho tathā 'haṇ gahaṭṭho 'smīti vā, yathā so pabbajito tathā 'haṇ pabbajito 'smīti vā, yathā so devo tathā 'haṇ devo 'smīti vā, yathā so manusso tathā 'haṇ manusso 'smīti vā, yathā so rūpi tathā 'haṇ rūpi 'smīti vā, yathā so arūpi tathā 'haṇ arūpi 'smīti vā, yathā so saññi tathā 'haṇ saññi 'smīti vā, yathā so asaññi tathā 'haṇ asaññi 'smīti vā, yathā so neva-saññi-nāsaññi tathā 'haṇ neva-saññi-nāsaññi 'smīti vā. Evaṇ ev' asmiti<sup>7</sup> hoti.

Kathaṇ ca aññath' asmiti<sup>8</sup> hoti?

Parapuggalaṇ upanidhāya: yathā so khattiyo nāhaṇ tathā khattiyo 'smīti vā, yathā so brāhmaṇo nāhaṇ tathā brāhmaṇo 'smīti vā, yathā so vesso nāhaṇ tathā vesso 'smīti vā, yathā so suddo nāhaṇ tathā suddo 'smīti vā, yathā so gahaṭṭho nāhaṇ tathā gahaṭṭho 'smīti vā, yathā so pabbajito nāhaṇ tathā pabbajito 'smīti vā, yathā so devo nāhaṇ devo 'smīti vā, yathā so manusso nāhaṇ tathā

<sup>1</sup> S<sup>d</sup> omits hoti.

<sup>2</sup> B: kiñci dhammaṇ anavakāri.

<sup>3</sup> S<sup>d</sup>: rūpā vedanā sañña, etc. <sup>4</sup> B: aññathāsmīti ...

<sup>5</sup> S<sup>d</sup>: asmiṇ ti, but not in the answer.

<sup>6</sup> K: paraṇ puggalaṇ throughout.

<sup>7</sup> S<sup>d</sup>: asmiṇ ti.

<sup>8</sup> K., here and next page only, has aññathā 'smīti.

manusso 'smīti vā, yathā so rūpī<sup>1</sup> nāhaṃ tathā rūpī 'smīti vā, yathā so arūpī nāhaṃ tathā arūpī 'smīti vā yathā so saññī nāhaṃ tathā saññī 'smīti vā, yathā so asaṇṇī nāhaṃ tathā asaṇṇī 'smīti vā, yathā so neva-saññī-nāsaṇṇī nāhaṃ tathā neva-saññī-nāsaṇṇī 'smīti vā. Evaṃ aññathasmi<sup>2</sup> hoti.

Kathaṃ ca bhavissan ti hoti?

Kaṇci dhammaṃ anavakāriṃ<sup>3</sup> karitvā rūpaṃ vedanaṃ saññaṃ saṃkhāre viññānaṃ : bhavissan ti chandaṃ paṭilabhati,<sup>4</sup> bhavissan ti mānaṃ paṭilabhati, bhavissan ti ditthiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti : itthaṃ bhavissan ti vā evaṃ bhavissan ti vā aññathā bhavissan ti vā.

Kathaṃ ca itthaṃ bhavissan ti hoti?

Khattiyo bhavissan ti vā brāhmaṇo bhavissan ti vā vesso bhavissan ti vā suddo bhavissan ti vā gahatṭho bhavissan ti vā pabbajito bhavissan ti vā devo bhavissan ti vā manusso bhavissan ti vā rūpī bhavissan ti vā arūpī bhavissan ti vā saññī bhavissan ti vā asaṇṇī bhavissan ti vā neva-saññī-nāsaṇṇī bhavissan ti vā. Evaṃ itthaṃ bhavissan ti hoti.

Kathaṃ ca evaṃ bhavissan ti hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo tathā 'haṃ khattiyo bhavissan ti vā, yathā so brāhmaṇo tathā 'haṃ brāhmaṇo bhavissan ti vā . . . pe<sup>5</sup> . . . yathā so neva-saññī-nāsaṇṇī tathā 'haṃ neva-saññī-nāsaṇṇī bhavissan ti vā. Evaṃ evaṃ bhavissan ti hoti.

Kathaṃ ca aññathā bhavissan ti hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo nāhaṃ tathā khattiyo bhavissan ti vā, yathā so brāhmaṇo nāhaṃ tathā brāhmaṇo bhavissan ti vā . . . pe<sup>5</sup> . . . yathā so neva-saññī-nāsaṇṇī nāhaṃ tathā neva-saññī-nāsaṇṇī bhavissan ti vā. Evaṃ aññathā bhavissan ti hoti.

Kathaṃ ca as' asmīti<sup>6</sup> hoti?

Kaṇci dhammaṃ anavakāriṃ karitvā rūpaṃ<sup>3</sup> vedanaṃ saññaṃ saṃkhāre viññānaṃ : nicco 'smi, dhuvo 'smi, sassato 'smi, avipariṇāmadhammo 'smīti : evaṃ as' asmīti hoti.

<sup>1</sup> S<sup>d</sup>: rūpi.

<sup>2</sup> S<sup>d</sup> has <sup>6</sup>smīn ti and 'smīti about equally often through the foregoing paragraph.

<sup>3</sup> See prev. page, nn. 2 and 3.

<sup>4</sup> S<sup>d</sup> omits next clause.

<sup>5</sup> S<sup>d</sup> and B. give full text.

<sup>6</sup> So S<sup>d</sup>.

Kathaṇ ca sātasmīti<sup>1</sup> hoti?

Kaṇci dhammaṇ anavakāriṇ karitvā rūpaṇ<sup>2</sup> vedanaṇ saññaṇ saṅkhāre viññāṇaṇ: siyaṇ ti chandaṇ paṭilabhati, siyaṇ ti mānaṇ paṭilabhati,<sup>3</sup> siyaṇ ti diṭṭhiṇ paṭilabhati. Tasmaṇ sati imāni papañcitāni honti: itthaṇ siyaṇ ti vā evaṇ siyaṇ ti vā aññathā siyaṇ ti vā.

Kathaṇ ca siyaṇ ti hoti?

Kaṇci dhammaṇ anavakāriṇ karitvā rūpaṇ<sup>2</sup> vedanaṇ saññaṇ saṅkhāre viññāṇaṇ: siyaṇ ti chandaṇ paṭilabhati, siyaṇ ti mānaṇ paṭilabhati,<sup>3</sup> siyaṇ ti diṭṭhiṇ paṭilabhati. Tasmaṇ sati imāni papañcitāni honti: itthaṇ siyaṇ ti vā evaṇ siyaṇ ti vā aññathā siyaṇ ti vā.

Kathaṇ ca itthaṇ siyaṇ ti hoti?

Khattiyo siyaṇ ti vā brāhmaṇo siyaṇ ti vā vesso siyaṇ ti vā suddo siyaṇ ti vā gahatṭho siyaṇ ti vā pabbajito siyaṇ ti vā devo siyaṇ ti vā manusso siyaṇ ti vā rūpi<sup>4</sup> siyaṇ ti vā arūpi<sup>4</sup> siyaṇ ti vā saññi siyaṇ ti vā asaññi siyaṇ ti vā neva-saññi-nāsaññi siyaṇ ti vā. Evaṇ itthaṇ siyaṇ ti hoti.

Kathaṇ ca evaṇ siyaṇ ti hoti?

Parapuggalaṇ upanidhāya: yathā so khattiyo tathā 'haṇ khattiyo siyaṇ ti vā, yathā so brāhmaṇo tathā 'haṇ brāhmaṇo siyaṇ ti vā . . . pe<sup>5</sup> . . . yathā so neva-saññi-nāsaññi tathā 'haṇ neva-saññi-nāsaññi siyaṇ ti vā. Evaṇ evaṇ siyaṇ ti hoti.

Kathaṇ ca aññathā siyaṇ ti hoti?

Parapuggalaṇ upanidhāya: yathā so khattiyo nāhaṇ tathā khattiyo siyaṇ ti vā, yathā so brāhmaṇo nāhaṇ tathā brāhmaṇo siyaṇ ti vā . . . pe<sup>5</sup> . . . yathā so neva-saññi-nāsaññi, nāhaṇ tathā neva-saññi-nāsaññi siyaṇ ti vā. Evaṇ aññathā siyaṇ ti hoti.

Kathaṇ ca apāhaṇ siyanti hoti?

Kaṇci dhammaṇ anavakāriṇ karitvā rūpaṇ<sup>2</sup> vedanaṇ saññaṇ saṅkhāre viññāṇaṇ: apāhaṇ siyaṇ ti mānaṇ paṭilabhati, apāhaṇ siyaṇ ti chandaṇ paṭilabhati, apāhaṇ siyaṇ ti diṭṭhiṇ paṭilabhati. Tasmaṇ sati imāni papañcitāni honti: apāhaṇ itthaṇ siyaṇ ti vā apāhaṇ evaṇ siyaṇ ti vā apāhaṇ aññathā siyaṇ ti vā.

Kathaṇ ca apāhaṇ itthaṇ siyaṇ ti hoti?

Apāhaṇ khattiyo siyaṇ ti vā apāhaṇ brāhmaṇo siyaṇ ti vā apāhaṇ vesso siyaṇ ti vā apāhaṇ suddo siyaṇ ti vā apāhaṇ gahatṭho siyaṇ ti vā apāhaṇ pabbajito

<sup>1</sup> S<sup>d</sup>: sat 'asmīti.

<sup>2</sup> See p. 399, nn. 2 and 3.

<sup>3</sup> So S<sup>d</sup>. (Cf. prev. page, n. 4.)

<sup>4</sup> So S<sup>d</sup>. (Cf. prev. page, n. 1.)

<sup>5</sup> S<sup>d</sup> gives full text.

siyan ti vā apāhaṃ devo siyan ti vā apāhaṃ manusso vā apāhaṃ rūpī<sup>1</sup> siyan ti vā apāhaṃ arūpī siyan ti vā apāhaṃ saññī siyan ti vā apāhaṃ asaññī siyan ti vā apāhaṃ neva-saññī-nāsaññī siyan ti vā. Evaṃ apāhaṃ itthaṃ siyan ti hoti.

Kathaṃ ca apāhaṃ evaṃ siyan ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo apāhaṃ tathā khattiyo siyan ti vā, yathā so brāhmaṇo apāhaṃ tathā brāhmaṇo siyan ti vā . . . pe<sup>2</sup> . . . yathā so neva-saññī-nāsaññī apāhaṃ tathā neva-saññī-nāsaññī siyan ti vā. Evaṃ apāhaṃ evaṃ siyan ti hoti.

Kathaṃ ca apāhaṃ aññathā siyan ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo apāhaṃ na tathā khattiyo siyan ti vā, yathā so brāhmaṇo apāhaṃ na tathā brāhmaṇo siyan ti vā . . . pe<sup>2</sup> . . . yathā so neva-saññī-nāsaññī apāhaṃ na tathā neva-saññī-nāsaññī siyan ti vā. Evaṃ apāhaṃ aññathā siyan ti hoti.

Imāni atthārassa taṇhāvicarītāni ajjhattikassa upādāya.

Tattha katamāni atthārassa taṇhāvicarītāni bāhirassa upādāya?

Iminā asmīti hoti

Iminā itth' asmīti<sup>3</sup> hoti

Iminā ev' asmīti<sup>3</sup> hoti

Iminā aññath' asmīti<sup>4</sup> hoti

Iminā bhavissan ti hoti

Iminā itthaṃ bhavissan ti hoti

Iminā evaṃ bhavissan ti hoti

Iminā aññathā bhavissan ti hoti

Iminā as' asmīti<sup>5</sup> hoti

Iminā sat' asmīti<sup>6</sup> hoti

Iminā siyan ti hoti

Iminā itthaṃ siyan ti hoti

Iminā evaṃ<sup>7</sup> siyan ti hoti

Iminā aññathā siyan ti hoti

Iminā apāhaṃ siyan ti hoti

Iminā apāhaṃ itthaṃ siyan ti hoti

Iminā apāhaṃ evaṃ siyan ti hoti

Iminā apāhaṃ aññathā siyan ti hoti.

Kathaṃ ca iminā asmīti hoti?

<sup>1</sup> So S<sup>d</sup>.

<sup>2</sup> S<sup>d</sup> gives full text.

<sup>3</sup> S<sup>d</sup>: asmin ti.

<sup>4</sup> S<sup>d</sup> has aññathāsmīti here only.

<sup>5</sup> S<sup>d</sup>: iminā asmīti.

<sup>6</sup> S<sup>d</sup>: sat' asmīti.

<sup>7</sup> S<sup>d</sup> omits evaṃ.

Kaṇcei dhammaṃ anavakāriṃ<sup>1</sup> karitvā rūpaṃ<sup>2</sup> vedanaṃ saññaṃ saṃkhāre viññāṇaṃ : iminā asmīti chandaṃ paṭilabbhati, iminā asmīti mānaṃ paṭilabbhati, iminā asmīti diṭṭhiṃ paṭilabbhati. Tasmīṃ sati imāni papañcitāni honti : iminā itth' asmīti vā iminā ev'asmīti vā iminā aññath'asmīti<sup>3</sup> vā.

Kathaṃ ca iminā itth' asmīti hoti ?

Iminā khattiyo 'smīti vā iminā brāhmaṇo 'smīti vā iminā vesso 'smīti vā iminā suddo 'smīti vā iminā gahattho 'smīti vā iminā pabbajito 'smīti vā iminā devo 'smīti vā iminā manusso 'smīti vā iminā rūpi 'smīti vā iminā arūpi 'smīti vā iminā saññi 'smīti vā iminā asaññi 'smīti vā iminā neva-saññi-nāsaññi 'smīti vā. Evaṃ iminā itth' asmīti hoti.

Kathaṃ ca iminā ev' asmīti hoti ?

Parapuggalaṃ upanidhāya : yathā so khattiyo iminā tathā 'haṃ khattiyo 'smīti vā, yathā so brāhmaṇo iminā tathā 'haṃ brāhmaṇo 'smīti vā . . . pe<sup>4</sup> . . . yathā so neva-saññi-nāsaññi iminā tathā 'haṃ neva-saññi-nāsaññi-smīti vā. Evaṃ iminā ev' asmīti hoti.

Kathaṃ ca iminā aññath'asmīti<sup>5</sup> hoti ?

Parapuggalaṃ upanidhāya : yathā so khattiyo iminā nāhaṃ tathā khattiyo 'smīti vā, yathā so brāhmaṇo iminā nāhaṃ tathā brāhmaṇo 'smīti vā . . . pe<sup>4</sup> . . . yathā so neva-saññi-nāsaññi iminā nāhaṃ tathā neva-saññi-nāsaññi 'smīti vā. Evaṃ iminā aññath'asmīti hoti.

Kathaṃ ca iminā bhavissan ti hoti ?

Kaṇcei dhammaṃ anavakāriṃ<sup>6</sup> karitvā rūpaṃ vedanaṃ saññaṃ saṃkhāre viññāṇaṃ : iminā bhavissan ti chandaṃ paṭilabbhati, iminā bhavissan ti mānaṃ paṭilabbhati, iminā bhavissan ti diṭṭhiṃ paṭilabbhati. Tasmīṃ sati imāni papañcitāni honti : iminā itthaṃ bhavissan ti vā iminā evaṃ bhavissan ti vā iminā aññathā bhavissan ti vā.

Kathaṃ ca iminā itthaṃ bhavissan ti hoti ?

<sup>7</sup>Iminā khattiyo bhavissan ti vā iminā brāhmaṇo bhavissan ti vā iminā vesso bhavissan ti vā iminā suddo bhavissan ti vā iminā gahattho bhavissan ti vā iminā pabbajito bhavissan ti vā iminā devo bhavissan

<sup>1</sup> B : Kiñci dhammaṃ avakāri. K : avakāriṃ.

<sup>2</sup> S<sup>4</sup> : rūpā vedanā, &c. <sup>3</sup> S<sup>4</sup> : asmin ti.

<sup>4</sup> S<sup>4</sup> gives full text. <sup>5</sup> K. and B : aññathāsmīti.

<sup>6</sup> S<sup>4</sup> inserts iminā. See n. 1.

<sup>7</sup> S<sup>4</sup> inserts : Kaṇcei dhammaṃ before iminā khattiyo, &c.



ti vā iminā manusso bhavissan ti vā iminā rūpī bhavissan ti vā iminā arūpī bhavissan ti vā iminā saññī bhavissan ti vā iminā asaññī bhavissan ti vā iminā neva-saññī-nāsaññī bhavissan ti vā. Evaṃ iminā itthaṃ bhavissan ti hoti.

Kathaṃ ca iminā evaṃ bhavissan ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo iminā tathā 'haṃ khattiyo bhavissan ti vā, yathā so brāhmaṇo iminā tathā 'haṃ brāhmaṇo bhavissan ti vā . . . pe<sup>1</sup> . . . yathā so neva-saññī-nāsaññī iminā tathā 'haṃ neva-saññī-nāsaññī bhavissan ti vā. Evaṃ iminā evaṃ bhavissan ti hoti.

Kathaṃ ca iminā aññathā bhavissan ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo iminā nāhaṃ tathā khattiyo bhavissan ti vā, yathā so brāhmaṇo iminā nāhaṃ tathā brāhmaṇo bhavissan ti vā, . . . pe . . . yathā so neva-saññī-nāsaññī iminā nāhaṃ tathā neva-saññī-nāsaññī bhavissan ti vā. Evaṃ iminā aññathā bhavissan ti hoti.

Kathaṃ ca iminā as' asmīti hoti?

Kaṇci dhammaṃ anavakāriṃ<sup>2</sup> karitvā rūpaṃ vedanaṃ<sup>3</sup> saññaṃ saṅkhāre viññāṇaṃ: iminā nicco 'smi dhuvo 'smi sassato 'smi avipariṇāmadhammo 'smīti. Evaṃ iminā as' asmīti hoti.

Kathaṃ ca iminā sāt' asmīti<sup>4</sup> hoti?

Kaṇci dhammaṃ anavakāriṃ<sup>2</sup> karitvā rūpaṃ vedanaṃ<sup>3</sup> saññaṃ saṅkhāre viññāṇaṃ: iminā ucchijjissāmi vinassissāmi na bhavissāmi. Evaṃ iminā sāt' asmīti<sup>4</sup> hoti.

Kathaṃ ca iminā siyaṃ ti hoti?

Kaṇci dhammaṃ anavakāriṃ<sup>2</sup> karitvā rūpaṃ vedanaṃ<sup>3</sup> saññaṃ saṅkhāre viññāṇaṃ: iminā siyaṃ ti chandaṃ paṭilabhati iminā siyaṃ ti mānaṃ paṭilabhati iminā siyaṃ ti ditthiṃ paṭilabhati. Tasmaṃ satī imāni papañcitāni honti: iminā itthaṃ siyaṃ ti vā. Iminā evaṃ siyaṃ ti vā iminā aññathā siyaṃ ti vā.

Kathaṃ ca iminā itthaṃ siyaṃ ti hoti?

Iminā khattiyo siyaṃ ti vā iminā brāhmaṇo siyaṃ ti vā iminā vesso siyaṃ ti vā iminā suddo siyaṃ ti vā iminā gahattho siyaṃ ti vā iminā pabbajito siyaṃ ti vā iminā devo siyaṃ ti vā iminā manusso siyaṃ ti vā iminā rūpī siyaṃ ti vā iminā arūpī siyaṃ ti vā iminā

<sup>1</sup> S<sup>d</sup> gives the text condensed.

<sup>3</sup> S<sup>d</sup>: rūpā vedanā, &c.

<sup>2</sup> K. and B: ava<sup>o</sup>.

<sup>4</sup> S<sup>d</sup>: sāt'asmīti.

saññi siyan ti vā iminā asaññi siyan ti vā iminā neva-saññi-nāsaññi siyan ti vā. Evaṃ iminā itthaṃ siyan ti hoti.

Kathaṃ ca iminā evaṃ siyan ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo iminā tathā 'haṃ khattiyo siyan ti vā, yathā so brāhmaṇo iminā tathā 'haṃ brāhmaṇo siyan ti vā . . . pe . . . yathā so neva-saññi-nāsaññi iminā tathāhaṃ neva-saññi-nāsaññi siyan ti vā. Evaṃ iminā evaṃ siyan ti hoti.

Kathaṃ ca iminā aññathā siyan ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo iminā nāhaṃ tathā khattiyo siyan ti vā, yathā so brāhmaṇo iminā nāhaṃ tathā brāhmaṇo siyan ti vā . . . pe . . . yathā so neva-saññi-nāsaññi iminā nāhaṃ tathā neva-saññi-nāsaññi siyan ti vā. Evaṃ iminā aññathā siyan ti hoti.

Kathaṃ ca iminā apāhaṃ siyan ti hoti?

Kaṇci dhammaṃ anavakāriṃ<sup>1</sup> karitvā rūpaṃ vedanaṃ<sup>2</sup> saññāṃ saṃkhāre viññāṇaṃ: iminā apāhaṃ siyan ti chandaṃ paṭilabhati, iminā apāhaṃ siyan ti mānaṃ paṭilabhati, iminā apāhaṃ siyan ti ditthiṃ paṭilabhati. Tasmiṃ sati imāṇi papañcitāṇi honti: iminā apāhaṃ itthaṃ siyan ti vā iminā apāhaṃ evaṃ siyan ti vā iminā apāhaṃ aññathā siyan ti vā.

Kathaṃ ca iminā apāhaṃ itthaṃ siyan ti hoti?

Iminā apāhaṃ khattiyo siyan ti vā iminā apāhaṃ brāhmaṇo siyan ti vā iminā apāhaṃ vesso siyan ti vā iminā apāhaṃ suddo siyan ti vā iminā apāhaṃ gahattṭho siyan ti vā iminā apāhaṃ pabbajito siyan ti vā iminā apāhaṃ devo siyan ti vā iminā apāhaṃ manusso siyan ti vā iminā apāhaṃ rūpī siyan ti vā iminā apāham arūpī siyan ti vā iminā apāhaṃ saññi siyan ti vā iminā apāhaṃ asaññi siyan ti vā iminā apāhaṃ neva-saññi-nāsaññi siyan ti vā. Evaṃ iminā apāhaṃ itthaṃ siyan ti hoti.

Kathaṃ ca iminā apāhaṃ evaṃ siyan ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo iminā apāhaṃ tathā khattiyo siyan ti vā, yathā so brāhmaṇo iminā apāhaṃ tathā brāhmaṇo siyan ti vā . . . pe . . . yathā so neva-saññi-nāsaññi iminā apāhaṃ tathā neva-saññi-nāsaññi siyan ti vā. Evaṃ iminā apāhaṃ evaṃ siyan ti hoti.

Kathaṃ ca iminā apāhaṃ aññathā siyan ti hoti?

<sup>1</sup> K. and B: ava°.

<sup>2</sup> Sd: rūpā vedanā, &c.

Parapuggalaṃ upanidhāya : yathā so khattiyo iminā apāhaṃ na tathā khattiyo siyaṃ ti vā, yathā so brāhmaṇo iminā apāhaṃ na tathā brāhmaṇo siyaṃ ti vā . . . pe . . . yathā so neva-saññī-nāsaññī iminā apāhaṃ na tathā neva-saññī-nāsaññī siyaṃ ti vā. Evaṃ iminā apāhaṃ aññathā siyaṃ ti hoti.

Imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya.

Iti<sup>1</sup> imāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya, imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya, tad-ekajjhaṃ abhisamvūhitvā abhisamkhipitvā chattiṃsa taṇhāvicaritāni honti.

Iti evarūpani<sup>2</sup> atitāni chattiṃsa taṇhāvicaritāni anāgatāni chattiṃsa taṇhāvicaritāni paccuppannāni chattiṃsa taṇhāvicaritāni, tad-ekajjhaṃ abhisamvūhitvā abhisamkhipitvā aṭṭhasataṃ taṇhāvicaritaṃ<sup>3</sup> hoti.

Tattha katamāni dvāsaṭṭhi ditṭhigatāni Brahmajāle<sup>4</sup> veyyākaraṇe vuttāni Bhagavatā?

Cattāro sassatavādā, cattāro ekaccasassatikā, cattāro antānantikā, cattāro amarāvikkhepikā, dve adhiccasamuppannikā, solasa saññivādā,<sup>5</sup> aṭṭha asaññivādā, aṭṭha neva-saññī-nāsaññivādā,<sup>6</sup> satta ucchedavādā, pañca ditṭha-dhammanibbānavādā. Imāni dvāsaṭṭhi ditṭhigatāni Brahmajāle veyyākaraṇe vuttāni Bhagavatā.

KHUPPAKAVATTHUVIBHAṆḬO SAMATTO SATTARASAMO.<sup>7</sup>

<sup>1</sup> K. omits.

<sup>2</sup> S<sup>d</sup>: Imāni evarūpani, *etc.*

<sup>3</sup> B: aṭṭha taṇhāvicaritasataṃ.

<sup>4</sup> D. I, 44-5.

<sup>5</sup> K: saññivādā . . . asanni<sup>6</sup>.

<sup>6</sup> So also K.

<sup>7</sup> S<sup>d</sup>: cuddavattthukaṃ sattarasamaṃ. K. and B. omit sattarasamo. B. has *niṭṭhito for samatto*.

## DHAMMAHADAYAVIBHAṆṬO.

Kati khandhā, kati āyatanāni, kati dhātuyo, kati saccāni,  
kati indriyāni, kati hetū, kati āhārā, kati phassā, kati  
vedanā, kati saññā, kati cetanā, kati cittāni?

Pañcakkhandhā  
dvādasāyatanāni  
atthārassa dhātuyo  
cattāri saccāni  
bāvisatindriyāni  
nava hetū  
cattāro āhārā  
satta phassā  
satta vedanā  
satta saññā  
satta cetanā  
satta cittāni.

Tattha katame pañcakkhandhā?

Rūpakkhandho  
vedanākkhandho  
saññākkhandho  
saṅkhārakkhandho  
viññānakkhandho:

ime vuccanti pañcakkhandhā.

Tattha katamāni dvādasāyatanāni?

Cakkhāyatanañ	rūpāyatanañ
sotāyatanañ	saddāyatanañ
ghāṇāyatanañ	gandhāyatanañ
jivhāyatanañ	rasāyatanañ
kāyāyatanañ	phoṭṭhabbāyatanañ
manāyatanañ	dharmāyatanañ:

imāni vuccanti dvādasāyatanāni.

Tattha katamā atthārassa dhātuyo?

Cakkhudhātu rūpadhātu cakkhuvīññānadhātu  
sotadhātu saddadhātu sotaviññānadhātu

ghānadhātu gandhadhātu ghānaviññānadhātu  
 jivhādhātu rasadhātu jivhaviññānadhātu  
 kāyadhātu phoṭṭhabbadhātu kāyaviññānadhātu  
 manodhātu dhammadhātu manoviññānadhātu :  
 imāni vuccanti atthārassa dhātuyo.

Tattha katamāni cattāri saccāni ?  
 Dukkhasaccaṇ  
 samudayasaccaṇ  
 maggasaccaṇ  
 nirodhasaccaṇ :

imāni vuccanti cattāri saccāni.

Tattha katamāni bāvisasatindriyāni ?

Cakkhundriyaṇ	somanassindriyaṇ
sotindriyaṇ	domanassindriyaṇ
ghānindriyaṇ	upekkindriyaṇ
jivhindriyaṇ	saddhindriyaṇ
kāyindriyaṇ	viriyindriyaṇ
manindriyaṇ	satindriyaṇ
itthindriyaṇ	samādhindriyaṇ
purisindriyaṇ	paññindriyaṇ
jīvitindriyaṇ <sup>1</sup>	anaññātāññassāmītindriyaṇ
sukhindriyaṇ	aññindriyaṇ
dukkhindriyaṇ	aññātāvindriyaṇ :

imāni vuccanti bāvisatindriyāni.

Tattha katame nava hetū ?

Tayo kusalahetū  
 tayo akusalahetū  
 tayo avyākatahetū.

Tattha katame tayo kusalahetū ?

Alobho kusalahetu adoso kusalahetu amoho kusala-  
 hetu : ime tayo kusalahetū.

Tattha katame tayo akusalahetū ?

Lobho akusalahetu doso akusalahetu moho akusala-  
 hetu : ime tayo akusalahetū.

Tattha katame tayo avyākatahetū ?

Kusalānaṇ dhammānaṇ vipākato kiriyāvyākatesu vā  
 dhammesu alobho adoso amoho : ime tayo avyākatahetū.  
 Ime vuccanti nava hetū.

Tattha katame cattāro āhārā ?

Kabalīṇkāro āhāro  
 phassāhāro

<sup>1</sup> So puts this before purisindriyaṇ.

manosañcetanāhāro  
viññāṇāhāro :  
ime vuccanti cattāro āhārā.

Tattha katame satta phassā ?

Cakkhusamphasso  
sotasamphasso  
ghānasamphasso  
jivhāsamphasso  
kāyasamphasso  
manodhātusamphasso  
manoviññāṇadhātusamphasso :

ime vuccanti satta phassā.

Tattha katamā satta vedanā ?

Cakkhusamphassajā vedanā  
sotasamphassajā vedanā  
ghānasamphassajā vedanā  
jivhāsamphassajā vedanā  
kāyasamphassajā vedanā  
manodhātusamphassajā vedanā  
manoviññāṇadhātusamphassajā vedanā :

imā vuccanti satta vedanā.

Tattha katamā satta saññā ?

Cakkhusamphassajā saññā  
sotasamphassajā saññā  
ghānasamphassajā saññā  
jivhāsamphassajā saññā  
kāyasamphassajā saññā  
manodhātusamphassajā saññā  
manoviññāṇadhātusamphassajā saññā :

imā vuccanti satta saññā.

Tattha katamā satta cetanā ?

Cakkhusamphassajā cetanā  
sotasamphassajā cetanā  
ghānasamphassajā cetanā  
jivhāsamphassajā cetanā  
kāyasamphassajā cetanā  
manodhātusamphassajā cetanā  
manoviññāṇadhātusamphassajā cetanā :

imā vuccanti satta cetanā.

Tattha katamāni satta cittāni ?

Cakkhaviññāṇaṃ  
sotaviññāṇaṃ  
ghānaviññāṇaṃ

jivhaviññāṇaṇ  
kāyaviññāṇaṇ  
manodhātu  
manoviññāṇadhātu :

imāni vuccanti satta cittāni.

Kāmadhātuyā kati khandhā . . . pe . . . kati cittāni?

Kāmadhātuyā  
pañcakkhandhā  
dvādasāyatanāni  
atthārassa dhātuyo  
tīni saccāni<sup>1</sup>  
bāvisatindriyāni  
nava hetū  
cattāro āhārā  
satta phassā  
satta vedanā  
satta saññā  
satta cetanā  
satta cittāni.

Tattha katame kāmadhātuyā pañcakkhandhā?

Rūpakkhando . . . pe . . . viññāṇakkhandho : ime  
vuccanti kāmadhātuyā pañcakkhandhā.

Tattha katamāni kāmadhātuyā dvādasāyatanāni?

Cakkhāyatanāṇaṇ rūpāyatanāṇaṇ . . . pe . . . manāyatanāṇaṇ  
dhammāyatanāṇaṇ : imāni vuccanti kāmadhātuyā dvādasā-  
yatanāni.

Tattha katamā kāmadhātuyā atthārassa dhātuyo?

Cakkhudhātu rūpadhātu cakkhuviññāṇadhātu . . . pe  
. . . manodhātu dhammadhātu manoviññāṇadhātu : imā  
vuccanti kāmadhātuyā atthārassa dhātuyo.

Tattha katamāni kāmadhātuyā tīni saccāni?

Dukkhasaccaṇ samudayasaccaṇ maggasaccaṇ : imāni  
vuccanti kāmadhātuyā tīni saccāni.

Tattha katamāni kāmadhātuyā bāvisatindriyāni?

Cakkhundriyaṇ . . . pe . . . aññindriyaṇ aññātāvī-  
ndriyaṇ : imāni vuccanti kāmadhātuyā bāvisatindriyāni.

Tattha katame kāmadhātuyā nava hetū?

Tayo kusalahetū tayo akusalahetū tayo avyākatahetū :  
ime vuccanti kāmadhātuyā nava hetū.<sup>2</sup>

<sup>1</sup> So K. also. Cf. above, pp. 114 following.

<sup>2</sup> S<sup>4</sup>: Tattha katame tayo kusalā hetū, &c., as above,  
p. 402.

Tattha katame kāmādhātuyā cattāro āhārā? Kabaḷiṅkāro āhāro phassāhāro manosaḷcetanāhāro viññāṇāhāro : ime vuccanti kāmādhātuyā cattāro āhārā.

Tattha katame kāmādhātuyā satta phassā?

Cakkhusamphasso . . . pe . . . manoviññāṇādhātusamphasso : ime vuccanti kāmādhātuyā satta phassā.

Tattha katamā kāmādhātuyā satta vedanā . . . satta saññā . . . satta cetanā . . . satta cittāni? Cakkhuvīññāṇaṃ . . . pe . . . manodhātu manoviññāṇādhātu : imāni vuccanti kāmādhātuyā satta cittāni.

Rūpadhātuyā kati khandhā . . . pe . . . kati cittāni?

Rūpadhātuyā

pañcakkhandhā  
cha āyatanāni  
nava dhātuyo  
tīni saccāni  
cuddasindriyāni  
atṭha hetū  
tayo āhārā  
cattāro phassā  
catasso vedanā  
catasso saññā  
catasso cetanā  
cattāri cittāni.

Tattha katame rūpadhātuyā pañcakkhandhā?

Rūpakkhandho . . . pe . . . viññāṇakkhandho : ime vuccanti rūpadhātuyā pañcakkhandhā.

Tattha katamāni rūpadhātuyā cha āyatanāni?

Cakkhāyatanāṃ rūpāyatanāṃ sotāyatanāṃ saddāyatanāṃ manāyatanāṃ dhammāyatanāṃ : imāni vuccanti rūpadhātuyā cha āyatanāni.

Tattha katamā rūpadhātuyā nava dhātuyo?

Cakkhudhātu rūpadhātu cakkhuvīññāṇādhātu sotadhātu saddadhātu sotaviññāṇādhātu manodhātu dhammadhātu manoviññāṇādhātu : imāni vuccanti rūpadhātuyā nava dhātuyo.

Tattha katamāni rūpadhātuyā tīni saccāni?

Dukkhasaccaṃ samudayasaccaṃ maggasaccaṃ : imāni vuccanti rūpadhātuyā tīni saccāni.

Tattha katamāni rūpadhātuyā cuddasindriyāni?

Cakkhundriyaṃ sotindriyaṃ manindriyaṃ jīvitindriyaṃ<sup>1</sup>

<sup>1</sup> So S<sup>d</sup> and B. K omits, giving thirteen only.



somanassindriyaṇ upekhindriyaṇ saddhindriyaṇ viriyindriyaṇ satindriyaṇ samādhindriyaṇ paññindriyaṇ anaññā-taññassāmīndriyaṇ<sup>1</sup> aññindriyaṇ aññatāvindriyaṇ : imāni vuccanti rūpadhātuyā cūddasindriyāni.

Tattha katame rūpadhātuyā aṭṭha hetū ?

Tayo kusalahetū dve akusalahetū tayo avyākatahetū.

Tattha katame tayo kusalahetū ?

Alobho kusalahetu adoso kusalahetu amoho kusalahetu : ime tayo kusalahetū.

Tattha katame dve akusalahetū ?

Lobho akusalahetu moho akusalahetu : ime dve akusalahetū.

Tattha katame tayo avyākatahetū ?

Kusalāṇaṇ dhammāṇaṇ vipākato kiriyāvyākatesu vā dhammesu alobho adoso amoho : ime tayo avyākatahetū : ime vuccanti rūpadhātuyā aṭṭha hetū.

Tattha katame rūpadhātuyā tayo āhārā ?

Phassāhāro manosañcetanāhāro viññāṇāhāro : ime vuccanti rūpadhātuyā tayo āhārā.

Tattha katame rūpadhātuyā cattāro phassā ?

Cakkhusamphasso sotasamphasso manodhātusamphasso manoviññāṇadhātusamphasso : ime vuccanti rūpadhātuyā cattāro phassā.

Tattha katamā rūpadhātuyā catasso vedanā<sup>2</sup> . . . catasso saññā . . . catasso cetanā . . . cattāri cittāni ?

Cakkhuvīññāṇaṇ sotavīññāṇaṇ manodhātu manoviññāṇadhātu : imāni vuccanti rūpadhātuyā cattāri cittāni.

Arūpadhātuyā kati khandhā . . . pe<sup>2</sup> . . . kati cittāni ?

Arūpadhātuyā

cattāro khandhā

dve āyatanāni<sup>3</sup>

dve dhātuyo

tīni saccāni

ekādasindriyāni

aṭṭha hetū

tayo āhārā

eko phasso

ekā vedanā

ekā saññā

ekā cetanā

ekaṇ cittaṇ.

<sup>1</sup> K : anaññat°. <sup>2</sup> S<sup>d</sup> condenses nothing. <sup>3</sup> S<sup>d</sup> : dvāyat°.

Tattha katame arūpadhātuyā cattāro khandhā ?  
 Vedanākkhandho saññākkhandho saṃkhārakkhandho  
 viññāṇakkhandho : ime vuccanti arūpadhātuyā cattāro  
 khandhā.

Tattha katamāni arūpadhātuyā dve āyatanāni ?<sup>1</sup>  
 Manāyatanaṃ dhammāyatanaṃ : imāni vuccanti arūpa-  
 dhātuyā dve āyatanāni.

Tattha katamā arūpadhātuyā dve dhātuyo ?  
 Manoviññāṇadhātu dhammadhātu : imā vuccanti arūpa-  
 dhātuyā dve dhātuyo.

Tattha katamāni arūpadhātuyā tīni saccāni ?  
 Dukkhasaccaṃ samudayasaccaṃ maggasaccaṃ : imāni  
 vuccanti arūpadhātuyā tīni saccāni.

Tattha katamāni arūpadhātuyā ekādasindriyāni ?  
 Manindriyaṃ jīvitindriyaṃ somanassindriyaṃ upekhin-  
 driyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhi-  
 ndriyaṃ paññindriyaṃ aññindriyaṃ aññātāvindriyaṃ :  
 imāni vuccanti arūpadhātuyā ekādasindriyāni.

Tattha katame arūpadhātuyā aṭṭha hetū ?  
 Tayo kusalahetū dve akusalahetū tayo avyākatahetū :  
 ime vuccanti arūpadhātuyā aṭṭha hetū.<sup>2</sup>

Tattha katame arūpadhātuyā tayo āhārā ?  
 Phassāhāro manosañcetanāhāro viññāṇāhāro : ime  
 vuccanti arūpadhātuyā tayo āhārā.

Tattha katame arūpadhātuyā eko phasso ?  
 Manoviññāṇadhātusamphasso : ayaṃ vuccati arūpadhā-  
 tuyā eko phasso.

Tattha katamā arūpadhātuyā ekā vedanā . . . ekā saññā  
 . . . ekā cetanā . . . ekaṃ cittaṃ ?

Manoviññāṇadhātu : idan vuccati arūpadhātuyā ekaṃ  
 cittaṃ.

Apariyāpanne kati khandhā . . . pe . . . kati cittāni ?

Apariyāpanne  
 cattāro khandhā  
 dve āyatanāni  
 dve dhātuyo  
 dve saccāni  
 dvādasindriyāni  
 cha hetū  
 tayo āhārā

<sup>1</sup> S<sup>a</sup> : dvāyat<sup>o</sup>.

<sup>2</sup> S<sup>a</sup> gives the analysis, the eight causes being those given  
 for rūpadhātu above.

eko phasso  
ekā vedanā  
ekā saññā  
ekā cetanā  
ekañ cittaṃ.

Tattha katame apariyāpanne cattāro khandhā ?  
Vedanākkhandho saññākkhandho saṅkhārakkhandho  
viññānakkhandho : ime vuccanti apariyāpanne cattāro  
khandhā.

Tattha katamāni apariyāpanne dve āyatanāni ?  
Manāyatanaṃ dhammāyatanaṃ : imāni vuccanti apariyā-  
panne dve āyatanāni.

Tattha katamāni apariyāpanne dve dhātuyo ?  
Manoviññānadhātu dhammadhātu : imā vuccanti apari-  
yāpanne dve dhātuyo.

Tattha katamāni apariyāpanne dve saccāni ?  
Maggasaccaṃ nirodhasaccaṃ : imāni vuccanti apariyā-  
panne dve saccāni.

Tattha katamāni apariyāpanne dvādasindriyāni ?  
Manindriyaṃ jvitindriyaṃ somanassindriyaṃ upekhin-  
driyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhin-  
driyaṃ paññindriyaṃ anaññātāṇassāmītiindriyaṃ<sup>1</sup> aññin-  
driyaṃ aññātāvindriyaṃ : imāni vuccanti apariyāpanne  
dvādasindriyāni.

Tattha katame apariyāpanne cha hetū ?  
Tayo kusalahetū tayo avyākatahetū.  
Tattha katame tayo kusalahetū ?  
Alobho kusalahetu adoso kusalahetu amoho kusalahetu :  
ime tayo kusalahetū.

Tattha katame tayo avyākatahetū ?  
Kusalānaṃ dhammānaṃ vipākato alobho adoso amoho :  
ime tayo avyākatahetū : ime vuccanti apariyāpanne cha  
hetū.

Tattha katame apariyāpanne tayo āhārā ?  
Phassāhāro manosañcetanāhāro viññānāhāro : ime  
vuccanti apariyāpanne tayo āhārā.

Tattha katamo apariyāpanne eko phasso ?  
Manoviññānadhātusamphasso : ayaṃ vuccati apariyā-  
panne eko phasso.

Tattha katamā apariyāpanne ekā vedanā . . . ekā  
saññā . . . ekā cetanā . . . ekaṃ cittaṃ ?

<sup>1</sup> K : anañña°.

Manoviññāpadhātu :<sup>1</sup> idaṃ vuccati अपरियāpanne ekaṃ cittaṃ.

Pañcannaṃ khandhānaṃ kati kāmādhātupariyāpannā, kati na kāmādhātupariyāpannā . . . pe . . . sattannaṃ cittaṃ kati kāmādhātupariyāpannā, kati na kāmādhātupariyāpannā ?

Rūpakkhando kāmādhātupariyāpanno. Cattāro khandhā siyā kāmādhātupariyāpannā siyā no kāmādhātupariyāpannā.

Dasāyatanaṃ kāmādhātupariyāpannā. Dve āyatanaṃ siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Soḷasa dhātuyo kāmādhātupariyāpannā. Dve dhātuyo siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Samudayasaccaṃ kāmādhātupariyāpannaṃ. Dve saccā na kāmādhātupariyāpannā. Dukkhasaccaṃ siyā kāmādhātupariyāpannaṃ siyā na kāmādhātupariyāpannaṃ.

Dasindriyā kāmādhātupariyāpannā. Tīṇindriyā na kāmādhātupariyāpannā. Navindriyā siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Tayo akusalāhetū kāmādhātupariyāpannā. Cha hetū siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Kabalīṅkāro āhāro kāmādhātupariyāpanno. Tayo āhārā siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Cha phassā kāmādhātupariyāpannā. Manoviññāpadhātu-samphasso siyā kāmādhātupariyāpanno siyā na kāmādhātupariyāpanno.

Cha vedanā, cha saññā, chā cetanā, cha cittaṃ kāmādhātupariyāpannā. Manoviññāpadhātu siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Pañcannaṃ khandhānaṃ kati rūpadhātupariyāpannā, kati na rūpadhātupariyāpannā . . . pe . . . sattānaṃ cittaṃ kati rūpadhātupariyāpannā, kati na rūpadhātupariyāpannā ?

Rūpakkhando na rūpadhātupariyāpanno. Cattāro

<sup>1</sup> S<sup>o</sup>: Tattha katamā अपरियāpanne ekā vedanā . . . ekā saññā . . . ekā cetanā ? Manoviññāpadhātusamphassajā cetanā : ayaṃ vuccanti अपरियāpanne ekā cetanā. Tattha katamaṃ . . . ekaṃ cittaṃ ? &c.



siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Tayo akusalahetū na arūpadhātupariyāpannā. Cha hetū siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Kabaliṅkāro āhāro na arūpadhātupariyāpanno. Tayo āhārā siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Cha phassā na arūpadhātupariyāpannā. Manoviññāṇadhātusamphasso siyā arūpadhātupariyāpanno siyā na arūpadhātupariyāpanno.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā na arūpadhātupariyāpannā. Manoviññāṇadhātu siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Paccannaṃ khandhānaṃ kati pariyaṇṇā, kati apariyaṇṇā; . . . pe . . . sattannaṃ cittaṇaṃ kati pariyaṇṇā, kati apariyaṇṇā?

Rūpakkhando pariyaṇṇo. Cattāro khandhā siyā pariyaṇṇā siyā pariyaṇṇā.

Dasāyatanā pariyaṇṇā. Dve āyatanā<sup>1</sup> siyā pariyaṇṇā siyā pariyaṇṇā.

Solaṣa dhātuyo pariyaṇṇā. Dve dhātuyo siyā pariyaṇṇā siyā pariyaṇṇā.

Dve saccā pariyaṇṇā. Dve saccā apariyaṇṇā.

Dasindriyā pariyaṇṇā. Tīṇindriyā apariyaṇṇā. Navindriyā siyā pariyaṇṇā siyā apariyaṇṇā.

Tayo akusalahetū pariyaṇṇā. Cha hetū siyā pariyaṇṇā siyā pariyaṇṇā.

Kabaliṅkāro āhāro pariyaṇṇo. Tayo āhārā siyā pariyaṇṇā siyā apariyaṇṇā.

Cha phassā pariyaṇṇā. Manoviññāṇadhātusamphasso siyā pariyaṇṇo siyā apariyaṇṇo.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā pariyaṇṇā. Manoviññāṇadhātu siyā pariyaṇṇā siyā apariyaṇṇā.

Kāmadhātuyā uppattikkhaye<sup>2</sup> kati khandhā pātubhāvanti . . . pe . . . kati cittaṇi pātubhāvanti?

Kāmadhātuyā uppattikkhaye sabbesaṃ pañcakkhandhā pātubhāvanti, kassaci ekādasāyatanāni pātubhāvanti,

<sup>1</sup> S<sup>a</sup>: dvāyat<sup>o</sup>.

<sup>2</sup> B. and K: upapatti<sup>o</sup> throughout.

kassaci dasāyatanāni pātubhavanti, kassaci aparāni dasāyatanāni pātubhavanti, kassaci navāyatanāni pātubhavanti, kassaci sattāyatanāni pātubhavanti; kassaci ekādasā dhātuyo pātubhavanti, kassaci dasa dhātuyo pātubhavanti, kassaci aparā dasa dhātuyo pātubhavanti, kassaci nava dhātuyo pātubhavanti, kassaci satta dhātuyo pātubhavanti, sabbesaṃ ekaṃ saccaṃ pātubhavati, kassaci cuddasindriyāni pātubhavanti, kassaci terasindriyāni pātubhavanti, kassaci aparāni terasindriyāni pātubhavanti, kassaci dvādasindriyāni pātubhavanti, kassaci dasindriyāni pātubhavanti, kassaci navindriyāni pātubhavanti, kassaci aparāni navindriyāni pātubhavanti, kassaci aṭṭhindriyāni pātubhavanti, kassaci aparāni aṭṭhindriyāni pātubhavanti, kassaci satindriyāni pātubhavanti, kassaci pañcindriyāni pātubhavanti, kassaci cattārisindriyāni pātubhavanti; kassaci tayo hetū pātubhavanti, kassaci dve hetū pātubhavanti, keci ahetukā pātubhavanti; sabbesaṃ cattāro āhārā pātubhavanti; sabbesaṃ eko phasso pātubhavati; sabbesaṃ ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṃ cittaṃ pātubhavati.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katame pañcakkhandhā pātubhavanti?

Rūpakkhandho . . . pe . . . viññāṇakkhandho. Kāmadhātuyā uppattikkhaṇe sabbesaṃ ime pañcakkhandhā pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa ekādasāyatanāni pātubhavanti?

Kāmāvacarānaṃ devānaṃ paṭhamakappikānaṃ manusānaṃ opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ paripunnāyatanānaṃ uppattikkhaṇe ekādasāyatanāni pātubhavanti: cakkhāyatanāṃ rūpāyatanāṃ sotāyatanāṃ<sup>1</sup> ghāṇāyatanāṃ gandhāyatanāṃ jivhāyatanāṃ rasāyatanāṃ kāyāyatanāṃ phoṭṭhabbāyatanāṃ manāyatanāṃ dhammāyatanāṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni ekādasāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dasāyatanāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhānaṃ<sup>2</sup> uppattikkhaṇe dasāyatanāni pātubhavanti: rūpāyatanāṃ sotāyatanāṃ ghāṇāyatanāṃ gandhāyatanāṃ jivhāyatanāṃ

<sup>1</sup> All texts omit saddāyatanāṃ.

<sup>2</sup> Sd: jaccakkhandhānaṃ.

rasāyatanāṇaṃ kāyāyatanāṇaṃ phoṭṭhabbāyatanāṇaṃ manāyatanāṇaṃ dhammāyatanāṇaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni dasāyatanāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccabhadhirānaṃ<sup>1</sup> uppattikkhaṇe dasāyatanāni pātubhavanti: cakkhāyatanāṇaṃ rūpāyatanāṇaṃ ghāṇāyatanāṇaṃ gandhāyatanāṇaṃ jivhāyatanāṇaṃ rasāyatanāṇaṃ kāyāyatanāṇaṃ phoṭṭhabbāyatanāṇaṃ manāyatanāṇaṃ dhammāyatanāṇaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa navāyatanāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhabadhirānaṃ<sup>2</sup> uppattikkhaṇe navāyatanāni<sup>2</sup> pātubhavanti: rūpāyatanāṇaṃ ghāṇāyatanāṇaṃ gandhāyatanāṇaṃ jivhāyatanāṇaṃ rasāyatanāṇaṃ kāyāyatanāṇaṃ phoṭṭhabbāyatanāṇaṃ manāyatanāṇaṃ dhammāyatanāṇaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni navāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa sattāyatanāni pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ uppattikkhaṇe sattāyatanāni pātubhavanti: rūpāyatanāṇaṃ gandhāyatanāṇaṃ rasāyatanāṇaṃ kāyāyatanāṇaṃ phoṭṭhabbāyatanāṇaṃ manāyatanāṇaṃ dhammāyatanāṇaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni sattāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa ekādasa dhātuyo pātubhavanti?

Kāmāvacarānaṃ devānaṃ paṭhamakappikānaṃ manusānaṃ opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ paripunnāyatanāṇaṃ uppattikkhaṇe ekādasa dhātuyo pātubhavanti: cakkhudhātu rūpadhātu sotadhātu ghāṇadhātu gandhadhātu jivhādhātu rasadhātu kāyadhātu phoṭṭhabbadhātu manoviññādhātu, dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni ekādasa dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dasa dhātuyo pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapā-

<sup>1</sup> S<sup>d</sup>: jaccandhabadhirānaṃ, which is inconsistent with context.

<sup>2</sup> S<sup>d</sup>: nava āyat<sup>o</sup>.



tikāṇaṃ tiracchānagatāṇaṃ nerayikāṇaṃ jaccandhāṇaṃ uppattikkhaṇe dasa dhātuyo pātubhavanti: rūpadhātu sotadhātu ghāṇadhātu gandhadhātu jivhādhātu rasadhātu kāyadhātu phoṭṭhabbhadhātu manoviññādhātu dhammadhātu.<sup>1</sup> Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasa dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparā dasa dhātuyo pātubhavanti?

Opapātikāṇaṃ petāṇaṃ opapātikāṇaṃ asurāṇaṃ opapātikāṇaṃ tiracchānagatāṇaṃ nerayikāṇaṃ jaccabādhiraṇaṃ<sup>2</sup> uppattikkhaṇe dasa dhātuyo pātubhavanti: cakkhudhātu rūpadhātu ghāṇadhātu gandhadhātu jivhādhātu rasadhātu kāyadhātu phoṭṭhabbhadhātu manoviññādhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imā dasa dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa nava dhātuyo pātubhavanti?

Opapātikāṇaṃ petāṇaṃ opapātikāṇaṃ asurāṇaṃ opapātikāṇaṃ tiracchānagatāṇaṃ nerayikāṇaṃ jaccandhabādhiraṇaṃ uppattikkhaṇe nava dhātuyo pātubhavanti: rūpadhātu ghāṇadhātu gandhadhātu jivhādhātu rasadhātu kāyadhātu phoṭṭhabbhadhātu manoviññādhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imā nava dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa satta dhātuyo pātubhavanti?

Gabbhaseyyakāṇaṃ sattāṇaṃ uppattikkhaṇe satta dhātuyo pātubhavanti: rūpadhātu gandhadhātu rasadhātu kāyadhātu phoṭṭhabbhadhātu manoviññādhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imā satta dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katamaṃ ekaṃ saccaṃ pātubhavati?

Dukkhasaccaṃ. Kāmadhātuyā uppattikkhaṇe sabbesaṃ idaṃ ekaṃ saccaṃ pātubhavati.

Kāmadhātuyā uppattikkhaṇe kassa cūddasindriyāni pātubhavanti?

Kāmaṃvācarāṇaṃ devāṇaṃ sahetukāṇaṃ ñāsaṃpāyuttāṇaṃ uppattikkhaṇe cūddasindriyāni pātubhavanti: cak-khundriyaṃ sotindriyaṃ ghāṇindriyaṃ jivhindriyaṃ kāyin-

<sup>1</sup> S<sup>d</sup> adds manodhātu, making eleven.

<sup>2</sup> S<sup>d</sup>: jaccandhabādhiraṇaṃ, which is inconsistent with context.

driyaṃ manindriyaṃ<sup>1</sup> itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ<sup>2</sup> somanassindriyaṃ vā upekkhindriyaṃ vā, saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni cūddasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa terasindriyāni pātubhavanti?

Kāmāvacarānaṃ devānaṃ sahetukānaṃ ānāvippayuttānaṃ uppattikkhaṇe terasindriyāni pātubhavanti: cak-khundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ<sup>2</sup> somanassindriyaṃ vā upekkhindriyaṃ vā saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni terasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni terasindriyāni pātubhavanti?

Paṭhamakappikānaṃ manussānaṃ sahetukānaṃ ānāsapayuttānaṃ uppattikkhaṇe terasindriyāni pātubhavanti: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ jīvitindriyaṃ somanassindriyaṃ vā upekkhindriyaṃ vā<sup>3</sup> saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni terasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dvādasindriyāni pātubhavanti?

Paṭhamakappikānaṃ manussānaṃ sahetukānaṃ ānāvip-payuttānaṃ uppattikkhaṇe dvādasindriyāni pātubhavanti: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ jīvitindriyaṃ somanassindriyaṃ vā upekkhindriyaṃ vā saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dvādasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dasindriyāni pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ ānāsap-payuttānaṃ uppattikkhaṇe dasindriyāni pātubhavanti: kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ somanassindriyaṃ vā upekkhindriyaṃ vā saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasindriyāni pātubhavanti.

<sup>1</sup> Sd inserts manindriyaṃ after satindriyaṃ.

<sup>2</sup> Sd places this throughout before itthindriyaṃ vā.

<sup>3</sup> Sd here omits vā.

Kāmadhātuyā uppattikkhaṇe kassa navindriyāni pātubhavanti?

Gabbhaseyyakānaṇ sattānaṇ sahetukānaṇ ūṇavippayuttānaṇ uppattikkhaṇe navindriyāni pātubhavanti: kāyindriyaṇ manindriyaṇ itthindriyaṇ vā purisindriyaṇ vā jīvitindriyaṇ somanassindriyaṇ vā upekhindriyaṇ vā, saddhindriyaṇ viriyindriyaṇ satindriyaṇ samādhindriyaṇ. Kāmadhātuyā uppattikkhaṇe etesaṇ imāni navindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni navindriyāni pātubhavanti?

Opapātikānaṇ petānaṇ opapātikānaṇ asurānaṇ opapātikānaṇ tiracchānagatānaṇ nerayikānaṇ paripunnāyatanānaṇ uppattikkhaṇe navindriyāni pātubhavanti: cakkhundriyaṇ sotindriyaṇ ghānindriyaṇ jivhindriyaṇ kāyindriyaṇ manindriyaṇ itthindriyaṇ vā purisindriyaṇ vā jīvitindriyaṇ upekhindriyaṇ. Kāmadhātuyā uppattikkhaṇe etesaṇ imāni navindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aṭṭhindriyāni pātubhavanti?

Opapātikānaṇ petānaṇ opapātikānaṇ asurānaṇ opapātikānaṇ tiracchānagatānaṇ nerayikānaṇ jaccandhānaṇ uppattikkhaṇe aṭṭhindriyāni pātubhavanti: sotindriyaṇ ghānindriyaṇ jivhindriyaṇ kāyindriyaṇ manindriyaṇ itthindriyaṇ vā purisindriyaṇ vā jīvitindriyaṇ upekhindriyaṇ. Kāmadhātuyā uppattikkhaṇe etesaṇ imāni aṭṭhindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni aṭṭhindriyāni pātubhavanti?

Opapātikānaṇ petānaṇ opapātikānaṇ asurānaṇ opapātikānaṇ tiracchānagatānaṇ nerayikānaṇ jaccabhadhirānaṇ<sup>1</sup> uppattikkhaṇe aṭṭhindriyānaṇ pātubhavanti: cakkhundriyaṇ ghānindriyaṇ<sup>2</sup> jivhindriyaṇ kāyindriyaṇ manindriyaṇ itthindriyaṇ vā purisindriyaṇ vā jīvitindriyaṇ upekhindriyaṇ. Kāmadhātuyā uppattikkhaṇe etesaṇ imāni aṭṭhindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa sattindriyāni pātubhavanti?

Opapātikānaṇ petānaṇ opapātikānaṇ asurānaṇ opapātikānaṇ tiracchānagatānaṇ nerayikānaṇ jaccandhabhadhirānaṇ uppattikkhaṇe sattindriyāni pātubhavanti: ghānin-

<sup>1</sup> S<sup>d</sup>: jaccandhabhadhirānaṇ, which is inconsistent with context.

<sup>2</sup> S<sup>d</sup> omits.

driyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jivitindriyaṃ upekkhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni sattindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa pañcindriyāni pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ ahetukānaṃ napaṇṣakānaṃ uppattikkhaṇe pañcindriyāni pātubhavanti: kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jivitindriyaṃ upekkhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni pañcindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa cattārindriyāni pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ ahetukānaṃ napaṇṣakānaṃ uppattikkhaṇe cattārindriyāni pātubhavanti. Kāyindriyaṃ manindriyaṃ jivitindriyaṃ upekkhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni cattārindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa tayo hetū pātubhavanti?

Kāmāvacarānaṃ devānaṃ paṭhamakappikānaṃ manusānaṃ gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ ñāṇasampayuttānaṃ uppattikkhaṇe tayo hetū pātubhavanti: alobho vipākahetu adoso vipākahetu amoho vipākahetu. Kāmadhātuyā uppattikkhaṇe etesaṃ ime tayo hetū pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dve hetū pātubhavanti?

Kāmāvacarānaṃ devānaṃ paṭhamakappikānaṃ manusānaṃ gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ ñāṇavippayuttānaṃ uppattikkhaṇe dve hetū pātubhavanti: alobho vipākahetu adoso vipākahetu. Kāmadhātuyā uppattikkhaṇe etesaṃ ime dve hetū pātubhavanti. Avasesā sattā ahetukā pātubhavanti.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katame cattāro āhārā pātubhavanti?

Kabaliṇkāro āhāro phassāhāro manosañcetanāhāro viññāṇāhāro. Kāmadhātuyā uppattikkhaṇe sabbesaṃ ime cattāro āhārā pātubhavanti.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katamo eko phasso pātubhavati?

Manoviññāṇadhātusamphasso. Kāmadhātuyā uppattikkhaṇe sabbesaṃ ayaṃ eko phasso pātubhavati.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katamā eka

vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṃ cittaṃ pātubhavatī?

Manoviññāṇadhātu. Kāmadhātuyā uppattikkhaṇe sabbesaṃ idaṃ ekaṃ cittaṃ pātubhavatī.

Rūpadhātuyā uppattikkhaṇe kati khandhā pātubhavanti . . . pe . . . kati cittāni pātubhavanti?

Rūpadhātuyā uppattikkhaṇe t̐apetvā asaññasattānaṃ devānaṃ

pañcakkhandhā pātubhavanti  
pañcāyatanāni pātubhavanti  
pañca dhātuyo pātubhavanti  
ekaṃ saccaṃ pātubhavatī  
dasindriyāni pātubhavanti  
tayo hetū pātubhavanti  
tayo āhārā pātubhavanti  
eko phasso pātubhavatī  
ekā vedanā . . .  
ekā saññā . . .  
ekā cetanā . . .  
ekaṃ cittaṃ pātubhavatī.

Rūpadhātuyā uppattikkhaṇe katame pañcakkhandhā pātubhavanti?

Rūpakkhandho vedanākkhandho saññākkhandho saṃkhārakkhandho viññāṇakkhandho. Rūpadhātuyā uppattikkhaṇe ime pañcakkhandhā pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamāni pañcāyatanāni pātubhavanti?

Cakkhāyatanāṃ rūpāyatanāṃ sotāyatanāṃ manāyatanāṃ dhammāyatanāṃ. Rūpadhātuyā uppattikkhaṇe imāni pañcāyatanāni pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamā pañca dhātuyo pātubhavanti? Cakkhudhātu rūpadhātu sotadhātu manoviññāṇadhātu dhammadhātu. Rūpadhātuyā uppattikkhaṇe imā pañca dhātuyo pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamaṃ ekaṃ saccaṃ pātubhavatī?

Dukkhasaccaṃ. Rūpadhātuyā uppattikkhaṇe idaṃ ekaṃ saccaṃ pātubhavatī.

Rūpadhātuyā uppattikkhaṇe katamāni dasindriyāni pātubhavanti?

Cakkhundriyaṃ sotindriyaṃ manindriyaṃ jīvitindriyaṃ somanassindriyaṃ vā<sup>1</sup> upekkhindriyaṃ vā saddhindriyaṃ<sup>2</sup>

<sup>1</sup> S<sup>d</sup> omīts vā.

<sup>2</sup> S<sup>d</sup> has vā.

viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Rūpadhātuyā uppattikkhaṇe imāni dasindriyāni pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katame tayo hetū pātubhavanti?

Alobho vipākahetu adoso vipākahetu amoho vipākahetu. Rūpadhātuyā uppattikkhaṇe ime tayo hetū pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katame tayo āhārā pātubhavanti?

Phassāhārā manosañcetanāhāro viññāṇāhāro. Rūpadhātuyā uppattikkhaṇe ime tayo āhārā pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamo eko phasso pātubhavati?

Manoviññānadhātusamphasso pātubhavati. Rūpadhātuyā uppattikkhaṇe ayaṃ eko phasso pātubhavati.

Rūpadhātuyā uppattikkhaṇe katamā ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṃ cittaṃ pātubhavati?

Manoviññānadhātu. Rūpadhātuyā uppattikkhaṇe idaṃ ekaṃ cittaṃ pātubhavati.

Asaññasattānaṃ devānaṃ uppattikkhaṇe kati khandhā pātubhavanti . . . pe . . . kati cittāni pātubhavanti?

Asaññasattānaṃ devānaṃ uppattikkhaṇe eko khandho pātubhavati: rūpakkhando. Dve āyatanāni pātubhavanti: rūpāyatanāṃ dhammāyatanāṃ. Dve dhātuyo pātubhavanti: rūpadhātu dhammadhātu. Ekaṃ saccaṃ pātubhavati: dukkhasaccaṃ. Ekindriyaṃ pātubhavati: rūpajīvitindriyaṃ. Asaññasattā devā ahetukā anāhārā aphassakā avedanakā asaññakā acetanakā acittakā pātubhavanti.

Arūpadhātuyā uppattikkhaṇe kati khandhā pātubhavanti . . . pe . . . kati cittāni pātubhavanti?

Arūpadhātuyā uppattikkhaṇe  
cattāro khandhā pātubhavanti  
dve āyatanāni pātubhavanti  
dve dhātuyo pātubhavanti  
ekaṃ saccaṃ pātubhavati  
aṭṭhindriyāni pātubhavanti  
tayo hetū pātubhavanti  
tayo āhārā pātubhavanti  
eko phasso pātubhavati  
ekā vedanā . . .  
ekā saññā . . .

ekā cetanā . . .

ekaya cittaṃ pātubhavatī.

Arūpadhātuyā uppattikkhaṇe katame cattāro khandhā pātubhavanti?

Vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho. Arūpadhātuyā uppattikkhaṇe ime cattāro khandhā pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamāni dve āyatanāni pātubhavanti?

Manāyatanayaṃ dhammāyatanayaṃ. Arūpadhātuyā uppattikkhaṇe imāni dve āyatanāni pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamā dve dhātuyo pātubhavanti?

Manoviññāṇadhātu dhammadhātu. Arūpadhātuyā uppattikkhaṇe imā dve dhātuyo pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamayaṃ ekayaṃ saccayaṃ pātubhavatī?

Dukkhasaccayaṃ. Arūpadhātuyā uppattikkhaṇe idaṃ ekayaṃ saccayaṃ pātubhavatī.

Arūpadhātuyā uppattikkhaṇe katamāni aṭṭhindriyāni pātubhavanti?

Manindriyayaṃ jīvitindriyayaṃ upekkhindriyayaṃ saddhindriyayaṃ viriyindriyayaṃ satindriyayaṃ samādhindriyayaṃ paññindriyayaṃ. Arūpadhātuyā uppattikkhaṇe imāni aṭṭhindriyāni pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katame tayo hetū pātubhavanti?

A'obho vipākahetu adoso vipākahetu amoho vipākahetu. Arūpadhātuyā uppattikkhaṇe ime tayo hetū pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katame tayo āhārā pātubhavanti?

Phassāhāro manosañcetanāhāro viññāṇāhāro. Arūpadhātuyā uppattikkhaṇe ime tayo āhārā pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamo eko phasso pātubhavatī?

Manoviññāṇadhātusamphasso. Arūpadhātuyā uppattikkhaṇe ayaṃ eko phasso pātubhavatī.

Arūpadhātuyā uppattikkhaṇe katamā ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekayaṃ cittaṃ pātubhavatī?

Manoviññāṇadhātu. Arūpadhātuyā uppattikkhaṇe idaṃ ekayaṃ cittaṃ pātubhavatī.

Kāmāvacarā dhammā, na kāmāvacarā dhammā; rūpāvacarā dhammā, na rūpāvacarā dhammā; arūpāvacarā dhammā, na arūpāvacarā dhammā; pariyāpannā dhammā, aparīyāpannā dhammā.

Katame dhammā kāmāvacarā?

Heṭṭhato<sup>1</sup> avicinirayaṃ pariyantaṃ karitvā uparito paranimmitavasavattideve<sup>2</sup> anto karitvā yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā khandhadhātū-āyatanā<sup>3</sup> rūpaṃ<sup>4</sup> vedanā saññā saṅkhārā viññāṇaṃ: ime dhammā kāmāvacarā.

Katame dhammā na kāmāvacarā?

Rūpāvacarā arūpāvacarā aparīyāpannā: ime dhammā na kāmāvacarā.

Katame dhammā rūpāvacarā?

Heṭṭhato brahmalokaṃ pariyantaṃ karitvā uparito akanitṭhe deve anto karitvā yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā samāpannassa vā<sup>5</sup> uppannassa vā dīṭṭhadhammasukhavihārissa<sup>6</sup> vā cittacetasikā dhammā: ime dhammā rūpāvacarā.

Katame dhammā na rūpāvacarā?

Kāmāvacarā arūpāvacarā aparīyāpannā: ime dhammā na rūpāvacarā.

Katame dhammā arūpāvacarā?

Heṭṭhato ākāśānañcāyatanūpage<sup>7</sup> deve pariyantaṃ karitvā uparito neva-saññā-nāsaññāyatanūpage deve anto karitvā yaṃ etasmiṃ antare etth' āvacarā ettha pariyāpannā samāpannassa vā uppannassa vā dīṭṭhadhammasukhavihārissa<sup>8</sup> vā cittacetasikā dhammā: ime dhammā arūpāvacarā.

Katame dhammā na arūpāvacarā?

Kāmāvacarā rūpāvacarā aparīyāpannā: ime dhammā na arūpāvacarā.

Katame dhammā pariyāpannā?

Sāsavā kusalākusalāvyākata dhammā kāmāvacarā rūpāvacarā arūpāvacarā: rūpakkhando vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: ime dhammā pariyāpannā.

Katame dhammā aparīyāpannā?

Maggā ca maggaṃ phalāni ca asaṅkhatā ca<sup>9</sup> dhātu: ime dhammā aparīyāpannā.

<sup>1</sup> Dh. S. § 1280 foll.

<sup>2</sup> K: parinimmitavattī.

<sup>3</sup> B: khandhā.

<sup>4</sup> S<sup>d</sup> and B: rūpā.

<sup>5</sup> S<sup>d</sup> omits.

<sup>6</sup> S<sup>d</sup>: dīṭṭhadhamme sukha<sup>o</sup>.

<sup>7</sup> B: "upage.

<sup>8</sup> So S<sup>d</sup>.

<sup>9</sup> S<sup>d</sup> omits ca.



Devā ti: tayo devā: sammatidevā, uppattidevā, visuddhidevā. Sammatidevā nāma rājāno deviyo kumārā. Uppattidevā nāma cātummahārājike deve upādāya tad-upari devā. Visuddhidevā nāma arahanto vuccanti.

Dānaṇ datvā silaṇ samādiyitvā<sup>1</sup> uposathakammaṇ katvā kattha uppajjanti?

Dānaṇ datvā silaṇ samādiyitvā<sup>1</sup> uposathakammaṇ katvā, appekacce gahapatimahāsālānaṇ saḥavyataṇ uppajjanti,<sup>2</sup> appekacce brāhmaṇamahāsālānaṇ saḥavyataṇ uppajjanti, appekacce khattiyamahāsālānaṇ saḥavyataṇ uppajjanti, appekacce cātummahārājikānaṇ devānaṇ saḥavyataṇ uppajjanti, appekacce tāvatiṇsānaṇ devānaṇ saḥavyataṇ uppajjanti, appekacce yāmānaṇ devānaṇ saḥavyataṇ uppajjanti, appekacce tusitānaṇ devānaṇ saḥavyataṇ uppajjanti, appekacce nimmānaratīnaṇ devānaṇ saḥavyataṇ uppajjanti, appekacce parinammitavasavattīnaṇ devānaṇ<sup>3</sup> saḥavyataṇ uppajjanti.

Manussānaṇ kittakaṇ āyuppamānaṇ?

Vassasataṇ appaṇ vā bhiyyo vā.

Cātummahārājikānaṇ devānaṇ kittakaṇ āyuppamānaṇ?

Yāni mānussakāni<sup>4</sup> paññāsa vassāni cātummahārājikānaṇ devānaṇ eso eko rattindivo, tāya rattiyaṇ tiṇsarattiyo māso, tena māsenā dvādasamāsiyo<sup>5</sup> saṇvaccharo, tena saṇvaccharena dibbāni pañca vassasatāni cātummahārājikānaṇ devānaṇ āyuppamānaṇ.

Manussagāṇāyā<sup>6</sup> kittakaṇ hoti?

Navutivassasatasahassāni.

Tāvatiṇsānaṇ devānaṇ kittakaṇ āyuppamānaṇ?

Yaṇ mānussakaṇ<sup>7</sup> vassasataṇ tāvatiṇsānaṇ devānaṇ eso eko rattindivo, tāya rattiyaṇ tiṇsarattiyo māso, tena māsenā dvādasamāsiyo saṇvaccharo, tena saṇvaccharena dibbāni vassasahasasāni tāvatiṇsānaṇ devānaṇ āyuppamānaṇ.

Manussānaṇ<sup>8</sup> gāṇāyā kittakaṇ hoti?

Tisso ca vassakotiyo satthiṇ ca<sup>9</sup> vassasatasahassāni.

Yāmānaṇ devānaṇ kittakaṇ āyuppamānaṇ?

Yāni mānussakāni<sup>10</sup> dve vassasatāni yāmānaṇ devānaṇ eso

<sup>1</sup> K: samādayitvā.

<sup>2</sup> In B. and K. the order is (1) khattiya . . . (2) brāhmaṇa . . . (3) gahapati . . .

<sup>3</sup> S<sup>d</sup> omits pārānimmita from the compound. K: pari°.

<sup>4</sup> S<sup>d</sup>: mānussānaṇ. K: mānusa°.

<sup>5</sup> S<sup>d</sup>: dvādasī°.

<sup>6</sup> B. and K: mānussānaṇ.

<sup>7</sup> S<sup>d</sup>: one s.

<sup>8</sup> So S<sup>d</sup>.

<sup>9</sup> B: satthi ca.

<sup>10</sup> So S<sup>d</sup>.

eko rattindivo, tāya rattiyā tiṅsarattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dibbāni dve vassasahassāni yāmanāṃ devānaṃ āyuppamāṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Cuddasa ca vassakoṭiyo cattārisaṃ ca vassasatasa-hassāni.

Tusitānaṃ<sup>1</sup> devānaṃ kittakaṃ āyuppamāṇaṃ?

Yāni mānussakāni<sup>2</sup> cattāri vassasatāni, tusitānaṃ devānaṃ eso eko rattindivo, tāya rattiyā tiṅsarattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dibbāni cattāri vassasahassāni tusitānaṃ devānaṃ āyuppamāṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Sattapaññāsa vassakoṭiyo satthiṃ ca vassasatasahassāni.

Nimmānaratīnaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?

Yāni mānussakāni<sup>2</sup> aṭṭha vassasatāni nimmānaratīnaṃ devānaṃ eso eko rattindivo tāya rattiyā tiṅsarattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dibbāni aṭṭha vassasahassāni nimmānaratīnaṃ devānaṃ āyuppamāṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Dve vassakoṭisatāni tisso ca<sup>3</sup> vassakoṭiyo cattārisaṃ ca<sup>4</sup> vassasatasahassāni.

Paranimitavasavattīnaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?

Yāni mānussakāni soḷasa vassasatāni paranimitavasa-vattīnaṃ devānaṃ eso eko rattindivo, tāya rattiyā tiṅsarattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dibbāni soḷasa vassasahassāni paranimitavasavattīnaṃ devānaṃ āyuppamāṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Nava ca vassakoṭisatāni ekavisaṃ ca vassakoṭiyo satthiṃ ca vassasatasahassāni.<sup>5</sup>

Cha ete<sup>6</sup> kāmāvacarā sabbakāmasamiddhino, Sabbesaṃ ekasaṃkhāto āyu bhavati kittako? Dvādasakoṭisatāṃ tesāṃ aṭṭhavisāṃ ca<sup>7</sup> koṭiyo Paññāsasatasahassāni<sup>8</sup> vassaggena pakāsitaṃ ti.

<sup>1</sup> B: tusitānaṃ.

<sup>2</sup> S<sup>d</sup> and K. have one s.

<sup>3</sup> S<sup>d</sup>: tissa ca. K: tinsaṃ ca.

<sup>4</sup> S<sup>d</sup>: cattārisā vassa°. K: cattārisaṃ, and so above.

<sup>5</sup> K. and B. add iti.

<sup>6</sup> K: chappi: cha ete.

<sup>7</sup> S<sup>d</sup>: aṭṭhavisā ca.

<sup>8</sup> S<sup>d</sup> omits sata°.

Paṭhamaya jhānaya<sup>1</sup> parittaya bhāvetvā kattha uppajjanti?

Paṭhamaya jhānaya parittaya bhāvetvā brahmapārisajjānaya devānaya saṃvayataṃ uppajjanti.

Tesaṃ kittakaṃ āyupparamāṇaṃ?

Kappassa tatiyo bhāgo.<sup>2</sup>

Paṭhamaya jhānaya majjhimaṃ bhāvetvā kattha uppajjanti?

Paṭhamaya jhānaya<sup>3</sup> majjhimaṃ bhāvetvā brahmapurohitānaya<sup>4</sup> devānaya saṃvayataṃ uppajjanti.

Tesaṃ kittakaṃ āyupparamāṇaṃ?

Upaddhakappo.

Paṭhamaya jhānaya paṇītaṃ bhāvetvā kattha uppajjanti?

Paṭhamaya jhānaya paṇītaṃ bhāvetvā mahābrahmānaya devānaya saṃvayataṃ uppajjanti.

Tesaṃ kittakaṃ āyupparamāṇaṃ?

Kappo.<sup>5</sup>

Dutiyaṃ jhānaya parittaya bhāvetvā kattha uppajjanti?

Dutiyaṃ jhānaya parittaya bhāvetvā pariṭṭābhānaya devānaya saṃvayataṃ uppajjanti.

Tesaṃ kittakaṃ āyupparamāṇaṃ?

Dve kappā.

Dutiyaṃ jhānaya majjhimaṃ bhāvetvā kattha uppajjanti?

Dutiyaṃ jhānaya majjhimaṃ bhāvetvā appamāṇābhānaya devānaya saṃvayataṃ uppajjanti.

Tesaṃ kittakaṃ āyupparamāṇaṃ?

Cattāro kappā.

Dutiyaṃ jhānaya paṇītaṃ bhāvetvā kattha uppajjanti?

Dutiyaṃ jhānaya paṇītaṃ bhāvetvā abhassarānaya devānaya saṃvayataṃ uppajjanti.

Tesaṃ kittakaṃ āyupparamāṇaṃ?

Aṭṭha kappā.

Tatiyaṃ jhānaya parittaya bhāvetvā kattha uppajjanti?

Tatiyaṃ jhānaya parittaya bhāvetvā parittasubhānaya devānaya saṃvayataṃ uppajjanti.

Tesaṃ kittakaṃ āyupparamāṇaṃ?

Solasa kappā.

Tatiyaṃ jhānaya majjhimaṃ bhāvetvā kattha uppajjanti?

Tatiyaṃ jhānaya majjhimaṃ bhāvetvā appamāṇasubhānaya devānaya saṃvayataṃ uppajjanti.

<sup>1</sup> S<sup>d</sup>: paṭhamamajjhānaya. <sup>2</sup> K: tatiyo (catuttho?).

<sup>3</sup> So S<sup>d</sup>. <sup>4</sup> S<sup>d</sup>: °porohitānaya. <sup>5</sup> K: eko kappo.

Tesaṃ kittakaṃ āyuppaṃāṇaṃ ?

Dvattiṃsa<sup>1</sup> kappā.

Tatiyaṃ jhānaṃ paṇitaṃ bhāvetvā kattha uppañjanti ?

Tatiyaṃ jhānaṃ paṇitaṃ bhāvetvā subhakinjhānaṃ<sup>2</sup> devānaṃ saṃvāyataṃ uppañjanti.

Tesaṃ kittakaṃ āyuppaṃāṇaṃ ?

Catusaṭṭhi kappā.

Catutthaṃ jhānaṃ bhāvetvā, ārammaṇānānattatā mana-sikāraṇānānattatā chandanānānattatā paṇidhinānānattatā adhimokkhanānānattatā abhinihāraṇānānattatā<sup>3</sup> paññānānānattatā appekacce asaṅṅhasattānaṃ devānaṃ saṃvāyataṃ uppañjanti, appekacce vehapphalānaṃ devānaṃ saṃvāyataṃ uppañjanti, appekacce avihānaṃ devānaṃ saṃvāyataṃ uppañjanti, appekacce atappānaṃ devānaṃ saṃvāyataṃ uppañjanti, appekacce sudassānaṃ devānaṃ saṃvāyatan uppañjanti, appekacce sudassīnaṃ devānaṃ saṃvāyataṃ uppañjanti, appekacce akaniṭṭhānaṃ devānaṃ saṃvāyataṃ uppañjanti, appekacce ākāsaṇaṇḍīyatanūpagānaṃ devānaṃ saṃvāyataṃ uppañjanti, appekacce viññānaṇḍīyatanūpagānaṃ devānaṃ saṃvāyataṃ uppañjanti, appekacce ākiñcaṇṇīyatanūpagānaṃ devānaṃ saṃvāyataṃ uppañjanti, appekacce neva-saṅṅhānāsaṅṅhīyatanūpagānaṃ devānaṃ saṃvāyataṃ uppañjanti.

Asaṅṅhasattānaṃ ca vehapphalānaṃ cā devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Pañca kappasatāni.

Avihānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Kappasahassaṃ.

Atappānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Dve kappasahassāni.

Sudassānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Cattāri kappasahassāni.

Sudassīnaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Attha kappasahassāni.

Akaniṭṭhānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Soḷasa kappasahassāni.

Ākāsaṇaṇḍīyatanūpagānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Visati kappasahassāni.

Viññānaṇḍīyatanūpagānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Cattārisa<sup>4</sup> kappasahassāni.

<sup>1</sup> B : bātiṃsa.

<sup>3</sup> S<sup>d</sup> omits.

<sup>2</sup> S<sup>d</sup> : subhakinnaṇaṃ.

<sup>4</sup> K : cattālīsa.

Ākūciññāyatanūpagānaṇ devānaṇ kittakaṇ āyuppa-  
mānaṇ ?

Saṭṭhi kappasahassāni.

Neva-saññā-nāsaññāyatanūpagānaṇ devānaṇ kittakaṇ  
āyuppa-mānaṇ ?

Caturāsiti kappasahassāni.

Ukkhittā puññatejena kāmarūpagatī<sup>1</sup> gatā  
Bhavaggatam pi<sup>2</sup> sampattā puna gacchanti duggatiṇ  
Tāva-dighāyukā sattā cāvanti āyusaṅkhayā.  
Natthi koci bhavo nicco : iti vuttaṇ Mahesinā.  
Tasmā hi dhīrā nipakā nipuṇā atthacintakā.  
Jarāmaraṇamokkhāya bhaventi maggam uttamaṇ,  
Bhāvayitvā sucimaggāṇ nibbānogaḍhagāmināṇ,  
Sabbāsava pariññāya parinibbanti anāsava ti.

Pañcannaṇ khandhānaṇ<sup>3</sup> kati abhiññeyyā, kati pariñ-  
ñeyyā, kati pahātabbā, kati bhāvetabbā, kati sacchikā-  
tabbā, kati na pahātabbā, na bhāvetabbā, na sacchikā-  
tabbā . . . pe . . . sattannaṇ cittānaṇ kati abhiñ-  
ñeyyā, kati pariññeyyā, kati pahātabbā, kati bhāvetabbā,  
kati sacchikātabbā, kati na pahātabbā na bhāvetabbā na  
sacchikātabbā ?

Rūpakkhando abhiññeyyo pariññeyyo na pahātabbo  
na bhāvetabbo na sacchikātabbo. Cattāro khandhā  
abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā  
siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā siyā  
na sacchikātabbā.

Dasāyatanā abhiññeyyā pariññeyyā na pahātabbā na  
bhāvetabbā na sacchikātabbā. Dve āyatanā abhiññeyyā  
pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchi-  
kātabbā siyā na pahātabbā na bhāvetabbā na sacchi-  
kātabbā.

Soḷasa dhātuyo abhiññeyyā pariññeyyā na pahātabbā  
na bhāvetabbā na sacchikātabbā. Dve dhātuyo abhiñ-  
ñeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā  
sacchikātabbā siyā na pahātabbā na bhāvetabbā na  
sacchikātabbā.

Samudayasaccaṇ abhiññeyyaṇ pariññeyyaṇ pahātabbaṇ  
na bhāvetabbāṇ na sacchikātabbaṇ. Maggasaccaṇ abhiñ-  
ñeyyaṇ pariññeyyaṇ na pahātabbaṇ<sup>4</sup> bhāvetabbāṇ na

<sup>1</sup> B. and K: kāmarūpagatiṇ.

<sup>2</sup> K: vā pi. B: °gataṇ.

<sup>3</sup> Sd: pañcakhandhānaṇ.

<sup>4</sup> Sd inserts na.

sacchikātabba. Nirodhasaccaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ na bhāvetabbaṃ sacchikātabba. Duk-khasaccaṃ abhiññeyyaṃ pariññeyyaṃ siyā pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ siyā na pahātabbaṃ.

Navindriyā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Domanassindriyaṃ abhiññeyyaṃ pariññeyyaṃ pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ. Anaññātāññassāmitindriyaṃ<sup>1</sup> abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ. Aññindriyaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ siyā bhāvetabbaṃ siyā<sup>2</sup> sacchikātabbaṃ. Aññātāvindriyaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ na bhāvetabbaṃ sacchikātabbaṃ. Tiṇindriyā<sup>3</sup> abhiññeyyā pariññeyyā na pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na bhāvetabbā<sup>4</sup> na sacchikātabbā. Cha indriyā<sup>5</sup> abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

Tayo akusalahetū abhiññeyyā pariññeyyā pahātabbā na bhāvetabbā na sacchikātabbā. Tayo kusalahetū abhiññeyyā pariññeyyā na pahātabbā siyā bhāvetabbā<sup>6</sup> na sacchikātabbā siyā na bhāvetabbā. Tayo avyākatahetū abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā siyā sacchikātabbā siyā na sacchikātabba.

Kabalīṅkāro āhāro abhiññeyyo pariññeyyo na pahātabbo na<sup>7</sup> bhāvetabbo na sacchikātabbo. Tayo āhāro abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

Cha phassā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Manoviññānadhātusamphasso abhiññeyyo pariññeyyo siyā pahātabbo siyā bhāvetabbā siyā sacchikātabbo siyā na pahātabbo na bhāvetabbo na sacchikātabbo.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha citta abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Manoviññānadhātu abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchi-

<sup>1</sup> K: anaññāt°.

<sup>3</sup> S<sup>d</sup>: indriyāni.

<sup>5</sup> So S<sup>d</sup>.

<sup>7</sup> S<sup>d</sup> omits na.

<sup>2</sup> S<sup>d</sup> inserts na.

<sup>4</sup> S<sup>d</sup> inserts siyā.

<sup>6</sup> S<sup>d</sup> inserts siyā.

kātabbā siyā nā pahātabbā na bhāvetabbā na sacchi-kātabbā.

Pañcannaṇ khandhānaṇ kati sārammaṇā, kati anārammaṇā . . . pe . . . sattannaṇ cittaṇaṇ kati sārammaṇā, kati anārammaṇā?

Rūpakkkhandho anārammaṇo. Cattāro khandhā sārammaṇā.

Dasāyatanaṇ anārammaṇā. Manāyatanaṇ sārammaṇaṇ. Dhammāyatanaṇ siyā sārammaṇaṇ siyā anārammaṇaṇ.

Dasa dhātuyo anārammaṇā. Satta dhātuyo sārammaṇā. Dhammadhātu siyā sārammaṇā siyā anārammaṇā.

Dve saccā<sup>1</sup> sārammaṇā. Nirodhasaccaṇ anārammaṇaṇ. Dukkhasaccaṇ siyā sārammaṇaṇ siyā anārammaṇaṇ.

Satindriyā anārammaṇā. Cuddasindriyā sārammaṇā. Jvitindriyaṇ siyā sārammaṇaṇ siyā anārammaṇaṇ.

Nava hetū sārammaṇā.

Kabalīṇkāro āhāro anārammaṇo. Tayo āhārā sārammaṇā.

Satta phassā<sup>2</sup> . . . satta vedanā . . . satta saññā . . . satta cetanā . . . satta citta sārammaṇā.

Pañcannaṇ khandhānaṇ kati sārammaṇārammaṇā, kati anārammaṇārammaṇā, kati anārammaṇā . . . pe . . . sattannaṇ cittaṇaṇ kati sārammaṇārammaṇā, kati anārammaṇārammaṇā, kati anārammaṇā?

Rūpakkkhandho<sup>3</sup> anārammaṇo. Cattāro khandhā siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Dasāyatanaṇ anārammaṇā. Manāyatanaṇ siyā sārammaṇārammaṇaṇ siyā anārammaṇārammaṇaṇ siyā anārammaṇaṇ. Dhammāyatanaṇ siyā sārammaṇārammaṇaṇ siyā anārammaṇārammaṇaṇ.

Dasa dhātuyo anārammaṇā. Cha dhātuyo anārammaṇārammaṇā. Manoviññāṇadhātu siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā. Dhammadhātu siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā siyā anārammaṇā.

Nirodhasaccaṇ anārammaṇaṇ. Maggasaccaṇ anārammaṇārammaṇaṇ. Samudayasaccaṇ siyā sārammaṇārammaṇaṇ siyā anārammaṇārammaṇā siyā anārammaṇā.<sup>4</sup>

<sup>1</sup> So also S<sup>d</sup>.

<sup>2</sup> S<sup>d</sup> adds sārammaṇā.

<sup>3</sup> S<sup>d</sup> omits down to cha dhātuyo exclusive.

<sup>4</sup> S<sup>d</sup> omits these two words.

Dukkhasaccaṃ siyā sārammaṇārammaṇaṃ siyā anārammaṇārammaṇaṃ siyā anārammaṇaṃ.

Sattindriyā anārammaṇā. Pañcendriyā anārammaṇārammaṇā. Navindriyā siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā. Jivitindriyaṃ siyā sārammaṇārammaṇaṃ siyā anārammaṇārammaṇaṃ siyā anārammaṇaṃ.

Nava hetu siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Kabalīḱāro āhāro anārammaṇo. Tayo āhārā siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Cha phassā anārammaṇārammaṇā. Manoviññāpādhātusamphasso siyā sārammaṇārammaṇo siyā anārammaṇārammaṇo.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha citta anārammaṇārammaṇā. Manoviññāpādhātu siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Pañcannaṃ khandhānaṃ kati diṭṭhā, kati sutā, kati mutā, kati viññātā; kati na diṭṭhā na sutā na mutā na viññātā . . . pe . . . sattannaṃ cittānaṃ kati diṭṭhā, kati sutā, kati mutā, kati viññātā; kati na diṭṭhā na sutā na mutā na viññātā?

Rūpakkhando siyā diṭṭho siyā suto siyā muto siyā viññāto<sup>1</sup> siyā na diṭṭho na suto na muto na viññāto. Cattāro khandhā na diṭṭhā na sutā na mutā viññātā.

Rūpāyatanaṃ diṭṭhaṃ na sutaṃ na mutaṃ na viññātaṃ. Saddāyatanaṃ na diṭṭhaṃ sutaṃ na mutaṃ viññātaṃ. Gandhāyatanaṃ . . . rasāyatanaṃ . . . phoṭṭhabbāyatanaṃ na diṭṭhaṃ na sutaṃ mutaṃ viññātaṃ. Sattāyatanaṃ na diṭṭhā na sutā na mutā viññātā.

Rūpadhātu diṭṭhā na sutā na mutā viññātā. Saddadhātu na diṭṭhā sutā na mutā viññātā. Gandhadhātu . . . rasadhātu . . . phoṭṭhabbadhātu na diṭṭhā na sutā mutā viññātā. Terasa dhātuyo na diṭṭhā na sutā na mutā viññātā.

Tini saccāni<sup>2</sup> na diṭṭhā na sutā na mutā viññātā. Dukkhasaccaṃ siyā diṭṭhaṃ siyā sutaṃ siyā mutaṃ siyā na diṭṭhaṃ na sutaṃ na mutaṃ viññātaṃ.

Bāvisatindriyā na diṭṭhā na sutā na mutā viññātā.

Nava hetu na diṭṭhā na sutā na mutā viññātā.

Cattāro āhārā na diṭṭhā na sutā na mutā viññātā.

<sup>1</sup> K. omits siyā viññāto.

<sup>2</sup> K. corrects its text to saccā.



Satta phassā na diṭṭhā na sutā na mutā viññatā.  
 Satta vedanā . . . satta saññā . . . satta cetanā . . .  
 satta cittā na diṭṭhā na sutā na mutā viññatā.

Pañcannaṇ khandhānaṇ kati kusalā, kati akusalā, kati avyākata; . . . pe . . . sattannaṇ cittānaṇ kati kusalā, kati akusalā, kati avyākata?

Rūpakkhandho avyākato. Cattāro khandhā siyā kusalā siyā akusalā siyā avyākata.

Dasāyatana avyākata. Dve āyatanā siyā kusalā siyā akusalā siyā avyākata.

Soḷasa dhātuyo avyākata. Dve dhātuyo siyā kusalā siyā akusalā siyā avyākata.

Samudayasaccaṇ akusalaṇ. Maggasaccaṇ kusalaṇ. Nirodhasaccaṇ avyākataṇ. Dukkhasaccaṇ siyā kusalaṇ siyā akusalaṇ siyā avyākataṇ.

Dasindriyā avyākata. Domanassindriyaṇ akusalaṇ. Anaññātaññassamītiindriyaṇ<sup>1</sup> kusalaṇ. Cattāriindriyā<sup>2</sup> siyā kusalā siyā avyākata. Cha indriyā siyā kusalā siyā akusalā siyā avyākata.

Tayo akusalahetū akusalā. Tayo kusalahetū kusalā. Tayo avyākatahetū avyākata.

Kabalīṇkāro āhāro avyākato. Tayo āhārā siyā kusalā siyā akusalā siyā avyākata.

Cha phassā avyākata. Manoviññānadhātusamphasso siyā kusalo siyā akusalo siyā avyākato.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā avyākata. Manoviññānadhātu siyā kusalā siyā akusalā siyā avyākata.

Pañcannaṇ khandhānaṇ kati sukhāya vedanāya sampayuttā, kati dukkhāya vedanāya sampayuttā, kati adukkhamasukhāya vedanāya sampayuttā . . . pe . . . sattannaṇ cittānaṇ kati sukhāya vedanāya sampayuttā, kati dukkhāya vedanāya sampayuttā, kati adukkhamasukhāya vedanāya sampayuttā?

Dve khandhā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Tayo khandhā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā<sup>3</sup> siyā adukkhamasukhāya vedanāya sampayuttā.

<sup>1</sup> K: anaññat°.

<sup>2</sup> Sd: °indriyāni.

<sup>3</sup> Sd omits this second alternative.

Dasāyatanā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukkhāya vedanāya sampayuttā ti pi. Manāyatanāṃ siyā sukhāya vedanāya sampayuttaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā adukkhamasukkhāya vedanāya sampayuttaṃ. Dhammāyatanāṃ siyā sukhāya vedanāya sampayuttaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā adukkhamasukkhāya vedanāya sampayuttaṃ siyā na vattabbāṃ sukhāya vedanāya sampayuttaṃ ti pi dukkhāya vedanāya sampayuttaṃ ti pi adukkhamasukkhāya vedanāya sampayuttaṃ ti pi.

Dasa dhātuyo na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukkhāya vedanāya sampayuttā ti pi. Pañca dhātuyo adukkhamasukkhāya vedanāya sampayuttā. Kāyaviññāṇadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā. Manoviññāṇadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukkhāya vedanāya sampayuttā. Dhammadhātu<sup>1</sup> siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukkhāya vedanāya sampayuttā siyā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukkhāya vedanāya sampayuttā ti pi.

Dve saccā<sup>2</sup> siyā sukhāya vedanāya sampayuttā siyā adukkhamasukkhāya vedanāya sampayuttā. Nirodhasaccaṃ na vattabbāṃ sukhāya vedanāya sampayuttaṃ ti pi dukkhāya vedanāya sampayuttaṃ ti pi adukkhamasukkhāya vedanāya sampayuttaṃ ti pi. Dukkhasaccaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā sukhāya vedanāya sampayuttaṃ siyā adukkhamasukkhāya vedanāya sampayuttaṃ siyā na vattabbā sukhāya vedanāya sampayuttaṃ ti pi dukkhāya vedanāya sampayuttaṃ ti pi adukkhamasukkhāya vedanāya sampayuttaṃ ti pi.

Dvādasindriyā na vattabbā sukhāya vedanāya sampayuttaṃ ti pi dukkhāya vedanāya sampayuttaṃ ti pi adukkhamasukkhāya vedanāya sampayuttaṃ ti pi. Cha indriyā siyā sukhāya vedanāya sampayuttā siyā adukkhamasukkhāya vedanāya sampayuttā. Tīṇindriyā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya

<sup>1</sup> S<sup>d</sup> omits from dhammadhātu to siyā na vattabbā exclusive.

<sup>2</sup> S<sup>d</sup>: saccāni.

sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Jivitindriyaṇ siyā sukhāya vedanāya sampayuttaṇ siyā dukkhāya vedanāya sampayuttaṇ siyā adukkhamasukhāya vedanāya sampayuttaṇ siyā na vattabbā sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Doso akusalahetu dukkhāya vedanāya sampayutto. Satta hetū siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Moho akusalahetu siyā sukhāya vedanāya sampayutto siyā dukkhāya vedanāya sampayutto siyā adukkhamasukhāya vedanāya sampayutto.

Kabaḷiṇkāro āhāro na vattabbo sukhāya vedanāya sampayutto ti pi dukkhāya vedanāya sampayutto ti pi adukkhamasukhāya vedanāya sampayutto ti pi. Tayo āhārā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā.

Pañca phassā adukkhamasukhāya vedanāya sampayuttā. Kāyasamphasso<sup>1</sup> siyā sukhāya vedanāya sampayutto siyā dukkhāya vedanāya sampayutto. Manoviññāṇadhātu-samphasso siyā sukhāya vedanāya sampayutto siyā dukkhāya vedanāya sampayutto siyā adukkhamasukhāya vedanāya sampayutto.

Satta vedanā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi.

Pañca saññā . . . pañca cetanā . . . pañca cittā adukkhamasukhāya vedanāya sampayuttā. Kāyaviññāṇaṇ<sup>2</sup> siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā. Manoviññāṇadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā.

Pañcannaṇ khandhānaṇ kati vipākā, kati vipākadhammadhammā, kati neva-vipāka-na-vipākadhammadhammā . . . pe . . . sattannaṇ cittānaṇ kati vipākā, kati vipākadhammadhammā, kati neva-vipāka-na-vipākadhammadhammā?

Rupakkhandho neva-vipāka-na-vipākadhammadhammo. Cattāro khandhā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

<sup>1</sup> Sd: kāyaviññāṇadhātusamphasso.

<sup>2</sup> Sd: °viññāṇadhātu.

Dasāyatanā neva - vipāka - na - vipākadhammadhammā.  
Dve āyatanā<sup>1</sup> siyā vipākā siyā vipākadhammadhammā siyā  
neva-vipāka-na-vipākadhammadhammā.

Dasā dhātuyo neva-vipāka-na-vipākadhammadhammā.  
Pañca dhātuyo vipākā. Manodhātu siyā vipākā siyā  
neva - vipāka - na - vipākadhammadhammā. Dve dhātuyo  
siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-  
na-vipākadhammadhammā.

Dve saccāni vipākadhammadhammā. Nirodhasaccaṃ  
neva - vipāka - na - vipākadhammadhammā. Dukkhasaccaṃ  
siyā vipākaṃ siyā vipākadhammadhammā siyā neva-  
vipāka-na-vipākadhammadhammā.

Sattindriyā neva - vipāka - na - vipākadhammadhammā.  
Tṭhindriyā<sup>2</sup> vipākā. Dve indriyā<sup>3</sup> vipākadhammadhammā.  
Aññindriyaṃ siyā vipākaṃ siyā vipākadhammadhammā.  
Navindriyā siyā vipākā siyā vipākadhammadhammā siyā  
neva-vipāka-na-vipākadhammadhammā.

Cha hetū vipākadhammadhammā. Tayo avyākatahetū  
siyā vipākā siyā neva-vipāka-na-vipākadhammadhammā.

Kabalīkaro āhāro neva - vipāka - na - vipākadhamma-  
dhammo. Tayo āhārā siyā vipākā siyā vipākadhamma-  
dhammā siyā neva-vipāka-na-vipākadhammadhammā.

Pañca phassā vipākā. Manodhātusamphasso siyā  
vipāko siyā neva - vipāka - na - vipākadhammadhammo.  
Manoviññānadhātusamphasso siyā vipāko siyā vipāka-  
dhammadhammo siyā neva - vipāka - na - vipākadhamma-  
dhammo.

Pañca vedanā . . . pañca saññā . . . pañca cetanā  
. . . pañca citta vipākā. Manodhātu siyā vipākā siyā  
neva - vipāka - na - vipākadhammadhammā. Manoviññā-  
nadhātu siyā vipākā siyā vipākadhammadhammā siyā  
neva-vipāka-na-vipākadhammadhammā.<sup>4</sup>

Pañcannaṃ khandhānaṃ kati upādiṇṇupādāniyā, kati  
anupādiṇṇupādāniyā,<sup>5</sup> kati anupādiṇṇa-anupādāniyā . . .  
pe . . . sattannaṃ cittaṇaṃ kati upādiṇṇupādāniyā, kati  
anupādiṇṇupādāniyā, kati anupādiṇṇa-anupādāniyā.

Rūpakkhando siyā upādiṇṇupādāniyo siyā anupādiṇṇ-  
upādāniyo. Cattāro khandhā siyā upādiṇṇupādāniyā siyā  
anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

<sup>1</sup> S<sup>d</sup>: dvāyat°.

<sup>2</sup> So both K. and S<sup>d</sup>.

<sup>3</sup> B. and K: dvindriya. <sup>4</sup> Dh. S. §§ 990-2; cf. §§ 653-6.

<sup>5</sup> S<sup>d</sup> places its . . . pe . . . here.

Pañcāyatanaṃ upādiṇṇupādāniyā. Saddāyatanaṃ anupādiṇṇupādāniyaṃ. Cattārāyatanaṃ siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā. Dve āyatana<sup>1</sup> siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇupādāniyā.

Dasa dhātuyo upādiṇṇupādāniyā. Saddadhātu anupādiṇṇupādāniyā. Pañca dhātuyo upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā. Dve dhātuyo siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇupādāniyā.

Samudayasaccaṃ anupādiṇṇupādāniyaṃ. Dve saccā anupādiṇṇupādāniyā. Dukkhasaccaṃ siyā upādiṇṇupādāniyaṃ siyā anupādiṇṇupādāniyaṃ.

Navindriyā upādiṇṇupādāniyā. Domanassindriyaṃ anupādiṇṇupādāniyaṃ. Tīṇindriyā anupādiṇṇupādāniyā. Navindriyā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇupādāniyā.

Tayo akusalahetū anupādiṇṇupādāniyā. Tayo kusalahetū siyā anupādiṇṇupādāniyā siyā anupādiṇṇupādāniyā. Tayo avyakatahetū siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇupādāniyā.

Kabalīṅkāro āhāro siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo. Tayo āhārā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇupādāniyā.

Pañca phassā upādiṇṇupādāniyā. Manodhātusamphasso siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo. Manoviññānadhātusamphasso siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo siyā anupādiṇṇupādāniyo.

Pañca vedanā . . . pañca saññā . . . pañca cetanā . . . pañca citta upādiṇṇupādāniyā. Manodhātu siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā. Manoviññānadhātu siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇupādāniyā.

Pañcannaṃ khandhānaṃ kati savitakka-savicārā, kati avitakkavicāramattā, kati avitakka-avicārā . . . pe . . . sattannaṃ cittānaṃ kati savitakka-savicārā, kati avitakkavicāramattā, kati avitakka-avicārā?

Rūpakkhando avitakka-avicāro. Tayo khandhā siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā. Saṃkhārakkhandho siyā savitakka-savicāro siyā avitakkavicāramatto siyā avitakka-avicāro siyā na vattabbo

<sup>1</sup> Sd: dvāyatanaṇi.

saṁvikkā-savicāro ti pi avikkavicāramatto ti pi avikkā-avicāro ti pi.

Dasāyatanaṁ avikkā-avicārā. Manāyatanaṁ siyā savikkā-savicāraṁ siyā avikkavicāramattaṁ siyā avikkā-avicāraṁ. Dhammāyatanaṁ siyā savikkā-savicāraṁ siyā avikkavicāramattaṁ siyā avikkā-avicāraṁ siyā na vattabbaṁ savikkā-savicāraṁ ti pi avikkavicāramattaṁ ti pi avikkā-avicāraṁ ti pi.

Pañnarasa dhātuyo avikkā-avicārā. Manodhātu savikkā-savicārā. Manovinnānadhātu siyā savikkā-savicārā siyā avikkavicāramattā siyā avikkā-avicārā. Dhammadhātu siyā savikkā-savicārā siyā avikkavicāramattā siyā avikkā-avicārā siyā na vattabbaṁ savikkā-savicārā ti pi avikkavicāramattā ti pi<sup>1</sup> avikkā-avicārā ti pi.

Samudayasaccaṁ savikkā-savicāraṁ. Nirodhasaccaṁ avikkā-avicāraṁ. Maggasaccaṁ siyā savikkā-savicāraṁ siyā avikkavicāramattaṁ siyā avikkā-avicāraṁ. Dukkhasaccaṁ siyā na vattabbaṁ savikkā-savicāraṁ ti pi avikkavicāramattaṁ ti pi avikkā-avicāraṁ ti pi.

Navindriyā avikkā-avicārā. Domanassindriyaṁ savikkā-savicāraṁ. Upekkhindriyaṁ siyā savikkā-savicāraṁ siyā avikkā-avicāraṁ. Ekādasindriyā siyā savikkā-savicārā siyā avikkavicāramattā siyā avikkā-avicārā.

Tayo akusalahetū savikkā-savicārā. Cha hetū siyā savikkā-savicārā siyā avikkavicāramattā siyā avikkā-avicārā.

Kabalīṇkāro āhāro avikkā-avicāro. Tayo āhārā siyā savikkā-savicārā siyā avikkavicāramattā siyā avikkā-avicārā.

Pañca phassā avikkā-avicārā. Manodhātusamphasso savikkā - savicāro. Manovinnānadhātusamphasso siyā savikkā-savicāro siyā avikkavicāramatto siyā avikkā-avicāro.

Pañca vedanā . . . pañca saññā . . . pañca cetanā . . . pañca cittaṁ avikkā - avicārā. Manodhātu savikkā-savicārā. Manovinnānadhātu siyā savikkā - savicārā siyā avikkavicāramattā siyā avikkā-avicārā.

Pañcannaṁ khandhānaṁ katī rūpā, katī arūpā . . . pe . . . sattannaṁ cittaṁ katī rūpā, katī arūpā?

Rūpakkhando rūpaṁ. Cattaro khandhā arūpā.

<sup>1</sup> S<sup>4</sup> omits this second alternative.

Dasāyatanā rūpā. Manāyatanāṇ arūpaṇ. Dhammāyatanāṇ siyā rūpaṇ siyā arūpaṇ.

Dasa dhātuyo rūpā. Satta dhātuyo arūpā. Dhamma-dhātu siyā rūpā siyā arūpā.<sup>1</sup>

Tiṇi saccā arūpā. Dukkhasaccaṇ siyā rūpaṇ siyā arūpaṇ.

Sattindriyā rūpā. Cuddasindriyā arūpā. Jivitindriyaṇ siyā rūpaṇ siyā arūpaṇ.

Nava hetū arūpā.

Kabalīṅkāro āhāro rūpaṇ. Tayo āhārā arūpā.

Satta phassā arūpā.

Satta vedanā . . . satta saññā . . . satta cetanā . . . satta cittā arūpā.

Pañcannaṇ khandhānaṇ kati lokiya, kati lokuttarā . . . pe . . . sattannaṇ cittaṇaṇ kati lokiya, kati lokuttarā?

Rūpakkhandho lokiyo. Cattāro khandhā siyā lokiya siyā lokuttarā.

Dasāyatanā lokiya. Dve āyatanā<sup>2</sup> siyā lokiya siyā lokuttarā.

Soḷasa dhātuyo lokiya. Dve dhātuyo siyā lokiya siyā lokuttarā.

Dve saccā lokiya. Dve saccā lokuttarā.

Dasindriyā lokiya. Tiṇindriyā lokuttarā. Navindriyā siyā lokiya siyā lokuttarā.

Tayo akusalahetū lokiya. Cha hetū siyā lokiya siyā lokuttarā.

Kabalīṅkāro āhāro lokiyo. Tayo āhārā siyā lokiya siyā lokuttarā.

Cha phassā lokiya. Manoviññāṇadhātusamphasso siyā lokiyo siyā lokuttaro.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā lokiya. Manoviññāṇadhātu siyā lokiya siyā lokuttarā.<sup>3</sup>

Abbiññā dve<sup>4</sup> ārammaṇā dīṭṭhā kusalavedanā Vipakā ca upādinnā vitakkarūpena<sup>5</sup> lokiya ṭi.

DHAMMAHADAYAVIBHAṆḤO SAMATTO.<sup>6</sup>

VIBHAṆḤAPPAKARAṆAṆ NIṬṬHITAṆ.

<sup>1</sup> K. has rūpaṇ, arūpaṇ.

<sup>2</sup> S<sup>d</sup>: dvāyat<sup>o</sup>.

<sup>4</sup> S<sup>d</sup> omits dve.

<sup>6</sup> S<sup>d</sup> omits samatto, but adds a brief metrical summary.

<sup>3</sup> K. adds ti.

<sup>5</sup> K: takka<sup>o</sup>.

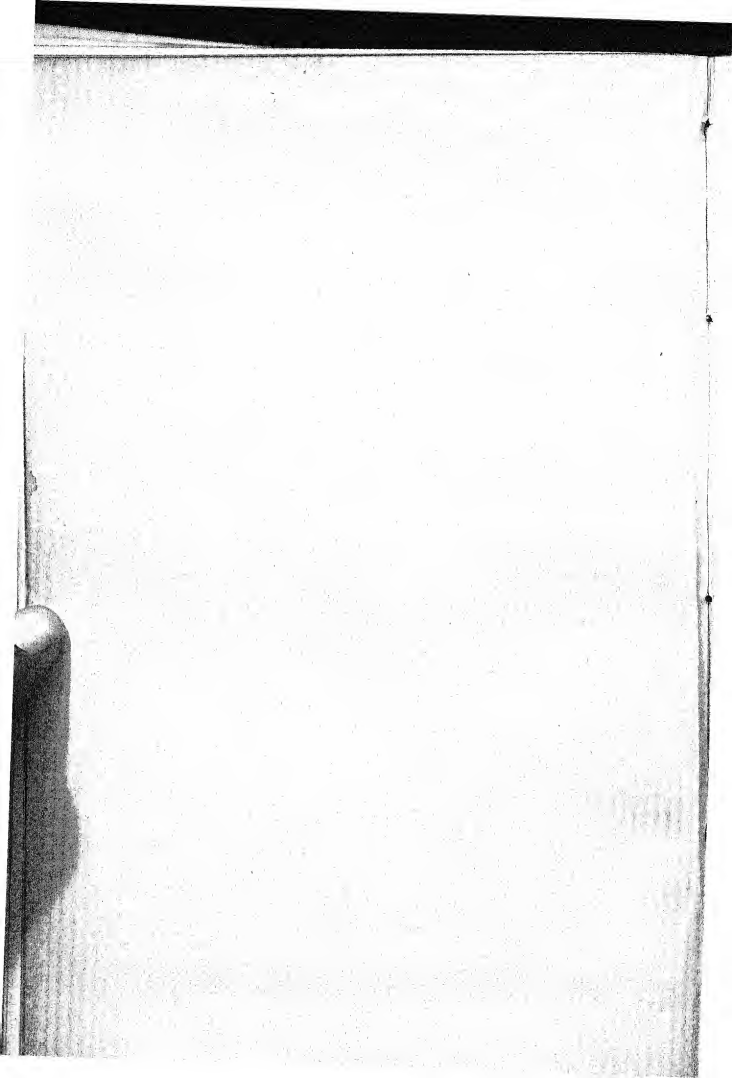
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PASSAGES in the successive Suttantabhājanīyāni quoted or compiled from the Sutta Piṭaka :

- Khandhavibhaṅga, pp. 1, 3, 5, 7, 9 :—M. iii, 16 ; S. iii, 47-48 ; *cf.* ii, 125, 252, 253 ; iii, 136, 224 ; iv, 382. *For cattāro ca mahābhūta, &c.* (p. 1), *v.* M. i, 53, 185. The detailed catechism belongs more to Abhidhamma, *cf.* Dh. S., pp. 187, 148.
- Āyatanavibhaṅga, p. 70 :—M. iii, 217-18 ; 278 *fol.* ; S. iv, 1 *fol.*
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- Paṭisambhidāvivhaṅga, p. 293 :—? *cf.* Khp. 2 ; A. ii, 160.

*It is not claimed that any of these groups of references is exhaustive. Two of the citations are from the Vinaya Piṭaka.*





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- Vikiraṇa, 358.
- Vikkhepa, 373; (a°) 178 *fol.*, 231 *fol.*, 266 *fol.*, 279 *fol.*, 285 *fol.*
- Vicaya (dhamma°). *See* Bojjhanga (satta). (pa°), 228.

- Vicāra (rūpa°) 103; (sa°) 12 *and passim* (sa° pīti) 228; (sa° paññā) 323. *See also under Vitakka.*
- Vicikicchā, 168, 341, 364; (°sampayutta) 167. *See also Anusaya, Kilesa, Nīvaraṇa (pañca), Saṃyojana (dasa).*
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- Viññāpaya (du°, su°) 341.
- Vitakka, 86, *and see Saṃkappa (sammā) and Jhāna.* (rūpa°, sadda°, &c.) 104; (ñāti°, &c.) 356; (akusala°) 362; (°rūpa) 436; (sa°) 12, 16, 434, *and passim.* (sa° pīti) 228; (sa° paññā) 323.
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(°phalaṇ) *see ditto.* (manussā, &c., sahetukā) 414  
*fol.*; (a°) 367.

## CORRIGENDA

[THE errors indicated in the first four sections below are so obvious that the reader will have rectified them as he read without consulting this list. Pilloried they must be none the less by way of apology, but it was held sufficient to present them in groups. Those in the last section are also mostly very obvious, but their faultiness calls for somewhat more distinct specification.]

*False Quantity in a, ā, i, ī, u, ū.*

Page 3, l. 14 (abbhattaṅgaṭā); 5, l. 6 from foot (saññā); 9, l. 9 (adukkhamaasukhāya); 10, l. 7 from foot (viññāṇaṇ); 11 (daṭṭhabbaṇ); 85 (pahātabbahetuko); 45 (akusalo); 66, ū. 21 and 2 from foot (cattāro); 75, l. 17 (hetu); 78, l. 4 from foot (parāmaṭṭhañ); 83, l. 7 from foot (sey-yathidaṇ); 87, l. 13 (mahābhūtaṇaṇ); 88 (jivhāviññāṇaṇ); 89 (vedanākkhandho); 91, l. 3 (vipāka-); 92 (appamāṇa-rammaṇa); 92, l. 22, 93, l. 5 from foot (siyā); 94, l. 16 (-payutta-anāsavā); 94, l. 25 (saṇḍojaniyā); 96, l. 14 (upāḍā); 96, l. 23 (kilesavippayuttā); 96, l. 33 (kilesā); 96, l. 36, and 97, l. 33 (siyā); 102, l. 6 from foot (esa); 105 (pāripūriyā); 105 (vitakkavicāraṇaṇ); 107 (taṇhā); 111, l. 2 (avasesā); 111, l. 14 from foot (dukkhani-); 112 (pattiyā); 117, last line (nivaranaśampayuttaṇ); 119, l. 6 (siyā); 120, l. 2 (upāḍā-); 125, l. 6 (anaññātanasa-sāmitindriyaṇ); 133, last line (apariyāpannā); 133 (paridevitattaṇ); 145, l. 5 (Yā); 157, l. 9 from foot (cattāro); 163, l. 4 (-paccayā); 167, l. 2 (cetosaṃphassaṇaṇ); 169 (jāti); 171 (-kavicāraṇaṇ); 171 (jhānaṇ); 172 (kusala-mūla); 173 (mano); 174 (chaṭṭhāyatanaḥetuko); 180 (vipākaṇ . . . sotaviññāṇaṇ); 181 (yaṇ yaṇ vā, also title: -saṅghāramūlakaṇ); 182, n. 1 (Kāmaṇvacara . . .); 183 (vitakkavicāraṇaṇ); 184, n. 2 (Ayyākata-); 194 (nahārū); 199 (santaṇ); 199, n. 4 (\*pāripūri); 200, l. 9 (bhāvaṇā-pāripūri); 200, ū. 21, 22 (ea); 201, l. 15 (tañ); 211, l. 8



from foot (sammāvāyāmo); 214, l. 3 (paggaṇḥatīti); 214, l. 17 (jḥāṇaṇ); 215 (Niyvāṇikā); 222 (bhāvetīti); 223, l. 7 (ca); 225, l. 12 (āsavā); 226 (title: iddhipāda . . .); 229 (kāmehi); 236 (-ājivo); 238 (sammāvāyāmo); 253 (tajjā . . . tajjā); 256 (viññāpadhātu); 266 (pītiyā); 268, l. 1 (eva); 271 (-vippayutta-anāsavā); 272 (tathā); 274 (tattha); 276 (viññāpadhātu and sampayuttaṇ); 277 (mettāyitattaṇ); 279, 280, n. (vitakkavicāraṇaṇ); 285 (pānātipātā); 287, l. 1 (ñānasampayuttaṇ); 290 (veramaṇi); 292 (Bāhirā); 295 (rūpūpapattiyā); 302, l. 9 (saññā); 308 (sāsavā, anāsavā); 310 (-savicārā . . . -vicāramattā); 317, last line (nānā-); 318 (sihanādaṇ); 319, ll. 22, 25 (ārammaṇe, ārammaṇā); 328 (viññāṇaṇ); 329 (sa-uttaraṇ); 339 (nānādhātuṇ); 342 (rūpi); 344 (sihanādaṇ); 350, 354 (uppiṇāmo); 361 (avijjālaṇḍi); 375 (sacchikatvā); 380 (vivādāmulāni); 381 (saṃsaggāramatā); 393, l. 21 (vā); l. 29 (neva-saññi-); 399, l. 14 (yathā); 405, l. 3 (kāmadhātuyā); 407 (cittāni).

*Misprint for ṇ, ñ, or n.*

Page 1, l. 5 from foot (rūpaṇ); 10, l. 5 (viññāṇaṇ); 77, l. 12 (saṃyojanavippayutta-); 87, 88 (viññāṇaṇ); 108 (dukkhaṇ); 109 (kilesāṇaṇ); 123 (saddhindriyaṇ); 135 (vacisaṇḍkhāro); 144 (sañcetayitattaṇ); 153 (viññāṇaṇ); 164 (cittaṇaṇ); 201 (upekkhāsambojjhaṇḍassa); 204 (dandhābhiññāṇ); 219 (vimaṇṣā, twice); 268 (pañcāṇḍikaṇ); 310, 311 (uppannā, paccuppannā); 319 (apacayaṇḍimim); 321 (Pañcannaṇ, dhammaṇ); 331 (viññāṇapañcāyatana . . .); 358 (vañcānā); 363 (sañjāṇanā); 375 (dittthupādāṇaṇ); 399, l. 31 (apāhaṇ).

*Dropped Letters.*

Page 7 (abhisaṇḍkhipitvā); 9 (samāpannassa); 67 (-khandho); 81 (pahātabbāhetukā); 109 (paṭipadāya); 162, 163 (nāmarūpapaccayā); 200 (anuppannassa); 208 (dhammacchando); 233 (Sappaccayā); 246 (micchā); 261 (cittassa); 278 (karuṇāyitattaṇ); 280 (mettāsahagataṇ); 290 (ñāṇavippayuttaṇ); 386 (pattiyā).

*Dropped Dot under Letter.*

Page 43 (anīvaraṇiyo); 82 (pavālaṇ); 83 (kheḷo); 95 (parāmatthā); 118 (nīvaraṇiyaṇ, nīvaraṇiyā); 121 (Tīni); 144 (paṇḍaraṇ); 145 (paṭiggāho); 240 (dukkhapaṭipadaṇ);

257 (pathamaṇ); 269, 270, 271 (thapetvā); 306 (asaṇ-  
kiliṭṭha-); 317, 335, 337 (atthānaṇ ṭhānato); 330, 375  
(thapetvā); 349 (Atthakaṇ); 353 (Añṇaṇ); 358, 359  
(diṭṭhigataṇ); 407 (tīpi).

## Other Errata.

- Page 82, read atthimiñjā.  
 " 86, " paranimmitavasavattideve (K. reads °vattī).  
 " 86, " āghātavatthūsu.  
 " 86, " dussanā, duss . . . &c. (K. reads one s).  
 " 92, " ahetukā.  
 " 93, l. 4, read cāti.  
 " 94, l. 20, " siyā.  
 " 96, read siyā upādā siyā no upādā.  
 " 102, " manosamphasso.  
 " 106, " sammāsaṇkappo.  
 " 111, l. 9 from foot, read kilesā.  
 " 113, l. 7 " " Dve saccā.  
 " 119, read samutṭhānānuparivattino (twice).  
 " 171, " etassa.  
 " 183, " Yasmiṇ.  
 " 233, " cittaṇsaṇsatṭhā.  
 " 251, dele note 2.  
 " 253, read padoso.  
 " 253, " liyitattaṇ (B: liy° always).  
 " 262, " Yo.  
 " 263, n. 2, read atireko.  
 " 271, l. 12, dele hiatus.  
 " 272, read Catasso.  
 " 283, " upādinnupā-  
 " 286, close up veramaṇi.  
 " 286, read velā.  
 " 287, last line, close up -ṭhā nā.  
 " 294, 299, read paṭibhāṇapaṭisaṃbhidā.  
 " 295, read niruttipatiṇsaṃbhidā.  
 " 317, 318, 339, read tathagato throughout.  
 " 329, l. 11, read neti. Ye . . .  
 " 335, read Paṭhamajjhāna . . .  
 " 338, " nirayaṇ.  
 " 342, " pacceti, jhāyi.  
 " 343, " anekavihitaṇ.  
 " 349, " saṇyojanāṇi, antaggāhika.  
 " 350, close up Itaritaracivara and foll.  
 " 368, read adukkhamasukhaṇ.

- Page 368, read *mohakasāvo*.  
 „ 373, „ *sacāvippatikulena* (K: °kulena).  
 „ 377, „ *kaṇṇhathī after sanghe*.  
 „ 387, „ *maṇḍasīti?*  
 „ 393, *dele repetitō* of *yathā so suddo . . . vā*.  
 „ 396, read *manusso siyan ti vā*.  
 „ 402, „ *bāvisatindriyāni*.  
 „ 426, „ *bhāventi*.

*There are besides, especially in the first fifty pages, a number of cases where the compositor's erroneous division of words at the end of a line has remained uncorrected.*

#### ADDENDA

- Page 2, n. 7: S<sup>d</sup> reads [a-]cittikataṇ.  
 „ 246, n. 4, and 352, n. 22: S<sup>d</sup> reads cātukamyatā.

THE END